

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Sword and the Trowel* can be found here:

https://biblicalstudies.org.uk/articles_sword-and-the-trowel_01.php

THE
Sword and the Trowel;

A RECORD

OF

COMBAT WITH SIN AND OF LABOUR FOR THE LORD.

Established and for 27 years Edited by

C. H. SPURGEON.

1900.

"They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."—Nehemiah iv. 17, 18.

London:

PASSMORE & ALABASTER, PATERNOSTER BUILDINGS;

AND ALL BOOKSELLERS.

LONDON :
ALABASTER, PASSMORE AND SONS, PRINTERS,
WHITECROSS STREET, E.C.

P R E F A C E .

G LADNESS and sadness have been blended in the *Sword and Trowel* record for the closing year of the century. The home-going of the beloved and honoured servants of the Master, mentioned in this volume, has naturally aroused feelings of regret in the minds and hearts of those who have been their fellow-labourers in the gospel; though, at the same time, it would be wrong not to rejoice that their sorrows and sufferings are all over, and that they are "for ever with the Lord."

The long-continued and very serious illness of MRS. C. H. SPURGEON has prevented her from writing to our readers more than the one pathetic message from her sick-chamber, which appears on page 56 as "a whisper of wireless telegraphy." Happily, the beloved worker is yet spared to us; and, though still very ill and weak, she has been able to carry on a considerable portion of her life-service for poor ministers, as well as to issue the Report of the Book Fund and its Work during the years 1898 and 1899.

* * * *

One very important event, over which many of our readers have rejoiced with us during the past year, was the completion of "THE STANDARD LIFE OF C. H. SPURGEON." Favourably as the previous volumes had been received and reviewed, the welcome accorded to the last one was still more hearty and enthusiastic. The chapters on "Mr. Spurgeon as a Literary Man" were specially selected for commendation; and it is noteworthy that, since they appeared, there has been no repetition of previous references to Mr. Spurgeon's supposed lack of education and scholarship. His life-work ought to have been a sufficient vindication from the unfounded accusation; but since, in certain quarters, it was not so regarded, the *Autobiography* has, incidentally, rendered useful service in correcting mistaken and unwarranted notions. The four handsome volumes will remain as a fitting literary memorial of the beloved and ever-to-be-remembered C. H. S.

* * * *

Our pages have also chronicled the various stages leading up to the completion and opening of THE NEW METROPOLITAN TABERNACLE. The confidence, expressed in the Preface to last year's volume, that the whole amount needed to defray the cost of rebuilding the great house of prayer would be raised, has proved to have been well-founded, and the new sanctuary has been opened free from even the shadow of a debt. A view of the interior appears on page 553, and we are glad to be able to supplement it with the accompanying repre-

sensation of the exterior, with a glimpse at the crowd of worshippers going away after the first prayer-meeting.*



INDEX OF TEXTS OF SERMONS, OUTLINES, ETC., BY C. H. SPURGEON,
IN "THE SWORD AND THE TROWEL," VOLS. I.—XXXVI.

	Year	Page
Genesis i. 7	1871	399
" iii. 15	1895	266
" iv. 26	1895	109
" viii. 11	1879	153
" xv. 1	1884	566
" xv. 6	1893	498
" xix. 15	1898	178
" xxviii. 13	1887	76
" xlii. 22	1877	541
Exodus iii. 6	1889	49
" viii. 6	1884	3
" xi. 7	1894	427
" xvii. 1-7	1900	50
" xvii. 8, 9	1889	585
" xxiii. 10, 11	1893	1
" xxvii. 20	1892	685
" xxxiii. 14	1884	613
Leviticus xxvi. 4, &c.	1882	232
Numbers x. 29	1897	574
" xix. 15	1891	209
" xx. 1-13	1900	105
Deuteronomy viii. 8	1894	349
" xiv. 2	1894	169
" xx. 1	1896	222
" xxii. 8	1889	349
" xxiv. 20	1894	1
" xxxii. 11, 12	1870	49
" xxxii. 48-50	1896	1
" xxxiv. 5	1893	50
Joshua ii. 21	1875	148
" xxi. 45	1894	265
Judges iii. 20	1874	545
Ruth ii. 14	1892	337
I. Sam. i. 27	1868	108
" ix. 3, 20	1872	109
II. Sam. vi. 8, 7	1894	32
" vii. 14	1894	549
" xvii. 23	1870	537
" xxi. 10	1868	294
" xxxii. 2	1892	477
" xxxiii. 9, 10	1878	439
" xxxiv. 12	1878	517
" xxxiv. 13	1893	599
I. Kings iv. 33	1889	163
" v. 14	1892	637
" xviii. 43	1883	569
II. Kings iv. 29-37	1894	547
" iv. 38, 41, 42	1867	99
" vi. 1-7	1876	337
" vi. 6	1868	99
" xiii. 20	1866	111
" xxi. 2	1866	5
II. Chron. xxviii. 22	1896	173
Nehem. viii. 10	1895	265
Esther vi. 6	1867	172
Job xxxii. 7	1865	2
" xxxvii. 7	1878	1
" xxxviii. 23	1863	3
Psalm i. 1-3	1878	212
" v. 3	1895	64
" ix. 17	1892	201
" x. 16	1893	542
" xvii. 3	1893	599
" xxi. 31	1896	609
" xxv. 7	1896	519
" xxviii. 7	1892	252
" xxx. 5	1892	201
" xxxiii. 18	1892	252
" xxxiv. 11	1889	105
" xl. 17	1897	121
" li. 10	1871	5
" li. 17	1886	201
" lvi. 8	1893	430
" lxi. 2	1892	477
" lxi. 2	1892	556
" lxi. 2	1878	97

	Year	Page
Psalm lxvii. 7	1880	111
" lxviii. 28	1898	5
" lxxi. 16	1898	6
" lxxii. 6	1894	546
" lxxiii. 24	1895	418
" lxxiii. 28	1895	127
" lxxx. 14	1878	392
" lxxxi. 16	1894	577
" lxxxiv. 10	1898	521
" lxxxvi. 16	1898	4
" lxxxviii. 3 (Also page 609)	1898	561
" lxxxix. 26	1892	477
" xc. 14	1898	1
" xci. 1	1890	109
" xci. 18	1894	51
" xciv. 14	1893	541
" ci. 1	1893	558
" cii. 14	1895	170
" civ. 28	1874	297
" cvii. 17-22	1871	462
" cvii. 20	1891	467
" cxl. 5	1890	445
" cxli. 6	1892	558
" cxlix. 89-96	1892	117
" cxlix. 178	1898	535
" cxxi.	1892	528
" cxxviii.	1883	171
" cxlvii. 1 (Also page 252)	1892	201
Proverbs iv. 18	1894	265
" v. 16	1878	266
" viii. 17	1894	216
" x. 3	1894	171
" xiv. 12	1894	263
" xix. 2	1894	263
" xxiii. 26	1892	201
" xxviii. 26	1895	420
" xxxix. 1	1894	169
" xxxix. 8	1892	477
Ecd. ix. 4	1868	108
Canticles ii. 3	1879	201
" ii. 10-13 (Also page 157)	1899	105
" ii. 12	1870	97
" ii. 16, 17	1893	269
" ii. 17 (Also page 201)	1900	153
" iv. 7 (Also page 277)	1865	229
" v. 9-16	1896	585
" v. 16	1891	109
" v. 16	1892	476
Isaiah v. 1	1883	617
" v. 17	1876	485
" vi. 1-8	1880	493
" xvi. 3	1892	555
" xxxix. 5	1878	193
" xxxii. 2	1880	108
" xxxiii. 20, 21	1897	573
" xxxviii. 1	1870	207
" xlii. 1	1888	105
" xliii. 10	1875	501
" xlv. 17	1893	596
" xlv. 25	1896	174
" xlix. 2	1890	112
" lii. 13-15	1885	153
" liii. 5	1893	504
" liii. 12	1892	49
" lv. 1-3 (Also page 617)	1900	569
" lv. 7	1895	63
" lvii. 14	1896	205
" lviii. 8	1869	460
" lxi. 1	1877	493
" lxxv. 24	1889	439
Jer. ii. 36	1870	393
" iii. 23	1894	168
" vi. 16	1879	105
" x. 7	1897	11
" xxx. 7	1890	497

	Year	Page
Lamen. iii. 56	1872	202
Ezekiel xviii. 4	1893	543
" xxxiv. 29	1893	600
Daniel i. 21	1893	452
" v. 6	1894	11
" v. 27	1897	14
Hosea xiii. 9	1894	547
" xiv. 6-7	1899	529
Joel ii. 8	1899	241
Amos iii. 3	1896	519
" v. 8	1870	312
" v. 24	1878	286
" vii. 1	1872	364
Jonah i. 4	1878	193
" ii. 7	1872	545
Micah ii. 13	1896	421
Habakkuk iii. 2	1898	105
Zech. x. 8	1896	186
" xiv. 20	1898	97
Malachi iii. 17	1896	481
Matthew i.	1898	27
" i. 21	1894	264
" " (Also page 417)	1895	477
" ii.	1893	67
" ii. 11	1895	265
" iii. 7, 8	1894	426
" v. 1-12	1874	8
" v. 3	1874	129
" vii. 24-27	1894	361
" xi. 28	1892	541
" " "	1895	171
" xiii. 12	1878	346
" xiii. 24, 25	1895	419
" xiv. 16	1871	49
" xiv. 30	1866	111
" xv. 21-28	1892	128
" xxi. 5	1893	600
" xxii. 37	1892	476
" xxii. 41, 42	1896	222
" xxiii. 37	1870	49
" xxiv. 12	1893	531
" xxv. 19	1895	268
" xxv. 46	1896	109
" xxvi. 30	1867	481
" xxvi. 38	1896	418
" xxviii.	1893	111
" xxviii. 5	1898	452
Mark ii. 11, 12	1894	215
" ii. 16, 17	1896	224
" iv. 38, 39	1885	1
" v. 15	1896	175
" vi. 20	1894	536
" vii. 32-35 (Also page 405)	1900	337
" ix. 42	1896	173
" xv. 38	1897	571
Luke ii. 49	1893	544
" vii. 44	1897	512
" viii. 16	1896	565
" viii. 46	1873	407
" viii. 49	1895	561
" x. 34, 35	1898	49
" xi. 5, 6	1896	1
" xi. 21, 22	1897	49
" xii. 40	1897	228
" xiii. 7	1892	556
" xiii. 8	1892	201
" xiii. 24	1892	252
" xiv. 28	1896	567
" xix. 10	1897	169
" xxii. 14	1873	61
" xxiii. 42	1897	12
" xxiv. 47	1894	171
John i. 16	1866	471
" " "	1897	13
" iv. 34	1873	508
" iv. 35	1897	13
" v. 33	1894	534
" v. 35 (Also page 529)	1894	481
" vi. 37	1893	573
" vii. 37, 38	1896	537

	Year	Page
John vii. 46	1895	62
" x. 41	1894	535
" xii. 3	1878	49
" xiii. 10	1870	25
" xiv. 2 (Also page 170)	1894	55
" xiv. 6	1895	12
" xiv. 18	1870	460
" xv. 2	1891	425
" xv. 9	1894	426
" xv. 15	1892	477
" xvi. 31, 32	1871	145
" xvii. 10	1900	521
" xvii. 24	1892	111
" " "	1894	53
" xviii. 18	1878	87
" xix. 5 (Also page 625)	1899	577
" xix. 19	1884	472
" xx. 20	1896	345
" xxi. 16	1877	289
Acts ii. 1-6 and 33-41	1896	266
" ix. 18	1877	97
" xii. 18	1873	362
" xiii. 25	1894	535
" xvii. 34	1869	201
" xxiii. 10-13	1881	201
Romans v. 6	1894	491
" vi. 17	1896	229
" viii. 26	1892	476
" xii. 1	1897	167
" xiii. 12	1869	537
" xv. 5 (Also page 476)	1892	127
I Cor. iii. 21-23	1897	165
" iii. 22, 23	1894	54
" iv. 1, 2 (Also page 325)	1887	256
" ix. 27	1892	252
" x. 4	1892	478
" " (Also page 105)	1900	49
" x. 16, 17	1893	53
" xv. 10	1893	544
II. Cor. i. 11	1895	1
" iv. 7	1896	522
" iv. 7-18, v. 1-9	1896	638
" viii. 9	1893	497
" " "	1900	473
" x. 4 (Also page 424)	1894	266
" xii. 9	1898	513
" xii. 10 (Also page 459)	1882	401
" xiii. 5	1892	252
Gal. i. 24	1895	172
" iv. 6	1897	15
" vi. 3	1896	520
" vi. 9	1893	637
Eph. i. 4	1893	542
" i. 5	1898	494
" ii. 5	1892	212
" ii. 8	1887	9
" ii. 12	1892	477
" v. 1	1896	174
" v. 8	1893	496
" v. 15	1892	478
" v. 22-33	1894	160
" vi. 15	1874	497
" vi. 16	1892	389
" vi. 17	1896	521
Phil. i. 6	1896	586
" i. 21	1894	52
" ii. 15	1890	49
" iii. 2	1878	257
" iii. 9	1894	170
" iv. 4	1894	426
" iv. 7	1895	267
" iv. 19	1877	1
Col. iii. 11	1894	168
" iii. 25	1893	497
I. Thess. iv. 17	1894	57
" v. 9, 10	1894	54
I. Tim. i. 15	1872	293
" i. 19	1892	252
" ii. 1	1895	62
" iv. 12-16	1895	167
" iv. 14	1898	357

	Year	Page		Year	Page
II. Tim. i. 6 ...	1883	421	I. Peter i. 16 ...	1892	556
Heb. ii. 16 ...	1895	169	" ii. 7 ...	1889	481
" iii. 18, 19 ...	1877	371	" " ii. 24, 25 ...	1873	120
" vii. 2 ...	1894	546	" v. 7 ...	1898	473
" vii. 25 ...	1893	543	II. Peter i. 1 ...	1892	477
" " ...	1896	49	" i. 4 ...	1894	168
" x. 12, 18 ...	1896	568	" ii. 22 ...	1894	443
" x. 22 ...	1892	565	I. John ii. 12 ...	1896	569
" xiii. 7 ...	1875	405	" iii. 1 ...	1892	252
James i. 12 ...	1893	370	" v. 18-20 ...	1893	545
" i. 17 ...	1897	570	III. John 2 ...	1875	59
" i. 25 ...	1892	478	Rev. i. 17, 18 ...	1868	462
" ii. 5 ...	1892	555	" v. 5, 6 ...	1882	505
" iii. 5 ...	1895	171	" xix. 9 ...	1894	264
" iv. 8 ...	1892	556	" xxi. 6 ...	1892	201
" v. 11 ...	1890	49	" xxi. 27 ...	1893	543
I. Peter i. 3-5 ...	1894	548		1893	496

INDEX.

	PAGE
After Ramadan ...	139
Arbitration versus War, C. H. Spurgeon on, 5	
Archer, H. D.—	
" Our Own Men " and their Work ...	353
Argentina, Tidings from ...	430
" Autobiography, C. H. Spurgeon's," i, 59,	
187, 227, 279, 364.	
Aylesbury Market-place, In	61
Baptist Testimony ...	496
Benson, H.—	
Judas Iscariot ...	592
Bereaved Church, A ...	58
Beulah Baptist Chapel Manse Fund Balance-sheet, 652.	
Birds and their Nests	222
Birthday Acrostic, A ...	552

BOOKS, NOTICES OF—

A Book of Family Worship, 40; A Clergyman's Baptism, Confession, and Testimony, 604; A Daily Text-book for one Month, 639; A Life for China, 192; A Hundred Devotional Songs, 376; A Manual of Sermon Construction, 240; A Metrical Version of the Psalms, 40; A More Excellent Way, 283; A Voice for Christ, 86; "Advance Endeavour," 637; Æsop's Lamp, Temperance Rays from, 284; All Nations, 637; ALMANACK, JOHN PLOUGHMAN'S, 603; ALMANACK, SPURGEON'S ILLUSTRATED, 603; Almanack, The Baptist, 34; Almanacks, 644; AN ALL-ROUND MINISTRY, 603; An Irenicon, 514; ANECDOTES, C. H. SPURGEON, 603; Annual Report of the Bible Translation Society, 563; Trinitarian Bible Society, 514; Annuals for 1899, 33, 34, 85; for 1900, 435, 604, 605, 636, 638; for 1901, 603, 638, 644; Approximate Chronology of the Life of our Lord Jesus Christ, 40; Armoury, The Christian's, 240; Assurance, 640.

Baker, Life of Samuel, 192; Baptism.—A Letter to Believers, 142; Baptist Colleges, The, 374; Baptist Idylls, 644; Beautiful Days, 639; Berry, Life of Dr. C. A., 140; Bible Society, The Trinitarian, Annual Report of, 514; Bible, The Divine Origin of

BOOKS, NOTICES OF (continued)—

the, 440; Bible, The History of the English, 241; Bible, The, its Trial and Triumph, 283; Bible, The Two-Version Edition of the, 604; Bible Translation Society, Annual Report of the, 563; Biblical Museum, The, 241; BOOK FUND AND ITS WORK, THE, 372; Booklets, Leaflets, and Cards, 86, 242, 606, 637, 639, 645; Books for Children and Young People, 33, 34, 36, 37, 38, 85, 145, 242, 516, 605, 606, 640, 641, 642; Brown's, Pastor Hugh D., Presidential Address to Irish Baptist Union, 514; Review of Mr. Sheldon's books, 514; Buddha and Buddhism, 608.

Calendars and Diaries, 34, 85, 638, 639, 645; "Called Wonderful," 141; Calls to Christ, 141; Calvinism, 41; Cameos of Christ, 439; Can I Believe in God the Father? 40; Cards, Booklets, and Leaflets, 86, 242, 606, 637, 639, 645; Castle and Manor, 239; Chalk Talks for Young People, 645; Chalmers, Life of Dr. John, 192; Chaplains in Khaki, 563; Charts, Two Genealogical Charts, 604; Cheerfulness, The Blessing of, 640; China, Child Life in, 640; China, New Map of, 35; Christ and His Church, 528; Christ and Men, 644; Christ, Cameos of, 439; CHRIST IN THE OLD TESTAMENT (C. H. Spurgeon's), 39; Christ in the Old Testament (Canon Linton's), 39; Christ, The Threefold, 376; Christ's Joy, and other Papers, 40; Christian Character as a Social Power, 87; Christian Endeavour Secretary, The Memoirs of a, 376; Christian Martyrdom in Russia, 437; Christian Unity and Ecclesiastical Union, 142; Christology of Jesus, The, 240; Christianity in England before Augustine, 240; Christianity, Official Attacks on, 240; Church Defence, Principles of, 282; Church Discipline and Auricular Confession, 608; Church History, Henry's Outlines of, 637; Civilization and Foreign Missions, 437; Clerk, The Parish, 515; Climate, 86, 436; Cloud and Sunshine, 192; College, Livingstone, 514; Colleges, The Baptist, 374; Comfort and Help for Common Days, 34; Comforter, The, His Mission and Work, 193;

- Books, *NOTICES OF (continued)*—
 Counsellor, My, 630; Courtship and Marriage, 142; Crammer, and the Reformation in England, 283; Creation, The Witness of, 143; Cromwell, Oliver, Lord Rosebery's Address on, 144.
 Diaries and Calendars, 34, 85, 638, 630, 645; Doctrine in the Early Church, The Development of, 141; Door, The Open, 515.
 Early Years of my Life (Mrs. Luke's), 193; Easy Lessons on Things around us, 38; Endeavour, Christian, Report of World's Convention, 637; Endeavour Secretary, Memoirs of a Christian, 374; Erskines, Life of the, 374; Evangelism, The New, and other Papers, 282; Evangelism, The Romance of, 40; Evangelists, The Story of the Four, 643.
 Fables for Boys and Girls, New, 606; Family Worship, A Book of, 40; Figures of Speech Used in the Bible, 101; Following Jesus, 608; "For a Witness," 436; For Cloudy Days, 375; For Love's Sake, 35; Forty Years in the Church of Christ (Father Chiniquy's), 238; Fugitive Verses, 41.
 Genesis in Harmony with itself and Science, 30; Genius of Protestantism, The, 283; Gist of the Lessons, The, 630; Glorious Gospel Triumphs in Fiji and Australia, 239; God and Thyself, 375; God's Forget-Me-not, and other Addresses to Boys and Girls, 193; Gospels, The Synoptic, 440; Gurnall's "Christian in Complete Armour," Selections from, 607; Guthrie, Life of Thomas, 515; Guthrie, Life of William, 374.
 Health Hints for Three Classes of Persons, 376; Health, Papers on, 515; Heavenly Blossoms on Earth's Pathway, 141; Henry's Outlines of Church History, 637; Heroes of the Covenant, 374; Hidden Beauties of Nature, 606; "Higher Criticism," 30; Highland Idylls, 284; Historical Geography of the Holy Land, 142; Home, The Care of the, 610; Hooper, John, The Martyr Bishop of Gloucester, 35; How to obtain Fellowship with God, 609; How to Make Useful Articles for the Home, 38; How to Pray, 609; Hymns and their Writers, 241.
 Ikwezi Lamaci, 436; "In His Steps" Birthday Text Book, 513; "In His Steps," Pastor Hugh D. Brown's Review of, 514; In Sylvia's Garden, 515; In the Valley of Decision, 40; International Lesson Notes, The, 85, 430, 630; Irenicon, An, 514; Isaiah, the Poet-Prophet and Reformer, 87; Isaiah, The Vision of, its Structure and Scope, 430; Jesus, The Christology of, 240; Jesus, The Picture of, 643; John the Baptist, 643; Khaki, Chaplains in, 563.
 Lads, Talks with my, 642; Landels, Life of Dr., 643; Leaflets, Cards, and Booklets, 85, 242, 606, 637, 639, 645; Leaves from the Tree of Life, 40; Lessons, The Gist of the, 630; Life's Golden Counsels, 642; "Light unto my Path," 609; Lighter Moments from the Note-book of Bishop Walsham How, 230; "Little Wheel," 437; Livingstone College, 514; London City Mission, Annual Report of the, 606; Love, Courtship, and Marriage, 35; Luther and the German Reformation, 438.
 Mau, The Divine Pedigree of, 515; Maynard, John, Remarkable Incidents in the Life of, 607; Methodism, Wesley and, 438; METROPOLITAN TABERNACLE PULPIT, THE, 33; Missionary Mail, 144; Mock Nurses of the Latest Fashion, 284; Moody, D. L., Lessons from the Life and Death of, 643; Lives of, 139, 140, 373, 606; Memorial card of, 242;
 Books, *NOTICES OF (continued)*—
 My Counsellor, 630; My Note-book Series of cards, 637; My Trip in the "John Williams," 102.
 Nature, Hidden Beauties of, 606; Nehemiah, Lessons from, 430; New Fables for Boys and Girls, 606; New Testament Greek, 142; New Year Addresses, 34; Notes on the Scripture Lessons for 1900, 85, 439; for 1901, 639.
 Official Attacks on Christianity, 240; Official Handbook of the Presbyterian Church of England, 514; Old Paths for the New Century, 39; Our National Church Trouble, 608; OUR OWN HYMN BOOK AND SUPPLEMENT, 636.
 Papers on Health, 515; Passion "Play," The, and the Divine Christ, 375; Paul of Tarsus, 440; Paul, St., "Gem" Oratorio, 639; Pedigree of Man, The Divine, 515; Pictures and Stories from the Old Testament, 34; Pioneering on the Congo, 281; Plays, and their Supervision, 436; Points, Parables, and Pictures, 191; Practice of the Presence of God, The, 283; Preacher and his Work, The, 604; Presbyterian Church of England, Official Handbook of the, 514; Minutes of the Synod, 375; Principles of Church Defence, 282; Prospect and Retrospect, Pastor Hugh D. Brown's Presidential Address, 514; Protestantism, The Genius of, 283; Protestant Faith, The, Prebendary Webb-Peplow on, 528; Psalms, A Metrical Version of the, 40; Psalms, The Christian Use of the, 39; Pulpit Points from Latest Literature, 240; Puritans, What England Owes to the, 438.
 Raikes, Life of Robert, 373; Ramabai, Pandita, The Life of, 643; Rector, Some Experiences of a City, 439; Reformation in England, Crammer and the, 283; Reformation, Luther and the German, 438; Remarkable Incidents in the Life of John Maynard, 607; Renewal in the Church, 439; Resurrection, The, 440; Retold, A Book of Bible Stories, 241; Ritual, its Use and Misuse, 608; Ritualism Abandoned, 143; Rome, Reform, and Reaction, 282; Rome, The Advance of, 143; Rome, The Beautiful Lie of, 438; Ruskin, Life of Mr. John, 607.
 Secret of the Presence, The, and other Sermons by Dr. Moule, 375; Secrets of Happy Home Life, 640; Selections from Gurnall's "Christian in Complete Armour," 607; Sermon Construction, A Manual of, 240; Solos, Twenty-four Sacred Musical, 516; Some Experiences of a City Rector, 439; Songs, A Hundred Devotional, 376; Songs of the Christian life, 86; Songs of Triumph, 645; Songs, Twelve Christian, translated from the French, 436; Souvenir of the Re-opening of the Metropolitan Tabernacle, 637; Sports for Boys, 376; Story-books, 36, 37, 38, 85, 145, 242, 516, 640, 641, 642; Straight Talks, 143; Stuart, Life of Dr. A. M., 140; Studies in Eastern Religions, 440; Sunday-school Teacher's Manual, The, 41; Sunrise in Britain, 191; Synoptic Gospels, The, 440.
 Talks with my Lads, 642; Temperance Rays from Æsop's Lamp, 284; Tennyson, his Art and Relation to Modern Life, 607; The Advance of Rome, 143; THE BOOK FUND AND ITS WORK, 372; The Bramble King, and other Old Testament Parables, 193; The Care of the Home, 610; The Children's King, 640; The Church of England Prayer-Book Compared with the Word of God, 608; The Church of the West in the Middle Ages, 374; The Class and the Desk, 241; The Evolution of Faith, 644; The Gospel Wall; or, Lessons from Nehemiah, 439; The Great

BOOKS, NOTICES OF (continued)—

- "If," and its Greater Answer, 563; The Great Rest-Giver, 666; The Holy Spirit and Christian Service, 142; The Meeting of the Centuries, 644; The Mystery of the Ages, 42; The Parish Clerk, 515; The Position of the Laity in the Church, 143; The Prophet of Hope, 440; The Quiet Hour, 141; The Rolling Deep and the Crested Billows, 41; The Royal Life, 86; The Seeking Saviour, 666; The Sin of Conformity, 668; The Spirit of God, 669; THE SWORD AND THE TROWEL, 636; The Theatre as it is, 436; Thoughts and Observations, 375; Tools for the Master's Work, 141; Tracts for Congregationalists, 35; Twelve Christian Songs, translated from the French, 436; TWELVE SERMONS' SERIES, C. H. SPURGEON'S, 238, 603; Twenty-four Sacred Musical Solos, 516; Twilight Whispers, 375.
- Under Diocletian, 143; Unto the Hills, 34; Unwin's Chap Book, 85; Visionaries, 644.
- Wesley and Methodism, 438; Westminster College, Cambridge, Account of the Opening of, 242; Westminster Teacher, The, 515; What Can a Young Man Do? 142; What England Owes to the Puritans, 438; What is Man? 284; What's the Harm? 637; Winners of Souls, Words to the, 642; Witness of Creation, The, 143; Woolman, The Journal of John, 640; Worship. What is it? 141.
- Young Men, Thoughts for, 35; Zechariah, Studies in, 440.
- Brown, H. Rylands—
Keeping Communication Open, 137; Who Cares? 363.
- Building-up of Souls, The ... 111
- Carlile, J. C.—
C. H. Spurgeon's most Striking Sermons, 158; "Our Own Men" and their Work, 418
- Charlesworth, V. J.—
"Our Own Men" and their Work ... 625
- Christ Calling in North Africa ... 225
- Christ Glorified in His People ... 521
- Christ, The Cross of, Notes of a Bible-reading on, 413.
- Christ, the Rock, 49, 105.
- Churcher, T. G.—
After Ramadan, 139; Christ Calling in North Africa, 225; Hope concerning Moslems, 509; Letter to Boys, A Missionary's, 635; More Medical Mission Patients, 599; Moslem Patients, A Group of, 371; Prediction, The Effect of an Unfulfilled, 33.
- College, Pastors', Annual Report of, 293; Conference, 273; Presidential Address at, 249; Receipts, 45, 91, 148, 196, 245, 287, 380, 449, 518, 565, 613, 648.
- College, Pastors', Missionary Association Receipts, 45, 92, 149, 197, 246, 290, 381, 449, 518, 566, 613, 649.
- Colportage Association, Metropolitan Tabernacle, Annual Convention, 369; Annual Report, 385; Receipts, 47, 103, 152, 200, 248, 292, 383, 456, 520, 568, 616, 651.
- Consider the Roses ... 358
- Converts, A Letter to ... 212
- Countryman, A.—
C. H. Spurgeon's most Striking Sermons, 119
- Cromwell, Oliver ... 621
- Davies, J. W.—
C. H. Spurgeon's most Striking Sermons, 269
- Deaf and Dumb, The, 337, 405.
- Didwell, Jonas, Fisherman and Preacher, 31
- Dowling, Father, Tasmania's Pioneer Baptist Minister, 504.
- Eccentricities ... 547

- Elder, R. F.—
Tidings from Argentina ... 43.
- Ellis, J. J.—
"Our Own Men" and their Work ... 161
- Ellwood, In the Country of Thomas ... 21
- Evangelistic Services at the Tabernacle, 56, 175.
- Fifty Years After! ... 26
- Floral Tribute, A ... 412
- Four Most Gracious Things, 569, 617.
- Friends, The Society of ... 179
- Fullerton, W. Y.—
"Our Own Men" and their Work ... 265
- G., H. M.—
"Our Own Men" and their Work ... 65
- Gibbon, B. J.—
"Our Own Men" and their Work ... 8
- Gilmore, J. D.—
"No End of a Book," 346; Queer Folk, 30, 82, 134, 182, 214, 271.
- Gospel Triumphs among the Watercress-women and Flower-sellers ... 69
- Greenfield, Henry, In Memoriam ... 138
- H. T. S.—
Leaves from a Puritan Portfolio, 21, 61, 130, 179, 205, 261, 349, 425, 485, 547, 581, 621.
- Half-baked Bannock, A ... 184
- "Hallelujah!" ... 542
- Hancocks, T.—
C. H. Spurgeon's most Striking Sermons, 75
- Harrauld, J. W.—
Music from a Warm Instrument, 74; "Our Own Men" and their Work, 489.
- Harris, W. J.—
C. H. Spurgeon's most Striking Sermons, 648; "Our Own Men" and their Work, 529.
- Hatton, George—
Faithful Witnessing at Races and Fairs, 166; Gospel Triumphs among Watercress-women and Flower-girls, 69.
- Hiley, D. J.—
Baptist Testimony ... 496
- "History Repeats Itself." ... 56
- Hooper, G. D.—
"Our Own Men" and their Work ... 585
- Hop-pickers in Kent, Among the ... 429
- Hope concerning Moslems ... 509
- Horne, John—
Half-baked Bannock, A, 184; Langin' for Hame, 632; Sleeping on the Masthead, 597.
- Humility, A Reputation for ... 271
- Hymn of Praise, A ... 165

ILLUSTRATIONS—

- Arab Boys, 226; Birds' Eggs in Nest, 222; Brigg, B., 421; Camel in a Cart, A, 635; Carlile, J. C., 216; Casa Alberto, Spezia, 125; Child in Field of Flowers, 347; Colporteurs at Work, 174, 391, 393; Colporteurs, Aged, 369; Dean, G. H., J.P., 385; "Et Teneo, Et Teneor," 293; Exmouth Baptist Chapel, 317; Floral Tribute, A, 413; Flower-girls, Deaconesses and Crippled, 74; Flower-seller and Servant, 71; Flowers, Group of, 359; Gracey Memorial Chapel, 164; Hackney, W. M.A., 265; Hop-pickers, 420; Isaac, E., 356; Joyney, W., 161; Keach, Benjamin, in the Pillory, 64; Kinnaird, Lord, 385; Miller, G. A., 65; Moody, D. L., 59; Morgan, R. C., 385; Morrison, R. B., 585; Moslem Patients, Group of, 371; Moss-roses, 358, 362; Murphy, J. M., 330; Olney, T. H., 83, 295; Open-air Mission Evangelists at Ascot, 169; at Epsom, 167, 168; at Peterborough, 170; Passmore, H. R., 625; Poster, at Exeter Hall, 345; "Praise the Lord" House, 542; Pullen, E. R., 8; Pullen, H. H., 121; Ramsgate, Cavendish Baptist Schools, 314; Rochester School-

chapel, 68; Snowdrops, Three Little, 72; Stockley, T. L., 529; Stockwell Orphanage, 472; Southend-on-Sea Baptist Chapel, 313; Southsea, Immanuel Baptist Chapel, 312; Tabernacle, The New Metropolitan, 553, also in Preface; Tablet in Colchester Primitive Methodist Chapel, 26; Testimonial to Mr. F. H. Ford, 601; Walton, J. E., 489; West Hendon Baptist Chapel, 315; Williamson, R. J., 330; Wood, Henry, J.P., 385, 610.

Inspiration Evidenced by Internal Proofs, 15.

Jesus Communicating His Riches 473

"Joy of the Lord, The" ... 210

Judas Iscariot ... 592

Keeping Communication Open 137

Keevil, J. B.—

Notes of Bible-reading on The Cross of Christ ... 433

Knee, H.—

C. H. Spurgeon's most Striking Sermons, 422

L. K.—

"Our Own Men" and their Work ... 216

Langin' for Home ... 632

Letter to Boys, A Missionary's ... 635

London under James II. ... 130

"Love your Bibles." ... 231

Luff, William—

The Service of Suffering 221

Mackey, H. O.—

C. H. Spurgeon's most Striking Sermons, 13

Manifesto, A Notable, but Sad ... 528

Marsh, F. E.—

Undermining ... 12

McCaig, A., B.A., LL.D.—

A Birthday Acrostic ... 552

Medical Mission Patients, 371, 599.

Memories of an Ironside ... 425

Metropolitan Tabernacle, Rebuilding Fund

Receipts, 45, 91, 148, 196, 245, 286, 380, 444,

518, 565, 612, 648.

Metropolitan Tabernacle, The New, 57, 277,

343, 415, 510, 552, 576, 599, and Preface.

Midlane, Albert—

Resting with Jesus, 513; Righteous Red-

emption, 551; What Think ye of Christ? 81.

Milton at Chalfont ... 581

Moody, D. L.—

"I Stand by Jonah." ... 345

Moody, D. L., C. H. Spurgeon and ... 59

Moslem Patients, A Group of ... 371

Moslems, Hope concerning ... 509

"Mulum in Parvo." ... 636

Near, Isaac—

C. H. Spurgeon's most Striking Sermons, 218

New Year's Hymn ... 7

"No End of a Book." ... 346

NOTES—

Acton Evangelistic Church, 611; "All of

Grace," French Translation of, 43; "Al-

manacks, Book and Sheet," 43, 441; Arling-

ton, 379; Ashby, M., 147; "Autobiography,"

C. H. Spurgeon's, 87, 145, 147, 442, 516.

Bacup, 285; Baker, E., 194, 377; Barker,

A. W. L., 647; Baster, W., 195; Battersea

Park Tabernacle, 564; Bazaars, Mrs. C. H.

Spurgeon's Protest against, 145, 610;

Beaupré, J., 517; Bexhill-on-Sea, Progress of

Church at Beulah Baptist Chapel, 194;

Blakeney, 647; Brett, J. E., 647; Brixton,

Cornwall Road, 647; Brixton, Raleigh Park,

195; Brown, Hugh D., M.A., on "The

Claims of the Bible," 645; Buenos Ayres,

611; Burwell, 564.

Camberwell, Arthur Street, 611; Clark, H.,

564; Clark, John, M.A., 517; Clatworthy,

W. C., 379; Colchester, 611; College, The

NOTES (continued)—

Pastors', 44, 89, 147, 195, 244, 285, 379, 442,

517, 564, 611, 647; Annual meeting of, 44,

647; Conference, 195, 376; Conference Com-

mittee meeting, 147; Conference Present,

285; Election of Treasurer, 146; Outing at

Wimbledon, 564; Re-union after vacation,

517; College Missionary Association, The

Pastors', 611; Colportage Association, The

Metropolitan Tabernacle, 44, 90, 147, 195,

244, 286, 379, 444, 517, 564, 612, 648; Annual

Conference of, 148, 245, 286; Cooper, V. J.,

195; Cordon, E. J., 379; Cox, G. D., 285;

Cox, Miss Laura, Farewell meeting, 243;

Cripps, H. R., 147.

Dartmouth, 195; DEATHS—Forth, Pastor

Joseph, 89; Garrett, Mrs. E., 379; Houchin,

Pastor J. C., 145; Mason, Mr. G. H., 146;

Olney, Mr. Thomas H., 89, 146, 147, 243;

Osborne, Pastor E., 285; Osborne, Pastor

W., 442; Ruskin, Mr. John, 88; Saville's

son, Pastor A. A., 444; Smith, Mr. J.

Manton, 443; Whitehouse, Mr. and Mrs.,

564; Wood, Mr. Henry, J.P., 610; Dundee,

195, 442; Durban, 379; Dyke, S. A., 647.

Edgerton, W. F., 44; Elder, R. F., 611;

Evangelization Society, The, 378.

Fasham, G. S., 44; Field, H. C., 564; Forth,

Death of Pastor Joseph, 89.

Gaelic, C. H. Spurgeon's Sermons in, 610;

Garrett, Mrs. E., Death of, 379; Gospel

Temperance Society, The "John Plough-

man," 44, 89, 244, 442, 646; Gosport, 564.

H. T. S.—"A Puritan Gentleman's Diary,"

645; "Leaves from a Puritan Portfolio,"

376; "Nature Addresses to Children," 376;

Haddon Hall, Annual meeting at, 243; Ba-

pisms at, 44, 91, 243; Legacy from Mr. T. H.

Olney, 146, 243; Haddon Hall Tract Society

and Benevolent Fund, 43, 243; Halling, 147;

Hanbury Hall, 244; Hertford, 147; Hewlett,

A., 147; Higges, Mr. W. elected Treasurer of

Stockwell Orphanage, 147; Hiley, D. J.,

376; Hockey, J. S., 194; Holden, A. W., 147;

Horley, 147; Hornchurch, 147; Hornsey

Road, 442; Houchin, Death of Pastor J. C.,

145; Hull, C. S., 611; Humphrey, F. J. H.,

647; Hurditch, C. Russell, and his daugh-

ters, 146.

Ilford, 517; Islington, Cross Street, 147;

Jeffrey, R. F., 147; Judd, T. A., 244;

Kempton, S. O., 564, 647; Knee, H., 376.

Ladds, F. G., 379, 612; Landbeach, 611; Last,

E., 564; Laws, G., 564; Legacies left by

Mr. T. H. Olney, 146, 243; Little Tew and

Cleeveley, 244; Los Angeles, 379; Lovell,

E. G., 44.

Marshall, J. B., 195; Mason, Death of Mr.

G. H., 146; McNab, T. R., 611; Milnes, E.,

285; Morningside, Edinburgh, 44; Morris,

F. C., 147; Moulton, 44.

Natal, Letters to Mrs. C. H. Spurgeon from,

441; New Town, Sydney, 564.

Oamaru, 285; Old Southgate, 285; Olney,

Death of Mr. T. H., 89, 146, 147, 243; Open

Air Mission, The, 378; Orphanage, The,

Stockwell, 44, 90, 147, 195, 285, 379, 443, 517,

564, 611, 647; Annual Festival, 90, 195, 285,

379; Christmas festivities, 90, 647; Collectors'

meetings, 90, 147, 195, 444, 517, 564, 612, 647;

Death of Pastor A. A. Saville's son at, 444;

Election of Treasurer, 147; Sea-side Home,

90, 444, 517, 564, 611, 647; Sunday-school,

195; Osborne, Death of Pastor E., 285;

Osborne, Death of Pastor W., 442; Owen,

W., 244.

Passmore, Mr. James E., elected Treasurer of

Tabernacle Church and Rebuilding Funds,

146; elected Treasurer of Tabernacle Sun-

NOTES (continued)—

day-school, 243; Patrick, N. H., 611; Phillips, J., 564; Piggot, A., 442; Pioneer Mission, The, 378; Pomona, 379; Poole, A., 285; Potter, J. G., 90; Potter, W. J., 244.	
Rattlesden, 44; Read, A., 285; Richards, W., 195; Richardson, G. B., 379; Romsey, 379; Ruskin, Mr. John, Death of, 88.	
Sawday, Pastor C. B., 88, 243, 244, 646; Sheen, C. H., 647; Smart, P. J., 442; Smith, F. H., 517; Smith, J. Manton, Death of, 443; Evangelistic Missions, 43; Mrs., 443; Snell, F. T., 611; Soldiers and Sailors, C. H. Spurgeon's Sermons for, 42, 194, 377, 516; Soper, J. A., 647; Soper, W. T., 195; Spanton, E., 611; Spezia Mission, 146.	
Spurgeon's C. H., "All of Grace," 43; "Autobiography," 87, 145, 147, 442, 516; "Clue of the Maze," 516; Conversion, 145; Sermons, 42, 88, 194, 243, 285, 377, 516, 610; Spurgeon, Mrs. C. H., Illness of, 42, 87, 145, 147, 193, 242, 244, 284, 376, 441, 516, 517, 563, 564, 610, 645; Letter re Orphanage Festival, 379; Letters from Natal to, 441; Spurgeon's, Mrs. C. H., Book Fund work, 145; Report of, 284; Protest against Bazaars, 145, 610; Spurgeon, Pastor Charles, Addresses at meetings, 44, 379, 517, 647; Baptism of daughters, 145; Recovery from illness, 145; Spurgeon, Pastor Thomas, Addresses at meetings, 44, 89, 90, 146, 195, 243, 378, 379, 564, 611, 646, 647; Holiday, 442; Pastor's Page, 564, 645; Stevington, 564; Stockton-on-Tees, 611; Stogumber, 147; Stroud, 517; Sydney, New South Wales, 647.	
Tabernacle, The Metropolitan, Annual church-meeting, 89, 146; Annual meetings of Auxiliary of Zenana Mission, 646; Evangelist's Association, 646; Ladies' Benevolent Society, 244; Mr. Dunn's Bible-class, 646; Poor Ministers' Clothing Society, 285, 378; The "John Ploughman" Gospel Temperance Society, 646; Baptisms at, 44, 91, 148, 245, 286, 380, 444, 517, 612, 648; Election of Deacons, 146; Election of Treasurer, 146; Rebuilding of, 146, 242; Special Services, 147; Sunday-school annual meeting, 242; missionary meeting, 89; Watch-night service, 43, 88; Text Union, The, 441; "The Clue of the Maze," Spanish Translation of, 516; "The Sword and the Trowel," "A Monthly Argosy," 376; Conference number of, 244, 376; Programme for 1901, 645; Thomas, H., 379; Thompson, Mr. Frank, elected Treasurer of Pastors' College, 146; Tomkins, W. J., 647; Tryon, 517.	
Walton, J. E., 442; Articles on Tasmania by, 442, 645; War in South Africa, The, 42, 194, 242, 377, 441; Ward, P. J., 379; Warwick, 195; Watson, W. H., 379; Wellington, 244; West Bromwich, 647; West Gorton, 195; Whitehouse, Murder of Mr. and Mrs. 564; Whitley, 647; Whitstable, 647; Wilson-Haffenden, L., 517; Wood, Mr. Henry, J.P., Death of, 610; Woodbridge Street, 379; Woonsocket, 647; Wrexham, 517.	
Xenia, 285; Yakusu, 647; Young Christians' Missionary Union, The, 243, 378.	
Oliver Cromwell 621	
Olney, Thomas Harding, In Memoriam, 58, 83, 295, 459.	
Olney, William—	
Pioneering in Surrey 578	
Our Holy War 249	
"Our Own Men" and their Work, 8, 65, 121, 161, 216, 265, 353, 418, 489, 529, 585, 625.	
Owens, T. G.—	
"Love your Bibles." 231	

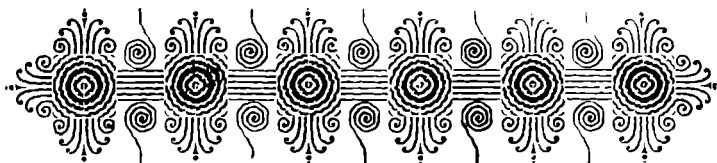
P. A.—

"Multum in Parvo." 636	
Page, W.—	
In Memoriam—Henry Greenfield ... 138	
Paraphrase of Psalm LI. 6	
Paraphrase of Psalm LXVII. 137	
Pastor's Page, The, 6, 56, 127, 175, 212, 343, 415, 576.	
Pilgrimage, A. 261	
Pioneering in Surrey 578	

POETRY—

Birthday Acrostic, A, 552; Hymn of Praise, A, 165; New Year's Hymn, 7; Paraphrase of Psalm LI., 6; Paraphrase of Psalm LXVII., 137; Prayer, A, 173; Resting with Jesus, 513; Righteous Redemption, 551; Service of Suffering, The, 221; "Text for To-day," 136; Varying Voices, 55; What Think ye of Christ? 81; Whisper of Wireless Telegraphy, A, 56.	
Prayer, A. 173	
Prayers in a Puritan Manse 205	
Prediction, The Effect of an Unfulfilled ... 33	
Preston, A. B.—	
"Our Own Men" and their Work ... 121	
Prospect and Prayer, 153, 201.	
Puritan Portfolio, Leaves from a, 21, 61, 130, 179, 205, 261, 349, 425, 485, 547, 581, 621.	
Queer Folk, 30, 82, 134, 182, 214, 271.	
Rachel's Heart-break 127	
Reminiscences of Revolution 349	
Reputation for Humility, A 271	
Resting with Jesus 513	
Righteous Redemption 551	
Service of Suffering, The 221	
Sexton, W.—	
Jonas Didwell, 31; Zacchæus, The Story of a Modern, 237.	
Shindler, R.—	
Writers of Hymns in the "Supplement to Our Own Hymn Book," 27	
Sleeping on the Masthead 597	
Spurgeon, C. H., and D. L. Moody ... 59	
Spurgeon, C. H., on Arbitration versus War, 5	
Spurgeon, C. H.—	
Christ Glorified in His People, 521; Christ, the Rock, 49, 105; Deaf and Dumb, The, 337, 405; Four Most Gracious Things, 569, 617; Jesus Communicating His Riches, 473; Prospect and Prayer, 153, 201; Reputation for Humility, A, 271.	
Spurgeon's, C. H., "Autobiography," 1, 59, 187, 227, 279, 364; Conversion, Fifty Years After, 26; Influence in Tasmania, 587; Most Striking Sermons, 13, 75, 119, 158, 218, 269, 422, 628; Sermons, 49, 105, 153, 201, 337, 405, 473, 521, 569, 617.	
Spurgeon's, Mrs. C. H., Fund for General Use in the Lord's Work, Receipts of, 43, 104, 152, 200, 248, 292, 384, 456, 520, 568, 616, 652.	
Spurgeon's, Mrs. C. H., Work-room ... 56	
Spurgeon, Charles—	
Building-up of Souls, The, 111; Floral Tribute, A, 412; "The Joy of the Lord," 210.	
Spurgeon's, Pastor Charles, 21st Anniversary, 560.	
Spurgeon, Thomas—	
Bereaved Church, A, 58; Evangelistic Services, 56, 175; "For What we Have Received," 576; "History Repeats Itself," 56; Letter to Converts, A, 212; Nearing the Summit, 343; Our Holy War, 249; Paraphrase of Psalm LI., 6; Rachel's Heart-break, 127; Tabernacle, The New, 57, 343, 415, 576; "The Glorious Fourth," 415; "The Lord's	

Doing," 175; The Pastor's Page, 6, 56, 127, 175, 212, 343, 415, 576.	Undermining ... 12
Spurgeon's House-to-House Brigade ... 173	Varley, Henry—
Standard Life of C. H. Spurgeon, The," 1, 59, 187, 227, 279, 364.	Inspiration Evidenced by Internal Proofs, 15, 77.
Stockley, T. I.—	Varying Voices ... 55
The Lord Jesus as our Master ... 533	Walton, In the Days of Izaak ... 485
Stockwell Orphanage, Annual Report of the, 457; Receipts, 46, 92, 149, 197, 246, 291, 381, 449, 519, 566, 614, 649.	Walton, J. E.—
Summit, Nearing the ... 343	Father Dowling, Tasmania's Pioneer Baptist Minister, 504; Tasmania, C. H. Spurgeon's Influence in, 587.
Supplement to Our Own Hymn Book, Writers of Hymns in the, 27.	Way, W. R.—
Tabernacle, The New Metropolitan, 57, 277, 343, 415, 510, 552, 576, 599, and Preface.	"Text for To-day." ... 136
Tasmania, C. H. Spurgeon's Influence in, 587; Pioneer Baptist Minister in, 504.	What Think ye of Christ? ... 87
Telegraphy, A Whisper of Wireless ... 56	Whisper of Wireless Telegraphy, A, ... 56
The Glorious Fourth." ... 415	White, G. W.—
The Lord Jesus as our Master ... 533	Birds and their Nests, 222; Consider the Roses, 358; "Hallelujah!" 542.
The Lord's Doing." ... 175	Who Cares? ... 363
Tydeman, E. A.—	Wigney, S.—
Hymn of Praise, A, 165; New Year's Hymn, —; Paraphrase of Psalm LXVII., 137; Varying Voices, 55.	Spurgeon's Colporteurs, The Annual Convention of, 369; Spurgeon's House-to-House Brigade, 173.
	Zacchæus, The Story of a Modern ... 237



THE
Sword and the Trowel.

JANUARY, 1900.

The Standard Life of C. H. Spurgeon. Vol. IV.*

AS early as possible in January, Messrs. Passmore and Alabaster will (D.V.) publish the fourth and last volume of *C. H. Spurgeon's Autobiography*. There is a special appropriateness in the Standard Life being completed in January, for the life that it commemorates closed in that month, eight years ago; and January was, for many reasons, a memorable period in Mr. Spurgeon's history. On January 6, 1850, he was converted; in January, 1851, he preached his first Sermon; in January, 1852, he became Pastor at Waterbeach; his long London ministry virtually commenced in January, 1854; he was married on January 8, 1856; and the "home-call" came to him at Mentone, January 31, 1892.

The compilers cannot let the final instalment of their labour of love go forth to the public without an expression of their devout thanksgiving to God for the special help received from Him throughout the whole progress of the work. Burdened with many forms of Christian service, and with little leisure and less strength, they would never have undertaken the arduous and responsible task unless they had felt an overwhelming conviction that it must be done, and that they must do it. The increasing testimonies to the value of the Standard Life, as the successive volumes have been issued, have been a great source of encouragement to them; and they confidently anticipate an equally hearty welcome for Vol. IV., which, for many reasons, must possess attractions peculiarly its own. The plan

* *C. H. Spurgeon's Autobiography*. Compiled from his Diary, Letters, and Records, by HIS WIFE, and his Private Secretary. Vol. IV. 1878—1892. 381 pages, Demy 4to. With over 100 Illustrations and facsimile reproductions of MR. SPURGEON'S Manuscripts. Price, 10s. 6d. Also issued in monthly shilling parts. Passmore and Alabaster, 4, Paternoster Buildings, London; and of all booksellers and colporteurs.

adopted in the previous portions of the *Autobiography* has been followed to the end; no other course was possible to the compilers. Mr. Spurgeon himself fixed the form in which his life-story was to appear, and it could not have been altered without disloyalty to his memory, or a reflection upon his judgment. In these four volumes, as in no other that has been or ever can be issued, the life and work of C. H. Spurgeon are recorded, from his own standpoint, by himself and those who knew and loved him best. That fact must always give to his *Standard Life* a position quite by itself among all the books in which the details of his wonderful career have been published with varying degrees of accuracy.

Vol. IV. commences with a chapter entitled "Father's Furlough, and how I Shared it," by Pastor Thomas Spurgeon. It is the record of the three months that father and son spent together at Mentone at the end of 1878 and the beginning of 1879. Of the ten illustrations with which the chapter is adorned, exactly half are reproduced from the sketches made by "Son Tom" during that holiday trip.

Shortly after the return from Mentone, in 1879, the completion of the twenty-fifth year of Mr. Spurgeon's ministry in London was celebrated, so the next chapter gives the account of "A Double Silver Wedding," for it includes a brief reference to the personal as well as the pastoral silver wedding, and contains excellent portraits of Mr. and Mrs. Spurgeon taken at that joyous time, together with the *facsimile* of a letter to which was appended the combined signature, "C. H. and S. Spurgeon."

The great fruitfulness of Mr. Spurgeon's ministry is indicated by two chapters relating to "Enquirers and Converts." They are specially valuable because of the information they give concerning his methods of dealing with anxious enquirers, and other persons who were perplexed with doubts and questions with regard to the way of salvation and their own entrance into it. The experience of such a soul-winner as the beloved Pastor was, during the whole of his long ministry, ought to be exceedingly helpful to all others who desire to be wise in winning souls. The narratives here given by Mr. Spurgeon cover a period of nearly forty years, and they are supplemented by descriptions of other remarkable instances of blessing, which were never reported to him, but which have been written out on purpose to find a place in his *Standard Life*.

In the chapter which has for its title the well-known word "Westwood," the story of how the Lord "transplanted" His dear servant from Nightingale Lane to Beulah Hill is told in full for the first time, and many interesting incidents associated with the Pastor's house and garden are related, while no less than nine illustrations will recall to "Westwood" visitors views with which they are familiar, or will give to strangers and friends afar off some idea of the sights and scenes which surrounded Mr. Spurgeon in his happy home.

Two chapters are devoted to "A Typical Week's Work." Those who read them will wonder how one man could have accomplished all that is there outlined. Beginning with the Saturday night preparation for the services of the Sabbath, Mrs. Spurgeon tells, in her own words and her dear husband's, all that may rightly be revealed

concerning the prayers and labours that resulted in those wonderful discourses which still remain as the most notable of Mr. Spurgeon's many literary memorials. The compilers then narrate, day by day, and almost hour by hour, how the Pastor employed his time during a fairly representative week of his ever-busy life. This portion of the volume is rich in *facsimiles*, including (1) reproductions of Mr. Spurgeon's handwriting on the fly-leaf of his study Bible, (2) two of the marked pages from that Bible, (3) the rough notes made by him one night when preparing a Sermon on Luke ii. 10—12, showing the various lines of thought pursued by him before he finally settled the plan of his discourse, (4) a specimen page from the manuscript of the last Sermon he ever revised, and (5) a page of the corrected proof of another discourse which needed to be considerably lengthened. Among the illustrations in this chapter is a beautiful portrait of the Earl of Shaftesbury, with a *facsimile* of the inscription written beneath it by Mr. Spurgeon after the good Earl had paid one of his many visits to "Westwood."

Next follow five chapters principally occupied with Mr. Spurgeon's correspondence, and only those who know how much labour is involved in the reading of thousands of letters will be able to understand and appreciate the effort to give a fair representation of the communications written by or to the Pastor during his long ministry in London. The personal friends to whom he wrote the letters here preserved include Rev. John Anderson, of Helensburgh (1856), Mr. Ruskin (1862), Henry Richard, Esq., M.P., Mr. Henry Varley, the Earl of Shaftesbury, Dr. Newman Hall, Dr. H. L. Wayland, of Philadelphia, Dr. Doudney, and many more. A short section is devoted to "Letters concerning Legacies," of which many had to be written; "Correspondence *re* Lectures and Sermons in the United States" gives interesting information with regard to the many attempts made to induce Mr. Spurgeon to cross the Atlantic, and the varied replies he made to the tempting offers he received. A few of the very many "Consolatory Letters" written by the Pastor are inserted, with a *facsimile* of one of the hundreds of epistles that he sent to the children of "our own men" after the College Conference of 1890.

A chapter is devoted to letters containing "Mr. Spurgeon's Opinions on Subjects of General Interest," the topics discussed including the following, and many more:—Infant Salvation, Romanism in the Church of England, Bell-ringing at Newington, Annihilationism, Home Rule, Registrars at Nonconformist Weddings, Vivisection, Pigeon-shooting, Disestablishment, Close-communion, Anglo-Israelism, Evolution, Arbitration *versus* War, Gospel Temperance, Grocers' Licences, the Theatre, and Funeral Reform.

"Appreciative Correspondents" were so numerous that they had to be classified. "Letters from Ministerial Brethren" comprise those written by Dr. Alexander Fletcher, Revs. Samuel Martin, J. P. Chown, Charles Voysey, Dr. W. Garden Blaikie, Dr. Stanford, Dr. Punshon, Dr. Culross, Dr. Allon, Hugh Price Hughes, Hugh Stowell Brown, Canon Wilberforce, Canon Harford, Charles Garrett, Dr. J. Guinness Rogers, Dr. Welldon (the present Bishop of Calcutta), Dr. William Wright, Dr. Angus (with photograph of Regent's Park College Library), Mark Guy Pearse, Principal Rainy, H. R. Haweis,

and many more. In "Letters from American and Canadian Friends," the following, besides others, are represented:—Mr. D. L. Moody, Mr. Ira D. Sankey, Mr. John B. Gough, Dr. H. L. Wayland, Dr. Cuyler, Mr. Frederick Douglass, Dr. A. J. Gordon, and Dr. Pierson, while a letter from Mr. Smith Sheldon, of New York, gives most interesting information concerning the first publication of Mr. Spurgeon's books in the United States.

The writers of some of the "Miscellaneous Letters" here given are Miss Florence Nightingale, the Earl of Shaftesbury, Admiral Sir W. King Hall, Mr. John Macgregor ("Rob Roy"), Sir Charles Reed, Lady Havelock, Mr. Gladstone, Lord Radstock, Mr. T. A. Denny, Sir George Williams, Dr. Barnardo, and Colonel Morton. Three specimens of what Mr. Spurgeon called "literary curiosities" are also inserted, with two full-page illustrations, "Silhouettes of Celebrities," and "A Jubilee Reverie," in both of which Mr. Spurgeon's portrait was published among the notabilities of his time.

Following the correspondence come two chapters entitled "In the Sunny South," containing a summary of the Pastor's twenty annual visits to the Riviera, with an account of many striking or amusing incidents which happened in or near Mentone, and a description of his methods of combining work and rest during his holidays on the Mediterranean shore.

While he was away in the South of France, or when he was at home ill, he wrote many letters to the church and congregation at the Tabernacle. Some of these, with a few from his church-officers, as representatives of their fellow-members, or in their private capacity, compose a chapter which proves the "Unabated Affection between Pastor and People." Further confirmation of this mutual love is given in the chapter on "Jubilee Joys," which records the presentation to Mr. Spurgeon of £4,500, which he promptly gave away as he had done the pastoral silver wedding testimonial of £6,500 five years before. Full-page portraits of Mr. and Mrs. Spurgeon, with their autographs, add to the value of this part of the volume.

One portion of the *Standard Life*, which many people have been anxiously anticipating, will be found in the chapter entitled "The 'Down-grade' Controversy, from Mr. Spurgeon's Standpoint." Long and earnest prayer was presented to the Lord, asking for guidance as to this important and trying period in the Pastor's career. The manner in which this difficult subject is treated is believed to be the direct answer to that supplication, and the issue of the whole affair is now left in the hands of Him in whose Name and to whose honour His faithful servant's noble protest was made.

The two chapters entitled "What did Mr. Spurgeon Read?" will perhaps satisfy the curiosity of some people, and awaken wonderment in many more, as it will be difficult for them to understand how such a busy worker could find time for the enormous quantity of reading that he somehow managed to get through. Remarkable testimonies to his literary ability have been collected from various sources; full details are given concerning the many thousands of books that he possessed, with a selection of the inscriptions written in them by himself or their authors, and an account of the humorous titles he prepared for some "dummy" volumes which were needed for a time

to fill up empty shelves until they were crowded out by more substantial occupants. The illustrations in the two chapters include Mr. Spurgeon's library and study, with one of the latest photographs of the Pastor, "the den" (where his large store of Puritan works was kept), Mrs. Spurgeon's book-room, and a *facsimile* of the characteristic inscription in *Cruden's Concordance*; and there are interesting letters from Dr. McLaren and Dr. Angus concerning two of the books in the Pastor's possession.

The chapter on "Latest Literary Labours" shows that Mr. Spurgeon not only read the works written by other authors, but, to the end of his life, he continued to write books for others to read, while his posthumous volumes by themselves are already quite numerous. A *facsimile* of the first page of his manuscript of *The Gospel of the Kingdom* will interest many who have profited by the study of his last literary work.

"The Growth of the Institutions, 1878—1892," furnishes the theme of the next chapter, which is adorned with a specially prepared bird's-eye view of the Stockwell Orphanage, a new picture of the beloved President surrounded by orphan boys, a full-page illustration of the four tutors of the Pastors' College, and another full-page reproduction of the portraits of Mr. Spurgeon and some special friends who were photographed with him, Pastors Hugh D. Brown and Frank H. White being two of the company.

A very touching chapter, giving numerous warnings of the approaching end, is entitled "My Last Letters from Mentone," by Mrs. C. H. Spurgeon. Though there is, necessarily, some sadness in them because of the suffering they describe, there is also much brightness and holy joy. The *facsimile* of a choice post card from Mr. Spurgeon heads the chapter, and several illustrations adorn it.

"The Long Illness" is next described so far as it can be, and the closing chapter in the volume is, "The Last Three Months at Mentone." Few can tell what it cost to write again that story of hope and fear, partial rallying and then the end, but it had to be done; and, painful as the task was, the most appropriate illustrations had to be selected to make the volume complete. The frontispiece is one of the choicest portraits of Mr. Spurgeon that was ever taken.

All that remains for the compilers is to mention that Vol. IV. will contain a copious General Index to the whole set, and to present the work to Him by whose grace and guidance it has been commenced, continued, and (p.v.) will soon be completed.

C. H. Spurgeon on Arbitration *versus* War.

CONCERNING the substitution of arbitration for war, there can surely be no question among Christian men. I rejoice that the two great Protestant nations of Great Britain and the United States should seek to lead the way in making permanent arrangements for the future settlement of differences in a reasonable manner. May they succeed so admirably as to induce others to follow their excellent example! It is surely time that we reasoned like men instead of killing like tigers.—*From C. H. Spurgeon's Autobiography, Vol. IV.*

The Pastor's Page.

BY THOMAS SPURGEON.

"THE SINNER'S GUIDE."

[I have endeavoured to render Psalm li. into verse *as literally as may be*, in the hope that it may be readily remembered and frequently sung. Luther used to say, "There is no other Psalm which is oftener sung or prayed in the church." I fear this is not so to-day. The following verses may be sung to the tune generally used for the hymn, "We speak of the realms of the blest."—T. S.]

- 1 Have mercy upon me, O God!
Thy kindness and love I implore;
Blot out my transgressions, for Thou
Hast numberless mercies in store.
- 2 O wash out iniquity's stain,
And cleanse me from sin through and through;
I know and confess I've transgress'd;
My sin,—it is ever in view.
- 3 'Gainst Thee, and Thee only I've sinned,
This evil was done in Thy sight;
Thou'rt just when Thou speakest in wrath,
Thy judgment is evermore right.
- 4 Behold, I was shapen in guilt,
My mother conceived me in sin;
But He who seeks innermost truth,
Shall make me know wisdom within.
- 5 O purge me with hyssop and blood,
My heart can be cleansed only so;
O wash me, till clean every whit,
I'm whiter than even the snow!
- 6 O make me to hear joy and mirth,
That bones Thou hast broken may shout;
Thy face turn away from my sins,
Blot all mine iniquities out.
- 7 Create me a heart that is clean,
Renew a right spirit, I pray;
O banish me not from Thy face,
Nor take Thy pure Spirit away!
- 8 The joy of salvation restore,
Uphold with Thy Spirit so free;—
I'll teach the transgressors Thy ways,
And sinners shall turn unto Thee.
- 9 Thou God of salvation, redeem
My soul from being guilty of blood,
Thy righteousness then I will charge
My tongue to sing ever aloud.

- 10 O Lord, if Thou'lt open my lips,
My mouth—it shall show forth Thy praise :
I'd sacrifice give, if it pleased,
And smoke of burnt offering raise.
- 11 A spirit that's broken in twain
Is sacrifice best in God's eyes ;
A heart that is crushed and contrite,
O God, Thou wilt never despise !
- 12 Do good in Thy pleasure to Zion,
The walls of Jerusalem build ;
Then off'rings that please Thee shall burn,
And bullock for altars be killed.

New Year's Hymn.

DEAR Lord, and Master mine, whose grace,
Alone the faithful heart can cheer ;
Be with me as I turn face
The opening of another year.

For what the coming days may be,
I cannot tell, I do not ask ;
Enough for me to know that He
Will give the strength, who sets the task.

Amid the surging of the world,
Give me to hear Thy "Peace, be still !"
And hold my course, with sail unfurled,
Nor weigh my life against Thy will.

If called by Thee to take my stand,
Where brave men fall, and cowards fly,
Be my response to Thy command,
A prompt, and cheerful, "Here am I."

As one who knows the call Divine,
And yields himself obediently,
Oh ! may I count my life not mine,
But His, who gave Himself for me !

Let me not hold myself aloof,
As one who is ashamed of Thee ;
To hear at last Thy sad reproof,
"I know thee not ;—depart from Me."

Be mine to wear the victor's crown,
Though for that crown by death made meet ;
And then,—to lay my honours down,
My Lord and Master, at Thy feet.

“Our Own Men” and their Work.

LXXIII.—PASTOR E. R. PULLEN, SHIRLEY, SOUTHAMPTON.



MORE “pushful” men than the subject of this sketch have quitted the Pastors’ College, but never a more gracious spirit. There are some whose success has become more notorious, but there is not among “our own men” a more faithful or devoted pastor than EDGAR ROBERT PULLEN.

His early history is closely associated with that of the Metropolitan Tabernacle. He was born on August 6, 1864, at Horselydown, South London. His parents were earnest Christian people, and were among the earliest and most intimate of Mr. Spurgeon’s friends in New Park Street and early Tabernacle days. The beloved young Pastor was frequently a welcome guest in the Horselydown home. There were other children in the family,—an elder brother has become well known as the Rev. H. H. Pullen, Co-director with the devoted Edward Clarke in the Spezzia Mission. The boy Edgar was sent to the St. Olave’s Grammar School; but left, before he was fourteen, to enter the office

of a firm of City merchants. Here he remained for seven years, and gained a sound business training, which, like many more, he has found an invaluable equipment for the work of the pastorate.

But it was a wise remark of Pontius, the biographer of Cyprian, that a man's actions should be recorded, not from the time of his *first*, but of his *second* birth. Edgar Pullen was "born again" on Sunday, October 30, 1881. He had often been aroused when attending the Tabernacle with his mother, but the supreme event occurred in connection with the Congregational Church at Parish Street, now demolished. On that Sabbath afternoon, the youth felt moved, instead of going to the Bible-class connected with the church, to visit the pastor, the Rev. J. S. T. W. Smith. The good man clearly pointed out the way of salvation, and on returning home, Edgar Pullen went into his own room, and, kneeling down, yielded himself to the seeking Saviour. Many contributory causes led to this decision, among them being the healthy family atmosphere, but particular mention should be made of the testimony and consistent life of the elder brother already referred to, whose good influence upon the subject of this sketch has been continuous and marked.

In a recent sermon upon the text, "The Lord hath need of him," Mr. Pullen says, "He needs us that He may use us in accomplishing His work. The things which He began both to do and to teach, we are to carry on. Through human lips, the message of life is to be passed on. The Lord needs your work and mine, however obscure it may seem to be; and without our part being faithfully performed, God's service suffers." This was his faith from the commencement of his Christian life; and, accordingly, we find him, *on the very day after his conversion*, giving a public testimony to Jesus Christ at Abbey Street Baptist Chapel. He joined the Congregational Church, whose minister had guided him to the Saviour; and, under its auspices, entered heartily into Christian work, becoming a Sunday-school teacher, an open-air preacher, a temperance advocate, and a distributor of tracts among sailors. Very soon, however, he sought baptism at the Metropolitan Tabernacle, and subsequently joined that church. He now became a "local" or "mission" preacher, and placed himself freely at the disposal of the Tabernacle Evangelists' Association, and the Christian Instruction Society. He frequently visited, among other places, a mission hall at Bromley Common, and he is still affectionately and gratefully remembered by the Bromley Common Baptist Church,—under the care of Pastor Walter Holyoak,—into which the mission has grown. His Divinely-appointed vocation was now becoming manifest to himself and his friends; and, after much prayer, he applied in 1885 for admission to the Pastors' College. He was almost immediately accepted; and, with his entry into those classical halls, in September, 1886, a new epoch of his life commences.

There are no members of the tutorial staff of 1886 in office at the Pastors' College to-day. Short as the intervening period is, the *personnel* of the staff has entirely changed. The writer might, therefore, without fear of contradiction, indulge in hyperboles in describing the progress in the various studies made by his "hero." But as his sphere is not fiction, he will content himself with saying that Mr.

Pullen was a persevering and successful student, and that one of his own earliest recollections of the College is of "Brother Pullen" being called upon to "say farewell." The church which had invited him was small and poor; and beyond the fact that it had been founded by Dr. Alexander McLaren, was in no way notable. But, in the repeated "call" which followed several Sundays spent there during his College course, Mr. Pullen heard the voice of God.

Accordingly, in August, 1889, he became the pastor of Shirley Baptist Church, and the splendid work of ten years has amply vindicated his decision. For Mr. Pullen has been faithful to his first love. Whatever advantages may lie in a change of pastorate,—and they are greatly overrated,—it is certain that "a faithful minister of Christ," congenially settled, gains, in the course of years, an influence, a power, and an affectionate esteem, for the sacrifice of which hardly anything can compensate. So has it been with Mr. Pullen at Shirley. He and his church have grown together. The membership, which was 39, has *more than trebled*, and stands now at 127. The church's income has increased in a probably equal ratio. There is a large and flourishing Sunday-school, to meet the increase of which enlarged buildings were erected three years ago, at a cost of £850, and paid for within eighteen months of the opening. A successful P.S.A. has been started. A noble amount is collected for foreign missions. All the agencies of the church have been revived, and many new ones inaugurated.

At the beginning of 1892, the present writer went to Southampton, the beautiful and prosperous town of which Shirley is a working-class suburb. His slight acquaintance with Mr. Pullen developed almost immediately into a warm friendship, which continues to the present day. Both young pastors were then bachelors, and their opportunities for fraternal intercourse were therefore numerous. What happy hours they spent in reading together! What profound theological discussions they enjoyed! What talks and prayers over their work they had! What mutual services to the two churches they rendered! "And what shall I more say? For the time would fail me to tell of" bachelor meals, of Saturday afternoon bicycle rides, of Monday excursions to the New Forest, and of longer holidays enjoyed together!

"O the days that we have seen!"

These hints at reminiscences are merely intended to show that the writer had exceptional opportunities of learning Mr. Pullen's true character, and it is his deliberate opinion that a more amiable man, a more brotherly friend, a more humble Christian, or a more consecrated pastor, never breathed.

His "praise is in all the churches" of the Southampton district. He is in constant request for special services and anniversary meetings; and these taxes upon his time and strength, which many would resent, he cheerfully meets. He is one whom his brethren delight to honour. This will be evident when it is stated that he has been President of the Council of Evangelical Free Churches, and is at the present time President of the Local Auxiliary to the Baptist Missionary Society, and Secretary of the Nonconformist Ministers'

Fraternal. He is also well known, and highly respected for his constant and ready services, in the numerous Forest and village chapels which surround Southampton.

But notwithstanding the many outside engagements which Mr. Pullen's brotherly spirit prompts him to undertake, it is at Shirley that his best work is done. He believes that "there's no place like home." Like the Shunammite woman, he can say, "I dwell among mine own people." He is naturally a fluent speaker, but has the wisdom not to rely upon "the fatal gift." His sermons, as one who has scrutinized the "skeletons" of many of them is well able to say, are always diligently prepared. The fact that there is a considerable proportion of young people in every congregation proves that they are no less interesting than instructive; and the steady growth of the church reveals the fact that they also possess the higher element of spiritual power. Mr. Pullen believes that "a house-going parson makes a church-going people." So do most of us. But he is consistent with his creed, and a more systematic and conscientious visitor, among members of church and congregation alike, with special attention to the sick and the poor, it would be difficult to find. There are some who will never forget the look and tone of horror with which the late beloved President of the Pastors' College once said, "*A lazy minister is an abomination.*" No one is less open to that indictment than Mr. Pullen. He is the Editor of a magazine, the energetic leader of a Christian Endeavour Society, the life and soul of his P.S.A. Brotherhood, and, until lately, the superintendent of the Sunday-school, in addition to being an earnest preacher and a vigilant pastor. His week is busy, his evenings at home are few and far between, and his Sundays find him working morning, afternoon, and night. He finds so much to do that, no doubt, like Hugh Latimer at West Kington, in Wiltshire, he would wonder "how men could go quietly to bed, who had great cures and many, and yet, peradventure, were in none of them at all."

On Boxing-day, 1894, the good pastor took one of the wisest steps of his life by marrying a daughter of his senior deacon. Mrs. Pullen comes of an excellent stock. Her grandfather was a deacon of the writer's old church in East Street, Southampton; and her father, Mr. W. F. Mayoss, has been a prop of Shirley Chapel from its foundation. Her brother, Mr. W. H. Mayoss, is also a deacon of the same church. Up to the time of her marriage, Miss Elsie Mayoss had been a teacher at Alexandra College, Shirley, engaged with her sisters in imparting a sound education to Nonconformist young ladies. She has proved herself an ideal minister's wife. One of her first acts was to relieve her husband of the partial conduct of a large Mothers' Meeting, which, as a bachelor, he had had the temerity to undertake! Ever since that time, she has been his true help-mate, and has prayed and laboured at his side for the prosperity of Zion.

The prospects of Shirley Baptist Church were never so bright as they are to-day. During recent years, the town of Southampton has advanced in prosperity by leaps and bounds, owing to the selection of it as the English port of the American liners, and the purchase of the docks by the London and South Western Railway. The town has grown in all directions, and the working-class district of Shirley

has increased and multiplied. Mr. Pullen and his friends are alive to the signs of the times, and are seeking to renovate and improve the chapel, that it may better accommodate the enlarged congregation. This effort is heartily commended by Dr. McLaren, whose interest in the church, with whose formation he had so much to do, has never abated; by Pastor Charles Joseph, of Cambridge, who, coming from the neighbouring town of Portsmouth, knows Mr. Pullen's work well; by Pastor Thomas Spurgeon; and by others well competent to judge of its wisdom. Coming, however, so soon as it does after the heavy tax of rebuilding the school-rooms, the undertaking is no slight one. The cost is estimated at £350, and the friends have wisely resolved not to commence operations until half the required amount is in hand. At present, they have rather more than £100. Mrs. C. H. Spurgeon has kindly given them £5; and, if any readers of these lines care to send contributions to Pastor E. R. Pullen, 1, Richmond Road, Freemantle, Southampton, they may be assured that they are helping an exceptionally deserving cause, and cheering "a man after God's own heart," and "a good minister of Jesus Christ," to whom an all-too-busy pen endeavours to pay a slight tribute in this hurried sketch.

BENJAMIN J. GIBBON.

Undermining.

WHILE walking along the sands at a seaside resort in the North of England, we noticed that the rough seas of the North east gales had been playing havoc among the limestone rocks, undermining them; and, with the aid of the sharp frosts, causing many of them to break into hundreds of pieces, and fall into the water to be washed away out of sight.

In noting how the tides, in their ebb and flow, had been slowly working this destruction, it brought to our mind how many men, some by subtle scheming, and some by violent attack, are seeking to destroy and undermine the foundation truths of the Bible. There is scarcely a Scripture doctrine that is not being opposed now; and what is most sad, attacked by those who ought to be the supporters and upholders of "the faith once for all delivered to the saints."

Mark what a professor of one of the Colleges in the United States said, a short while since:—"The word 'lost' in the Bible is not intended to describe the condition of the sinner, but the vacancy in the heart of our Father." How would such a passage as the following read, if the above sense were introduced into it, "The Son of Man is come to seek and to save the vacancy in the heart of our Father"? Could such a meaning be given to the following, "Our gospel is hid, to them that are lost" (2 Cor. iv. 3)? If the word "lost" does not mean what we understand by it, namely, man shutting himself out of blessing by his own sinful and wilful action, then we had better cease to attach any meaning to words, and let language be merely a babel of unintelligible sounds.

Sunderland.

F. E. MARSH.

C. H. Spurgeon's most Striking Sermons.

XXIII.—BY PASTOR H. O. MACKEY, TOXTETH TABERNACLE,
LIVERPOOL.

THE most striking sermon, to any hearer, is probably the one that, in Coleridge's famous saying about the Bible, "*finds him*,"—that which searches his heart, illumines and quickens his conscience, and that leads to penitence for sin, and faith in the Saviour for salvation.

But to some of us, who from our youngest years heard so many Sermons of this kind—all of them striking,—from the late beloved President, the difficulty of choice is well-nigh bewildering.

So often was the Sabbath to us a "mount of vision," from which we looked to the Promised Land, the "Land of far distances," that it is very hard to say which of them was most a "day of Heaven upon the earth." So constantly did we halt, in the desert of the week, by the Elim of the week-night service, and draw water from the wells of salvation, that it is almost impossible to say which of the many such occasions most refreshed and invigorated us.

And yet, to the present writer, because of vivid, personal, soul-transforming memories that cling to them, there are two such occasions and Sermons that stand out with significant and sharply-cut clearness.

It was a dreary November night,—almost as foggy as London can furnish,—when a youth wended his way to the Tabernacle, one Thursday night, to hear the famous preacher, and to witness the baptismal service that followed the preaching.

For two years or more, he had been burdened in soul, with a deep sense of sin, and, in addition, he was distracted by intellectual difficulties about the doctrine of Election. The great adversary of souls had used this truth to torture his mind and heart to such a degree that even the thought of suicide would often be suggested as a relief from the mental agony he endured. Logic and syllogism were pressed into this malignant service. "If you are to be saved, you will be saved, and nothing you can do will hinder it; if you are to be lost, you will be lost, and nothing you can do will prevent it; therefore, do nothing, for it is no use,—and just leave things to—drift." This was the torturing fatalism that was crushing hope, and joy, and all love of life out of his soul.

The text, on that evening, was Romans viii. 34: "Who is he that condemneth? It is Christ that died," etc. With mighty and transparent force, the preacher showed that the bold challenge of the apostle to all conceivable accusers was founded on great granite solid facts;—the death of Christ as our Substitute for sin, His resurrection a proof of our justification through that death, and His intercession at God's right hand the guarantee of our acceptance and upholding.

Whilst he spoke of these things, light began to glimmer in the dark spirit of the youth; when, all of a sudden, Mr. Spurgeon exclaimed, "What a gospel of good news this ought to be to some of you who are being tormented of the evil one as to whether you are

elect or not!" Did the preacher know? Had anyone told him the story of the secret struggle that had been going on in the heart of his hearer for years? It seemed so. "Here is your answer to that," he exclaimed; "tell him Christ has died, risen, intercedes for all who come unto God by Him. Trust Him, and you shall be saved. Look, sir! You are like a man fallen overboard, who refuses to lay hold of a lifebelt that is flung to him, until he knows whether he is destined to be drowned, or not; or like a man in a burning house, who will not come down the fire-escape until he knows whether he is predestined to be burned to death or not!" Then, lifting up that imitable and never-to-be-forgotten voice of his, with its silver clarion tones, he called out, "Man, if you hesitate, and argue, you destroy yourself! Lay hold of the lifebelt! Come down the escape! That is, trust Christ, and leave His decrees to take care of themselves, and you shall find that you were *predestined to be saved!*"

"For none shall come but surely find
Mercy called whom grace inclined,
Nor shall any willing heart
Hear the bitter word, "Depart."'"

The entrance of that word brought light into the darkened soul, joy took the place of fear, trembling melted into triumph, and, to-day, that salvation-bringing discourse is remembered, with deepest gratitude to God, as one of "Mr. Spurgeon's most Striking Sermons."

A striking sermon? Yes; it had struck right home, into mind, heart, will; had struck off the galling fetters of sin and blank despair, bringing life, salvation, peace, and joy unspeakable.

The second striking Sermon stands out in similar clearness. Nearly twenty years have passed. The burdened soul and new convert of the former occasion is now one of a great company of preachers. He has "a Sunday off" at the end of August, 1890. So, to the old sanctuary, and the beloved preacher who had been the means of his enlightening and salvation in the days long past, he goes again. With many a thrill of holy feeling, and a rush of tender, hallowed memories, he joins once more the vast congregation.

It is already well-nigh filling the great building; and, as the clock nears half-past six, there is felt that almost audible listening, and looking toward the platform,—so familiar to Tabernacle *habitues*,—and then comes the sigh into silence as the preacher, followed by his lieutenant deacons and elders, descends the stairs to the rostrum.

The opening prayer, the first hymn, and then the reading of Scripture;—how strange! It is once more, after the lapse of twenty years, that majestic eighth of Romans. Only fourteen verses in all are read,—but read in the wondrous way of the preacher, and with those gems of exposition thrown in, that make it all-alive. Another hymn, a soul-stirring prayer, and now the text for the Sermon.

Can it be? Are we dreaming? Have memory and fancy played us tricks? Are we merely recalling the discourse of nearly twenty years ago? No! It is one of those extraordinary coincidences that occur once or twice in a lifetime, and that burn themselves into the recollection. Again the text is Romans viii. 34: "Who is he that con-

blemneth?" etc. The same sermon? In substance, yes; for truth is unchanged by the flight of time. In method of treatment? No; for there are now twenty years more of accumulated knowledge, spiritual experience, and privileged insight into truth at the back of every sentence uttered.

The whole discourse throbbed with confident and exultant victory over all possible accusers. It was like the playing of the massed bands of a triumphant army, or the tread of a myriad conquerors returning to their homes with the spoils from the foe.

Read it,—and read it again,—it is published as No. 2,240; and you will see that we understate rather than exaggerate its stimulating power. When the last sentences came, the pent-up emotions of the people went out in one great "Amen," and the second "most Striking Sermon" had become to us a priceless and immortal memory.

Was it unpardonable boldness for the man, who had been saved by the first Sermon, and so singularly brought, in God's providence, to hear the second from the same text, to go into the vestry, and renew his fellowship with the beloved preacher, and beg for the "notes" of this latest "Striking Sermon"? If so, he will readily plead guilty; and, further, confess that, with characteristic graciousness, Mr. Spurgeon replied, "Yes, if you will copy them, and return me your copy;" and yet further, he will admit that never does he look at these notes, in that dainty and choice handwriting of the famous preacher, but there comes a rush of hallowed emotion, of deep love towards their author, and fervent gratitude to God for all the blessing that came to him through both these "Striking Sermons" from the same text.

The Nature and Fact of Inspiration Evidenced by Internal Proofs Taken from the Sacred Scriptures.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
BY MR. HENRY VARLEY.

"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."—2 Peter i. 21. (R.V.)

LET no one ever suppose that we deprecate careful and reverent criticism of the Sacred Scriptures. At all costs, let us know the mind of God in regard to spiritual truths. He who has given infallible data, whereby men can determine with accuracy the orbits and motions of the heavenly bodies, surely has not left us without accurate knowledge concerning the momentous interests which pertain to spiritual and eternal realities. Thus, in common with tens of thousands of intelligent and devout minds, I hold the inspiration and inerrancy of the Word of God; in other words, that the Eternal God has given, in the Sacred Scriptures, infallible accuracy. I admit that there have been and are many misapprehensions of the meaning of God's Word. Accuracy of interpretation is, and must be, of the very first importance. We earnestly desire the removal of all glosses,

additions, and errors of translation or transcription which may have been attached in any way to the Word which God has magnified above all His Name. It is against the interminable hypotheses, guesses, fancies, and vagaries of the so-called "higher critics", and not against any proved truth which they have discovered and made known, that we enter careful, vigorous, and ceaseless protest. It is not written in vain, "For ever, O Lord, Thy Word is settled in Heaven," and yet once more, "The Scripture cannot be broken."

The internal proofs, contained in the Sacred Scriptures, which sustain and determine the truth of their inspiration, are in every way remarkable. Not without the strongest reason was it written and recorded, "For the prophecy came not in old time by the will of man : but holy men of God spake, moved by the Holy Ghost." So clearly does the original Greek bring out this truth, that the revisers have rendered the passage in these striking words : "For no prophecy ever came by the will of man : but men spake from God, being moved by the Holy Ghost."

I am persuaded that sufficient attention has not been given to the weighty character of this testimony, and I venture to present to the students of this invaluable College some impressive illustrations, in order that, in an age of destructive criticism, the Bible may be known and heard in its own defence. I believe they will interest you deeply, and serve to sustain and strengthen your confidence in "the impregnable rock of Holy Scripture."

In the language of Dryden, we may say, concerning the Word of God,—

"Whence but from Heaven should men unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths ? or how or why
Should all conspire to cheat us with a lie ?
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price."

What have "the higher critics", or any others, to say to the following ?

THE BOOK OF PSALMS IS AN INTEGRAL PART ALIKE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

I select three of these Psalms, the twenty-second, the twenty-third, and the twenty-fourth. They contain a prophetic foreview, a detailed picture of the Messiah ; His coming, denial, sacrifice, death ; His redemptive work, His resurrection and ascension to Heaven as the King of glory. Whence did the writer of these transcendent facts obtain his knowledge ?

That he should evolve from his own mind and intellect, and give a detailed and precise account of the death, resurrection, and ascension of the Lord Jesus Christ, a thousand years before the prophecies became historic facts, was simply impossible. Here, then, we are face to face with the fact and nature of inspiration. The Psalmist's prophetic testimony is given, be it observed, in the following words : "My God, my God, why hast Thou forsaken me?...But I am a worm,

and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver him: let Him deliver him, seeing He delighted in him." And again: "They gaped upon me with their mouths, as a ravening and a roaring lion."

Here, it will be observed, are the very words, scenes, and facts connected with our Lord's death upon the cross, vividly portrayed. Let us hear the prophet again: "I am poured out like water, and all my bones are out of joint...My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." It would be impossible to give a clearer or more conclusive testimony as to the death of the Lord Jesus. The character of His varied pains, the agonies of thirst, the protracted sufferings, and the nature of our Lord's death (by crucifixion), are all described with a fidelity which proves that the psalmist wrote and spoke as he was "moved (impelled) by the Holy Ghost."

It should never be forgotten that crucifixion, as a means of death, was unknown to Israel's law. Had the psalmist been a rationalist or a higher critic, his reason would have refused and denied the foreview of Revelation. What a marvellous proof is here given that the psalmist's judgment was so completely subordinated to the Holy Ghost that he wrote concerning many things of which he could have had no personal knowledge. How could David have known anything about the gaping multitude, or anticipated the astonishing words of the chief priests, scribes, and elders, "He trusted on God; let Him deliver him now, if He desireth him"? How should the psalmist give the foreview of the Saviour's parted garments, and the casting of lots for His seamless robe? What evolution of unaided human intellect could have portrayed the means and manner of His death? Mark this well. For one thousand years, the handwriting of the psalmist had prophetic place, and then came the literal and unmistakable fulfilment of his words. That which was foreview and prophecy, then, has become with us authentic history. Verily, "the Scripture cannot be broken." Let it be clearly noted that no pre-exilic or post-exilic theory can touch the inherent strength of the position here revealed.

Nor is it competent for the higher criticism to attempt to weaken the position by calling in question the Davidic authorship of these Psalms. We are in possession of them quite irrespective of the disputed name of the writer. They have belonged to, and been known as, an integral part of sacred Hebrew literature centuries before the Christ of God came into the world. Whence, then, their authorship, and from whose mind came these wonderful prophetic statements? Neither Moses, David, nor any other human writer could have conceived or evolved these astonishing words. They stand not only as internal proofs of the Divine inspiration of the Sacred Scriptures, but of the nature of inspiration.

Not less conclusive is the prophetic testimony given in the twenty-third Psalm as to the redemptive and sacrificial character of the death of Christ Jesus, the Lord. The stricken "fellow of Jehovah," described in the twenty-second Psalm, is clearly portrayed in the twenty-third as the Great Shepherd of the sheep. The position and safety of the sheep, carefully elaborated by the Lord Himself in the Gospel according to John, chapter x., verses 14-17 and 27-30, are prophetically given in the twenty-third Psalm. Redeemed, and beyond the cross,—such is the position in which this Psalm places all believers in the Lord Jesus Christ. Here they are seen, possessed of eternal life, and kept by the power of the Great Shepherd of the sheep until the resurrection and ascension glories, revealed and predicted in the twenty-fourth Psalm, are entered into and shared with the Forerunner, "Christ, the firstfruits." Between the cross and the glory, is the position of the believer. Risen with Christ, there is no condemnation possible to those who are in Christ Jesus. Judgment is past for them. Of all who are in Christ, the record stands, "Ye have died, and your life is hid with Christ in God. When Christ our Life shall appear, then shall ye also appear with Him in glory."

The twenty-fourth Psalm is a striking contrast to the twenty-second. The contrasts are as between the cross and the glory;—between the lowest descent, "*made sin for us*," and the highest ascent, even to "the right hand of the throne of the Majesty in the Heavens;"—between the shame and sorrow and the honour and eternal joy; between the requiem of the cross and the anthem of the crown. The strains could not be more loftily pitched: "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 . . . The Lord of Hosts, He is the King of glory." He it is who hath risen from the dead, and ascended to "the right hand of the throne of the Majesty in the Heavens."

Here, then, is portrayed, in three prophetic Psalms, what Paul well calls "the gospel of the glory of the blessed God." No alteration of dates to square with what is known as the dual historian hypothesis, can change these great facts, nor impair the trustworthiness of the Sacred Records. "For ever, O Lord, Thy Word is settled in Heaven." This is not Pauline doctrine, with traces of his Rabbinical hairsplitting and training, but eternal truth, evolved from His intellect who is at once "the wisdom of God and the power of God." These Psalms present, in their proper order, "the sufferings of Christ, and the glory that should follow;" and let it be always remembered, and held fast, that these Scriptures were given of God to men "moved by the Holy Ghost" a thousand years before the prophecies which they spoke and wrote were fulfilled.

ANOTHER REMARKABLE PROOF.

About seven years since, I visited Beyrout, as also Damascus, Tyre, and Sidon. Situated upon the shores of the Mediterranean are the ruins of the once famous Tyre, the then capital of that part of the world. None of the prophetic testimonies of Ezekiel are more intensely interesting than those which relate to the extraordinary character of the commerce of Tyre, and the magnificence of the city

itself in his day. The prophecy which relates to the overthrow and subsequent desolation of Tyre is contained in the twenty-seventh chapter of the Book of Ezekiel; it dates about the year 588 B.C., and the causes which led to the desolation of Tyre are distinctly stated in the prophet's words.

Whilst there can be no doubt that the prowess of Alexander of Greece had much to do with the overthrow of the supremacy of Tyre, there can be no question that *earthquake and submarine convulsions* of an extraordinary character destroyed Tyre. The ruins which exist there demonstrate this. Enormous portions of the great city lie engulfed beneath the blue waters of the Mediterranean Sea. The traveller to these wonderful Eastern scenes needs but to obtain, as I have done, a competent boatman and boat, to come into direct contact with the proofs of the actual fulfilment of the prophet's words. They speak for themselves, and they are corroborated by open vision and hard fact.

As we were rowed from point to point, out from the mainland, and amid the desolate island ruins which evidently once formed a portion of the mainland, and observed in every direction prostrate pillars and masses of sunken architectural glories which lie buried beneath the waters of the great sea, Ezekiel's graphic words came to mind, and were read by us; here they are: "They shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"—and again: "In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall;"—and yet once more: "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, *shall fall into the midst of the seas in the day of thy ruin.*"

Again we ask the question,—How could Ezekiel have given, from his own brain, this foreview of the overthrow of Tyre? Centuries before the destruction of this great commercial centre, the prophet described the scenes of desolation which some of us have looked upon. Here also we recognize what inspiration is, and how true it is that "holy men of God spake as they were moved by the Holy Ghost." Again notice the strength of the argument which is derived from the internal proofs of their inspired character which are found in the Sacred Scriptures themselves.

INSPIRATION, AND THE LAW GIVEN TO MOSES.

Changing somewhat the current of our thought, I pass on to notice the truth of Divine inspiration revealed in the law given on Mount Sinai. By this expression, I do not mean that the law had no place or existence prior to the days of Moses; *God is, and man is, therefore law must be.* It would not be difficult to find the Decalogue in the Book of Genesis; nor can we recognize, from the Divine side, what is called "the gradual evolution of law." How could the Eternal God give an imperfect law? Does perfection deny itself? The position we maintain is the absolute perfection of the law given to Moses by Jehovah.

To condense, I remark that, if the *first and second commands* were kept inviolate, prohibiting, as they do, idolatry, both in principle and detail, *the world* would be freed from every form of this sin, and God would be supreme, and worshipped by all His responsible creatures. The *third* command kept, and a pure language would possess all hearts and tongues, nor voice of deceit ever be heard. The *fourth* command kept, and the needed rest for God and man would be everywhere maintained. The Sabbath has been well called "the savings bank of human life, into which we deposit one day in seven to be repaid to us in the Autumn of life with compound interest."

The *fifth* command kept, and no unfilial son or daughter, nor tyrannical father or foolishly-indulgent mother would mar the beauty and order of home. The *sixth* command kept, and wars would cease to the ends of the earth, and all crimes of violence and cruelty be unknown among men. The *seventh* command kept, and no unfaithful husband or wife would disgrace the marriage relationship, nor would any unclean man or woman defile the homes or streets of our cities. The *eighth* command kept, and property would be absolutely safe. The *ninth* command kept, and character would be as secure as property. The *tenth* command kept, embodying, as it does, Jehovah's strong protest against covetousness and selfishness, these laws all carried out and obeyed, and this great city would become as the paradise of God. Obviously, this would be the fact; and again we ask,—Whence these wondrous laws, this marvellous perfection and condensation? Was Moses the author? Nay, verily; *the author was God Himself!* This pattern was not only shown on the mount, but it was evolved from the infinite intelligence of Jehovah, and given to Moses for presentation to Israel.

I was greatly interested, in visiting the famous locomotive works in Philadelphia, to hear and know that the chart and design rooms, with their accurate drawings, represent supremacy of position over all the detail of mechanical activity in the vast area of work represented there. Every hammer must fall and every workman conform to drawing, pattern, and model. The designer guides and informs the worker, and no work, wrought out on independent lines, could or would be recognized. Judging from the care and accuracy shown in the designers' department, there is little room there for men of the "broad-gauge", "down-grade", or "higher critic" type.

By the way, brethren, why do not these men take neutral ground, and air their theories in some public hall? If a man cannot subscribe to the doctrines held by the Baptists, or the Presbyterians, or the Episcopalians, surely it is much nobler honestly to say so, and come away from these associations, and take an independent position. It is well-nigh impossible to respect men who maintain identity with these churches, and yet continue to use their position and influence to undermine the faith they hold, "which was once for all delivered unto the saints." According to the pattern shown to Moses in the mount of God, so he, the faithful servant of Jehovah, thought, acted, and laboured. Let us do likewise, brethren.

Again, absolute perfection is seen to be inherent in the law. This perfection is necessarily of God, and therefore we do not understand what has been said concerning *the gradual evolution* of the moral law. I

remember hearing a prominent minister speak of the defective character of the Mosaic legislation. He affirmed that he could defend both slavery and polygamy from the Books of Moses. In my judgment, this statement was not clear, and is not defensible. Polygamy, slavery, and divorce were permitted by Moses, but for what cause? Our Lord answers the question very distinctly. The Pharisees asked Him why Moses permitted the writing of divorcement for other causes than that of adultery. His answer needs always to be remembered, for it cuts a thousand sophistries up by the root. "Moses," said our Lord, "because of the hardness of your hearts, suffered you to put away your wives: but *from the beginning* it was not so." What a grand utterance! "*FROM THE BEGINNING.*" Yes, when we want to know the quality of the Divine law, we must be careful to go to "*THE BEGINNING.*"

To interpret what our Lord well calls "the sufferances of Moses" aright, we need to remember that he had to do with a stiff-necked and rebellious people, who would have slaves, and plurality of wives, despite the outsetting law given in Genesis. It was after twenty-five hundred years of human history that Moses came upon the scene. It is not, therefore, to his times, which were terribly degenerate, that we look for the law in its primitive and normal purity, but to *the springhead of human history.*

Take our great city, London, in order to illustrate the position. Below the city, the huge drainage works are found. At that point, the sewage enters the Thames, and is carried away by the receding tide into the sea. Suppose we desire a sample of the normal quality of the water of our noble river; shall we secure it at this point? Surely not. We must go up stream, beyond Windsor, Reading, and Oxford. Go where the Cotswold Ranges are, and where the river takes its rise. Now, sirs, dip in your vessel, secure the water, and give the analyst place. Here we will abide his tests and verdict. In like manner, we decline to interpret the law of God, in its normal character, by taking *samples of sufferance* from the days of Moses. No, sirs, up the stream you must go. The true quality of the Divine law is there. "*From the beginning it was not so,*" is the Divine Analyst's testimony concerning everything found in "the sufferances of Moses" contrary to the soundness and perfection of the Divine law.

(*To be concluded next month.*)

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

I.—IN THE COUNTRY OF THOMAS ELLWOOD.

THERE is no part of this land of sturdy sires, who fought in the days of old for truth and liberty of conscience, that is more interesting to the Puritan than the stretch of country, on the borders of Buckinghamshire and Hertfordshire, which includes such places as the two Chalfonts, Chorley Wood and Chenies, Amersham

and Rickmansworth. It was at Chalfont St. Giles that Milton lived when the immortal poet left London at the time of the great plague; it was at Jordans, on the way to Chalfont St. Peter, that William Penn and the Quakers worshipped; it was to Amersham that Richard Baxter and even John Knox paid flying visits; the Cromwells had relatives in the neighbourhood, and the well-disposed Russells their Manor-house at Chenies. Rickmansworth, hard by, flourished under a succession of Puritan vicars, such as Whalley and Swinnock, and boasted among its residents that eminent preacher and divine, Dr. Edmund Staunton, who, like the apostle, showed his zeal for the gospel in labours oft, till silenced by the black edict of 1662. It is not so very far away that Staunton lies buried under the chancel of Bovingdon Church.

What times must those have been, whether under the supremacy of the Long Parliament, when armour-girt enthusiasts pictured the speedy triumph of the Kingdom of the saints; or, under the broad-minded Protector, when such liberty of worship was granted that even Baptists, Quakers, and Papists were left unmolested; or, later, when easy-going Charles willingly handed over persecution to his morose-minded brother, and to the crowd of informers who alternately flattered them both.

Long before the rise of the Puritans, the whole district had been saturated with the teachings of Wycliffe. The Lollards, who were the earliest Protestants, had their headquarters at Amersham, while even in the monkish city of St. Alban's, not so many miles distant, there were those who read Wycliffe's tracts, and were prepared to receive the Word of God in their own tongue with the gladness of men who waited for light. (*Urwick's Nonconformity in Herts.*)

For many a long year after the rise of Wycliffe, no man dared, in England, to hold any opinion on religion contrary to the dictates of Church and King, except it were at the peril of his life and limb. Terrible must have been the strain on the minds of the conscientious, and awful the price to be paid for daring to differ, in however small a degree, from the Rome of Pre-Reformation times, or from the Ritualists of Laud's day, who sought to reimpose the yoke that Lollards, Reformers, and early Puritans had died to break.

As early as the Peasants' Revolt in 1381, the neighbourhood we are traversing had its confessors. "The Friends of God" wandered from place to place; but, by a kind of sacred freemasonry known among themselves, they were quick to discover their sympathizers wherever they went. Sir John Oldcastle, the leader of the Lollards, was many times secreted from his persecutors in the lonely farm-houses of Essex and Hertfordshire. Among those exempted from the pardon of 1381, was William Bilche, of Aldbury, a hamlet near Tring; and another victim who perished near enough to send a thrill of fear all through the Chiltern Hills was the celebrated John Balle, the "political Dissenter" of his time, who was hanged, drawn, and quartered, at St. Alban's, in the year that saw the overthrow of Wat Tyler.

Wycliffe had given to the people the Bible in English,—the greatest boon that could be bestowed on a nation,—the Word of God in its mother tongue. In doing this, he had, unconsciously, pronounced the

doom of slavery both in Church and State. The prelates and abbots handed heretics over to the secular arm, and the landowners, liking little the new yearnings of the common people, told King Richard the Second that the serfs were their goods, and the King could not take their goods from them but by their own consent; "and this consent," they added, "we have never given, and never will give, were we all to die in one day." Over three hundred years of dire struggle, trial, and blood, were to pass ere the Toleration Act came into force, and men were permitted to worship God according to their conscience; yea, and over five centuries elapsed before Nonconformists obtained in full their civil rights. Nor is the end of the struggle even in sight yet; for, to-day, in the eye of the law, one Church is above another, and though the *régime* is milder, the same forces are at work in rural England as in 1381, and that after a weary, fire-scorched, blood-stained struggle of over five hundred years.

The Lollards gave place to the Reformers, and the Reformers were followed by the Puritans. Persecution, more or less severe, was meted out to sectaries of all kinds, from the passing of the statute *de hæretico comburendo*, in the year 1400, to the Conventicle and Five Mile Acts of Charles the Second. Can any modern conceive the amount of misery borne and wrong done, in the name of the religion of Christ, during that three hundred years? And yet it was these very people, who thus endured, who were slowly winning for us the liberties, and welding the principles which, to-day, make it tolerable to live in England, to worship God without coercion as to form, and to spread by missions the knowledge of the gospel through the whole world.

But many of the Puritans were as hostile as the prelates themselves to the idea of toleration. When the Presbyterians got the chance, they turned persecutors. The Parliament of 1648 condemned all obstinate Atheists, Deists, and Socinians to death, and decreed that Papists, Arminians, Antinomians, Quakers, or Baptists should be ordered to renounce their errors in the parish church, and in case of refusal, they were to be committed to the jail till they should find sureties that they would not maintain or defend such opinions any more. Even Richard Baxter, the author of *The Saints' Everlasting Rest*, said, "I abhor unlimited liberty, and toleration of all, and think myself easily able to prove the wickedness of it." He handed over Baptists to imprisonment and death in these terms:—"I conclude, if murder be a sin, then dipping ordinarily over head in England is a sin; and if those who make it men's religion to murder themselves, and urge it upon their consciences as their duty, are not to be suffered in a commonwealth any more than highway murderers, then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered." Truly, the times were fierce, and the bestowal of the benediction of brotherly love was given with considerable reservation. Mr. Urwick, in his *Nonconformity in Herts*, relates in Baxter's own words, an account of a controversy the divine had with William Penn, the Quaker. It is worth quoting as showing the deep interest which ordinary people then took in doctrinal questions:—"The first parish that I preached in, after thirteen years' ejection and prohibition (in 1675), was Rickmansworth, and after that

at Sarratt, at King's Langley, at Chessam, at Chalfont, and at Amer-sham: and that often twice a day. Those heard that had not come to church for seven years, and two or three thousand heard where scarce a hundred were wont to come, and with so much attention and willingness as gave me very great hopes that I never spake to them in vain. The counties about Rickmansworth, abounding with Quakers, because Mr. W. Penn, their captain, dwelleth there, I was desirous that the poor people should once hear what was to be said for their recovery. Which coming to Mr. Penn's ears, he was forward to a meeting, where we continued speaking to two rooms' full of people (fasting) from ten o'clock till five, one lord, and two knights, and four conformable ministers, besides others, being present, some all the time, and some part. The success gave me cause to believe that it was not labour lost." What he thought of his effort, when William Penn subsequently told him in a letter, "I perceive the skurvey of the mind is thy distemper, and I fear it is incurable. I had rather be Socrates in the day of judgment than Richard Baxter,"—we cannot tell. Perhaps the temper of the age may excuse the language of the author of *The Saints' Rest* and the founder of "the City of Brotherly Love."

But there were some choice spirits in that same countryside, and some happy times of Christian intercourse, though persecutors and informers were almost everywhere, and religious feeling stood at fever heat.

George Swinnoek, the author of *The Door of Salvation Opened*, was vicar of Rickmansworth from 1646 to 1660, when he was ejected. He was a highly learned but a deeply humble man. All the villages round contributed to his congregation, and he made friends with rich and poor alike. Among the men he knew intimately were Edward Reynolds, Richard Baxter, and Thomas Watson. Swinnoek's work, *The Christian Man's Calling; or, a Treatise of Making Religion One's Business*, was dedicated to "Richard Hampden, of Hampden, in Bucks, and the Hon. Lady Letitia Hampden, his virtuous consort." *The Door of Salvation Opened* is very pithy. Speaking of memory, the author says, "This Master of the Rolls, or Keeper of the Ancient Records, was formerly as a grating, suffering the pure and clean water to go through, retaining only the mud and filth; but now it is like a fan casting away the chaff, and keeping the good corn."

Fancy what meetings must have taken place in so decided a Puritan neighbourhood, when men of such thorough principles as the above exchanged hopes and fears!

But there was another element. We have seen Baxter in discussion with William Penn. Neither of these giants in argument showed a very brotherly spirit. It must be remembered that Quakers and Baptists were the Ishmaelites of the period. Even Swinnoek, with all his sweetness, is a little bit sour when he deals with the Quakers. "Possibly," says he, in one of his sermons, "thou art one of the new-fangled opinionists of our unhappy times that art above ordinances. I must tell thee that, to live above ordinances, is to live below a saint. He that doth not reckon the means of grace his greatest privilege on this side the place of glory, may well question whether

he ever enjoyed God in them. Methinks the beggar should know that door again at which he had a large alms, a full bait."

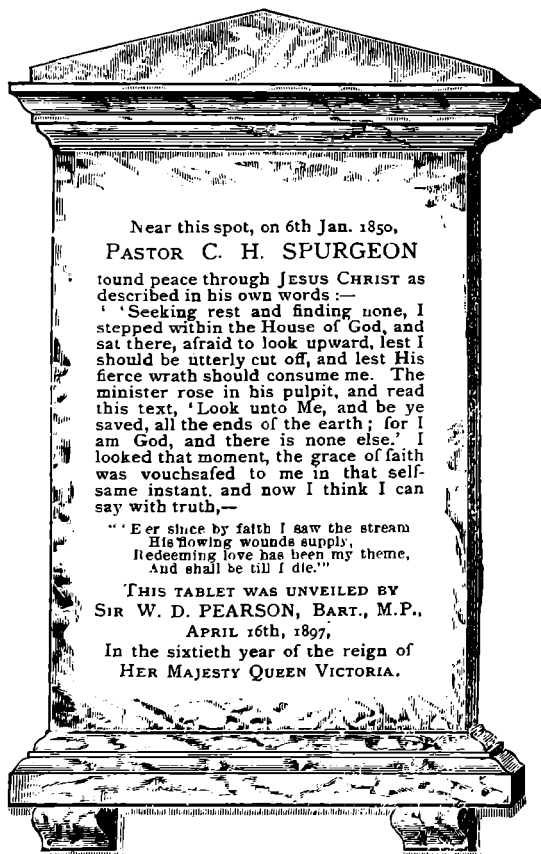
The followers of George Fox were a very numerous community in the period and in the neighbourhood of our sketch. Hardly anything remains now to attest this, save the ancient meeting-house of Jordans, situated in a secluded dell, and surrounded by great trees. But, five years after Swinnock left Rickmansworth, a distinguished circle, mostly Quakers, lived a few miles off. Isaac and Mary Penington occupied the Grange at Chalfont St. Giles. Residing with them was Penington's step-daughter, Guiliema Maria Springett, whose own father had been a leader of the Parliamentary forces. This lady, afterwards the wife of William Penn, was of great capacity of mind, and possessed equal qualities of heart. In the same house, Thomas Ellwood, the friend of Milton, lived as a tutor. At a short distance, the great poet dwelt in a little cottage, a most unpretentious habitation for one of the greatest of the Puritans, for one who, in the realm of the spirit, held communion with "the victor angels." It was Ellwood, the Quaker, who chose this house for the blind and almost beggared Latin secretary of Oliver Cromwell. The government of Charles the Second, who had exhumed and hanged the long-dead body of the Great Protector, could hardly be expected to appreciate the author of "the Epic of Puritanism." Yet, in the quiet of Chalfont, while the great plague ravaged London, the poet dwelt unmolested, and soothed by his Quaker friends. Ellwood himself was no mean scholar, and had served Milton as Latin reader. What more beautiful picture can be imagined amid all the turmoil of the times,—its lewdness on the one hand, its longings on the other, its spawn of informers, its circles of "the Friends of God;"—than to think of the blind author of "Samson Agonistes," "fallen on evil days and evil tongues, with darkness and with dangers compassed round," and yet his "fair brown hair" dropping as of old over a serene face, as in the westering of the summer's day he listened in his cottage porch to the readings of Thomas Ellwood, to the grave converse of good Isaac Penington, or to what may have been even sweeter, the music of the voice of Guiliema Springett?

Few traces of these times are left. Gone is the fine old porch where Milton was wont to entertain his friends; gone the Quakers of the countryside; gone the Puritan vicars of Swinnock's stamp; gone the crowds which used to gather at Jordans. Only once a year do "the Friends of God," from all sections of the Church, gather in the historic meeting-house for "a quiet day," when, amid the hymns sung, may be heard Milton's rendering of the 136th Psalm,—

"Let us, with a gladsome mind,
Praise the Lord, for He is kind:
For His mercies shall endure,
Ever faithful, ever sure."

Fifty Years After!

JANUARY 6, 1900, should be specially observed by all who still love and revere the memory of C. H. SPURGEON, for on that day it will be exactly fifty years since he looked by faith to the Lord Jesus Christ, and so began that new life which was to be the means of untold blessing to multitudes of souls. We do not propose to tell again the story of his conversion, for he has related it, in his own graphic fashion, in Vol. I. of his *Autobiography*, where he has also very fully described the long and trying experiences through which he passed before he entered into joy and peace in believing. Many other young people might be led to the Saviour if preachers and teachers were to remind their hearers and scholars of what happened on that snowy morning, fifty years ago, in the Colchester Primitive Methodist Chapel, where a tablet, bearing the following inscription, has been erected to commemorate the happy event:—



The Sermon, from which the above extract is taken, was preached

by Mr. Spurgeon at New Park Street Chapel, on Lord's-day morning, January 6, 1856, the sixth anniversary of his conversion. It is No. 60 in *The New Park Street Pulpit*, and is entitled "Sovereignty and Salvation." The widespread circulation of that discourse might also be a blessing to many, for it contains a very plain declaration of the gospel as well as powerful appeals for immediate decision.

To anyone who may think of preaching or speaking upon the text which was owned to Mr. Spurgeon's conversion, we would commend *The Watchman Almanac for 1900*, issued by Mr. John Ritchie, Kilmarnock, N.B. The three motto texts on it are Isaiah xlv. 22, John iii. 14, 15, and Hebrews xii. 2; the central illustration is a realistic picture of Moses pointing the bitten Israelites to the serpent of brass; and at the four corners of the sheet are smaller illustrations, entitled "A Soldier's Look for Life," "A Sailor's Look for Peace," "A Hop-gatherer's Look for Deliverance," and "A Mother's Look for Salvation." With each of the views is an explanatory paragraph, similar to the following:—

"A MOTHER'S LOOK FOR SALVATION."

"For thirty years, I had been troubled about my personal salvation. I had been taught that it was to be obtained by prayer and diligent attendance at the church and the sacraments. I went to act as 'mother' in an 'Orphan Home', and there I found a new doctrine taught. It was this: that a sinner could be saved at once, and for ever, without works, by looking to Jesus Christ alone. Two of the keepers in my 'Cottage' were themselves happy in the assurance of their salvation. How I longed to be sure of mine! I was looking within, expecting some change, or some feeling to assure me I was saved. But it never came. The text, 'Look unto Me, and be ye saved,' was the message that gave me light. I did look away from my good deeds and my bad deeds to Jesus, and He saved me."*

Writers of Hymns in the "Supplement to Our Own Hymn Book."

(Continued from Vol. xxxv., page 639.)

"I know not the hour when my Lord will come
To take me away to His own dear home;
But I know that His presence will lighten the gloom,
And that will be glory for me."

THIS is Hymn No. 1,357 in the Supplement; it was written by Mr. Philip P. Bliss, and in connection with it there is an affecting story.

Mr. Bliss was born in Clearfield Co., Pennsylvania, July 9, 1838. His parents were Methodists, and the daily offering of prayer and praise, in family worship, exerted a salutary influence upon his heart, and also made impressions which developed in a musical career. He used to say that he could not remember the time when he was not

* Two dozen copies of the Almanac can be obtained, post free, for 1s. 3d., or 100 for 3s. 9d.

a believer in the Lord Jesus Christ. When he was twelve years old, he united with the Baptist Church, Cherry Flats, Tioga Co., Pennsylvania. In 1864, he removed to Chicago, where he was associated with Mr. George F. Root, the composer, and with Mr. William B. Bradbury. In 1874, he joined Major Whittle in evangelistic work, and he soon became known, in all parts of the United States, as a singer of the gospel. He had already published seven volumes of sacred music, and in 1875, he was engaged with Mr. I. D. Sankey in the preparation of "Gospel Hymns and Sacred Songs."

On December 29, 1876, Mr. Bliss and his wife left Rome, Pennsylvania, for Chicago. Near Ashtabula, Ohio, a bridge over which the train was passing gave way, and the cars were precipitated into the river below. He succeeded in extricating himself from the wreck, but was burned to death (for the train had caught fire), while vainly endeavouring to release his wife.

At a memorial meeting, held in Chicago, not long after, it transpired that, at the last meeting which Mr. Bliss attended in that city, he remarked, "I don't know that I shall ever sing here again, and I want to sing this hymn as the language of my heart;" and he sang most impressively the hymn, beginning—

"I know not the hour when my Lord will come
To take me away to His own dear home;
But I know that His presence will lighten the gloom,
And that will be glory for me."

The hymn commencing—

"I am so glad that our Father in Heaven,"

is not in the Supplement, as we had to omit many beautiful compositions which we should have liked to include; but I refer to it for the sake of the story connected with it. Mr. Bliss had heard the chorus of another hymn, "Oh, how I love Jesus!" when he said, "I have sung long enough about my poor love to Christ, and now I will sing of His love to me." With this thought in his mind, he wrote the hymn. Mr. Sankey says that a little girl, who was dying, bore beautiful testimony to the power of the hymn. "Don't you remember, one Thursday," she said, "when you were teaching us to sing, 'I am so glad that Jesus loves me,' you told us that, if we gave our hearts to Jesus, we should feel and know His love? And I gave my heart to Him." Mr. Sankey says, "What that little dying girl said to me, helped to cheer me on more than anything I had done before, because she was my first convert."

Mr. Bliss's last hymn was the one beginning—

"I know not what awaits me."

The second verse is full of help for the perplexed in life's path,—

"One step I see before me,
'Tis all I need to see;
The light of Heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving 'Follow Me.'"

The late Dr. Samuel Francis Smith held a place in the front rank of American hymn-writers. He was born in Boston, October 21,

1808. He was a classmate of Oliver Wendell Holmes. He lived a long and useful life, and passed away only a very few years ago. As a Baptist pastor, as Professor of Modern Languages in Colby University, as Editor of *The Baptist Missionary Magazine* and other publications of the American Baptist Missionary Union, as the compiler of several hymn books, and as the author of some very popular hymns, he is widely known. There are several of his hymns in the Supplement; one is No. 1,155, commencing—

"To-day the Saviour calls;
Ye wanderers, come;
O ye benighted souls,
Why longer roam?"

Another is No. 1,134:—

"Spirit of holiness, descend;
Thy people wait for Thee;
Thine ear in kind compassion lend;
Let us Thy mercy see.
"Behold! Thy weary churches wait
With wistful, longing eyes;
Let us no more be desolate;
O bid Thy light arise!"

Dr. Smith has written several missionary hymns, two of which, No. 1,272 and No. 1,273, may be briefly mentioned. The former is the more recent, and is under the text: "I saw another angel fly," etc. Rev. xiv. 6.

"Onward speed thy conquering flight,
Angel, onward speed;
Cast abroad thy radiant light,
Bid the shades recede;
Tread the idols in the dust,
Heathen fanes destroy;
Spread the gospel's holy trust,
Spread the gospel's joy."

But No. 1,273 is far, very far, the more popular:—

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

It took its place at once in the hymnology of the Church, through being included in Drs. Lowell Mason and Thomas Hastings' "Spiritual Songs." It soon came to be a favourite at missionary meetings and anniversary gatherings, and has gone round the world in Karen, Burman, Telugu, Siamese, Italian, Portuguese, Spanish, Swedish, Chinese, and other languages. Our limited space precludes our use of interesting and telling stories of another of his hymns, as also of other American hymns, to be found in the Supplement, by Dr. Robert Lowry, Mrs. Van Alstyne, and other writers. God has greatly blessed the singers: may He still bless the songs!

R. SHINDLER.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

I.—MR., MRS., AND MISS GRUMBLER.

IN my wanderings about the world, I have met with some very queer specimens of humanity. What with broken-down gentility, and propped-up, would-be gentility, spendthrifts, scapegraces, ne'er-do-wells;—but, hold! "I'm off on the wrong tack intirely," as the Irishman said when he pulled up at a dead wall.

I was going to speak of and to some of the queer folk we have in our churches. I am bearing in mind a sermon I heard, some time ago, on the subject of "Fault-finding;" and, although the sermon and text have gone from my memory, yet they have left a salutary effect, just as it is with my soiled clothes when the washerwoman puts them in the tub, she passes them through the water, scrubs, and wrings them out; but don't think that, because the water has been wrung out, no result has been accomplished. If you do think so, just keep it to yourself, and don't let my washerwoman hear you say it; for, mind, she's Irish! Well, as I was saying, the sermon is forgotten, yet the effect of it remains; but I must be careful what I say, and how I say it, lest I tread too heavily on somebody's corns.

Foremost among these queer ones are Mr., Mrs., and Miss Grumbler. I don't know whether you have met with this interesting family; if not, you have "a treat" in store for you! Now, to the uninitiated, grumbling meaneth growling. I have heard of a whale's spouting and blowing; but, bless your heart! these dear folk can beat him hollow at that kind of exercise, and even have the grumbling to their credit.

Sometimes they get into the choir; the singing would never succeed without them! Unfortunately, no one can sing but themselves;—at least, so they say. What terrible mistakes the others make! They never do. You must bear in mind, though, that never is always present with them, never past or future. So, of course, they cannot be expected to remember the false notes made last Sunday. Oh, dear, no! It's the mistake to-day—which, for a wonder, they didn't make,—that has set them off, and don't their tongues go about it? Why, perpetual motion is nothing to it!

Sometimes they are in the pew. Nothing pleases them; the people are so cold, the church is so dead,—that expression puts me in mind of a man who had two kinds of shot for sale, the one common shot, the other patent shot; the one, he said to a customer, would kill dead, but the other would kill deader. So I often think that, if the church is dead, these people are certainly deader. Ask them their opinion of the minister. "Oh!" they say, "he's nobody; we could preach better sermons ourselves." What a pity they don't do it!

A young man told me, some time ago, that he was sure he could preach better sermons than any he had ever heard; it wouldn't, he said, take him more than an hour to prepare them, and he saw no difficulty in keeping it up every Sunday. What do you think of that, ye pastors? I confess, it nearly took my breath away. Was I

standing in the presence, and listening to the language of a heaven-born genius or a full-blown noodle? Well, after deliberate reflection, I could only set him down as the latter; and I thought him a good specimen, too. I feel sure he would have taken the prize had there been an exhibition of that kind of person. You may be perfectly sure—set it down for a dead certainty—that he never addressed an assembly of people, large or small, in his life.

“John Ploughman” evidently had a first cousin of these grumbling people, named Bob Growler, who, “John” says, was never quiet:—

“He grumbled at this, he grumbled at that;
He growled at the dog, he growled at the cat;
He grumbled at morning, he grumbled at night;
And to grumble and growl was his chief delight.”

Mr. Spurgeon gives to Bob Growler a bit of advice which I would like to pass on to his grumbling cousins:—“Take a dose of oil of content, and no longer hoot with the owl, but sing with the lark.” I know, though, that oil is sometimes not pleasant to take;—I have recollections of castor oil;—so, lest this prescription may prove unpleasant, let me add a piece of loaf sugar in the shape of a little bit of advice given some time ago by a good Yorkshireman, “If tha’s nowt ta say, owd thy noise.” That is good advice, and well worthy of the consideration of all whom it concerns. Mr. Moody has also a word for them; he says, “I have noticed that, when a man is full of the Holy Ghost, he is the very last person to be complaining of other people, he loves everybody too tenderly to do that. He loves even the members of a cold church, and is anxious to lift them up, and bring them to a kinder feeling and greater sympathy towards one another.”

Jonas Didwell, Fisherman and Preacher.

THERE dwelt, in the land of fens and fogs, no child of nature with less subtlety and more simplicity than Jonas Didwell. Fenman and fisherman were blended in the one person. From early days, he had been accustomed to go forth in his boat, with nets and the other signs and tokens of his calling; and to him the sea was, even as the land is to other men, a place of toil, and danger, and reward. No great gains in the shape of money ever were reaped by Jonas; but the sincerity and straightforwardness of an uncomplaining character endowed him with wealth that falls not to the lot of every man. As you looked into his open and fearless face, you saw a man without any pretence of polish, or attempt at reserve. He had a wife and child, whom he loved, though he did not make much outward display of affection.

Church-going was not a characteristic of the class to which Jonas belonged, and for many years he did not rise above his fellows in this respect; but it happened that, one day, in the height of summer, as he was at work with his shrimping nets, he was suddenly laid low by sunstroke, and the strong man, encompassed with nets and shrimps, was brought by his mates up to the landing-stage lying like a log in the boat; and when visited by the doctor, he appeared to be in a hopeless state of coma. Long days and weeks he lay with scarcely awakened consciousness, and helpless as a babe. Yet, at an almost imperceptible

point, the tide of life began again to flow in, like that of Lake Michigan with its low and slow ripple of a few inches; but, in his case, it was a returning, however slow, to life and manhood.

In the days following, when, uncomplaining and weak, he lay upon his bed, Jonas received his call to follow the Master, even as Peter did, in days of yore, by the Lake of Galilee; and, with the sweet simplicity which characterized the man, he gave good heed to the call, and followed Jesus straightway. It was my joy to baptize him, and to receive him into church-fellowship.

After this eventful period, there were given to him a few years of health and toil to round off the days of his former ignorance and forgetfulness of his Master; and, during that time, Jonas walked worthy of his vocation, living a humble and devout life. He was saintly without sanctimoniousness; and he exerted a gracious influence over his mates, whose oaths he checked, and whose hearts he reached by his cheery and manly exhortations concerning better things.

Simplicity, with an added touch of tragedy, may sometimes rise to sublimity. So was it with Jonas in the final act of his life; and, before the curtain fell, he became transfigured.

On the banks of the river, leading out to sea, the fishermen left their heavy boats, instead of bringing them up town to the mooring-stage. Thither, one afternoon in the closing days of winter, when the heavens and the earth conspired to give a faint suggestion of returning spring, Jonas and his mate Tom went down the riverside to get out the boat from its silty, muddy bed, in readiness for the upcoming tide. They toiled hard, with spade and strength, to set her free. It was no light labour, for she was of heavy build, and firmly stuck in the earth. At length, however, their task was nearly accomplished, and the rush and ripple of the tide below promised to crown their endeavours, and to free the boat, when, all of a sudden, the clumsy craft heeled over on to poor Jonas, and held him fast under its ponderous weight.

Pinned down, and helpless, it devolved upon Tom to do all he could to free his imprisoned mate; and at this task he toiled with full purpose of heart; but, alas! he was only one, and the cruel tide was rising higher and higher as it crept up the bank. What could be done by one pair of hands, working at utmost speed, was done; but the other pair of hands, that might have completed the task in time to save the precious life of the imprisoned man, was not there, and it was too far to think of fetching help; so, as the waters began to swish and froth about poor Jonas, he called on Tom to cease his labours, and to listen to the Evangel.

Thus, as the final effort of one whose lower limbs were set fast, but whose soul was at blessed liberty, Jonas, "the prisoner of the Lord," spake words of warning and hope to his comrade, who peered, awe-stricken, over the upper side of the boat. With his strange death-pulpit above him, Jonas pointed out the path of spiritual liberty to the man whose body was free; and, while death crept up, inch by inch, to claim its victim, the solitary auditor drank in each word of the dying man who laboured to convince him of righteousness, death, and judgment to come, and who also pointed out the way of escape that God in mercy had provided through the death of His Son upon the cross.

Then came the end to the preacher,—deliverance from above was given his spirit; and when, later on, sturdy hands lifted the boat, and liberated his body, men saw upon the pale brow, now calm and still, the same holy light which had dwelt there during the last few years of his life, and they realized that the springtime had come to Jonas earlier than to the rest of the dwellers in the fens.

WALTER SEXTON.

Boston, Lincolnshire.

The Effect of an Unfulfilled Prediction

HOW gracious was our Heavenly Father, having made the greater lights, to add "the stars also" (Genesis i. 16)! Their sweet company often soothes and comforts the missionary who recollects their greatness, and remembers that his Father is greater than all of them, and that HE says, as of old, to His faithful servant, "I am thy shield and thy exceeding great reward."

Just lately, a member of the great family of stars has rendered us signal service in our work. Some time ago, it was predicted that a comet would reappear, that it would come into collision with the earth, and that, in consequence, the world would be destroyed on November 13, 1899.

As the time drew near, the people here became very anxious and nervous; and when it was reported that the comet had actually appeared in South America, the excitement increased daily. The approaching end of the world became the subject most freely discussed in the street and market; and, all day long, people were coming to the missionaries to enquire about it, and our meetings increased rapidly in numbers and interest. Now the date is past, the excitement is over, but the improvement in our meetings continues.

My time has been much taken up, since my return, in getting things to move once more. Now, thanks be unto God, they *are* moving; and we would gratefully say to our co-workers in the homeland, "Beloved, still pray for us."

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Early in January, Messrs. Passmore and Alabaster will (D.V.) be ready to supply Vol. XLV. of *The Metropolitan Tabernacle Pulpit*, Sermons by C. H. SPURGEON revised and published during the year 1899, price seven shillings. Like its predecessor, it contains a selection of the very early discourses of the beloved preacher as well as a greater number of those that were delivered by him during 1882 and 1883, together with Expositions of the Scriptures read and explained in his well-known impressive and instructive manner. There is no need to commend the volume to *Sword and Trowel* readers; the intimation that it is nearing completion will be sufficient to remind many of them to order it of their bookseller, or one of the colporteurs, or direct from the publishers. For a minister, missionary, or other Christian worker,

there could hardly be a more welcome New Year's present.

Several more *Annals* have come to hand since our last notice. From Drummond's Tract Depot, Stirling, we have received three that are always welcome, and that are worthy of unlimited circulation because of their clear Evangelical teaching:—*The British Messenger* (1s. and 1s. 6d.), *The Gospel Trumpet* (6d. and 1s.), and *Good News* (fourpence).

A similar commendation can be given to Vol. XX. of *Our Own Magazine*, the organ of The Children's Special Service Mission, published at 13A, Warwick Lane, E.C. The Magazine is a great favourite with young folk and those who labour for the Lord among them, and it is greatly helpful to both classes of readers; no wonder it has a circulation of 109,000 monthly.

Two other *Annuals* which are to be highly commended are *The Silver Link* (Sunday School Union), specially interesting to members of the International Bible Reading Association; and *The Young People's Treasury and Little Gleaner* (Houlston and Sons). Both are excellent.

Early Days, published by C. H. Kelly, is steadily improving, and bids fair to get into the front rank of periodicals for the juveniles. From the same publisher, we have received *Pictures and Stories from the Old Testament*, by KATE THOMPSON SIZER, an admirable work for children, but needing a little more Bible study to ensure greater accuracy in the illustrations. The picture of Rebekah, with unveiled face, sitting upon her camel, while Isaac gazes upon his newly-arrived bride, is quite out of harmony with Genesis xxiv. 64.

The Baptist Almanack for 1900, issued by Messrs. Robert Banks and Son, at 2d. and 4d., should be in every Baptist home; it is specially valuable to all who need information about the denomination in London. There is also much that is of interest and profit to general readers, and great care has been taken to make the Directory and other lists as accurate as possible. Excellent portraits and brief sketches of the lives of Pastor J. R. Wood (Holloway), and Hugh D. Brown, M.A. (Dublin), are given.

Messrs. Partridge and Co. send us five *New Year Addresses*. We have only space to mention their titles and authors, most of whom are so well known that the quality of the booklets may be easily guessed:—*The Bible in Three Words*, by Rev. CHARLES A. FOX; *Suffering, but Satisfied*, by Rev. E. W. MOORE, M.A.; "*The Journey is Too Great for thee*," by SOPHIA M. NUGENT; *Life for Christ*, by Rev. CECIL DE CARTERET, M.A.; and *Communion with God*, by Rev. G. H. C. MACGREGOR, M.A. A good plan would be to secure the set (for 6d. post free), and to send them to friends to whom they are most adapted.

Messrs. Hodder and Stoughton have issued, at a shilling, a choice booklet by Dr. J. R. MILLER, *Unto the Hills, a Meditation on the 121st Psalm*, with illustrations by G. H. EDWARDS. It would make a most acceptable New Year's gift to a young lady.

Comfort and Help for Common Days, published by the Sunday School Union at a shilling, is an equally dainty booklet, in which there are daily meditations for a month by Dr. J. R. MILLER, with accompanying verses from various sources, tastefully printed in gold and colours.

Messrs. Bemrose and Sons have sent us their *Monthly Diary and Poetical Daily Calendar for 1900*, price one shilling each. The former is a compact booklet, suitable for insertion in a pocket-book, and useful for daily entries; the latter contains extracts, "grave and gay," from twenty-three poets, on the usual forms for tearing off day by day. We miss the Proverbial and other Calendars which we have used for many years, and are not sure whether they are still issued.

Mr. Elliot Stock has published, at 2s. 6d., post free, *The Missionary Kalendar*, 1900, a record of the Pioneers of the 19th Century, Designed and Compiled by FRANCES S. HALLOWES. The twelve monthly sheets, intended to be hung up, contain 72 portraits of pioneer missionaries, with sketches and artistic designs illustrative of the different countries mentioned, and a novel and pleasing feature on each page is a *facsimile* of John iii. 16 in the language of the land depicted. The *Kalendar* should be sent to all missionaries, and to all who are likely to help to increase their number. A few mistakes should be corrected before the next edition is issued; as, for instance, where the North Africa Mission is credited with only thirty-seven missionaries instead of about one hundred.

Another valuable contribution to our store of missionary literature is

the *New Map of China*, published by the China Inland Mission, at 14s., mounted and varnished for hanging up or folded in book form, or at 8s. 6d. in sets of four sheets unmounted. Several hundreds of corrections of the best map previously in existence have been made, and the value of the map is further increased by statistical information which will help to convey an approximate idea of the vastness of the so-called Celestial Empire, and the colossal work yet to be accomplished before its 383 millions of people have had an opportunity of even hearing the gospel. We hope the sale and study of the map will be among the means of attaining that end, and heartily congratulate the authorities of the China Inland Mission on producing such a splendid chart of the vast field which is the sphere of their representatives' noble service for the Saviour.

Tracts for Congregationalists. I. Issued by a Committee of Congregational ministers. Alexander and Shephard.

IN many respects, an excellent booklet; but why mar it by giving it a sacramentarian character? Until Free Churchmen see, in the Lord's supper, a memorial feast, and only that, they will be enfeebled in their resistance of priestism and idolatry. Once admit that this ordinance is, in itself, a means of grace, and you open the door to the whole mischief of priestly efficacy and sacramental grace, to mechanical religion instead of personal faith and vital godliness. Apart from this blemish, —a very serious one,—the tractate will be of service in teaching young church-members their privileges and duties.

Thoughts for Young Men, from Many Points of View. By Bishop RYLE. Drummond's Tract Depot, Stirling; Partridge and Co., London.

It would be well for all young men to read this book, for its good old-fashioned advice is greatly needed nowadays. It is characterized by

that manly outspokenness and Evangelical clearness which have, for so many years, been associated with the worthy author's name. We heartily commend the little volume; it can be obtained for 1s. or 1s. 6d.

John Hooper, the Martyr Bishop of Gloucester. By Bishop RYLE. Charles J. Thynne.

THIS lecture should be a powerful antidote to the poison of Romanism so prevalent in our land. The rousing appeal, with which the lecturer closes, should stir Evangelical Churchmen to intense activity; but, alas! the golden bonds of the State seem more precious to Evangelicals than to Ritualists.

The Strange Adventures of the Rev. William Panton, Priest. H. R. Allenson.

AND a strange booklet, too. The intention of the writer is excellent, viz., to show the mischief of the Ritualistic doings in the Establishment; but the method is, in our judgment, scarcely serious enough. These "Sorrows of Satan" applied to theological controversies will not do much, if anything, towards their settlement. The conception is forced and unreal all through, and the reader cannot help feeling it.

Love, Courtship, and Marriage. By F. B. MEYER, B.A. Partridge and Co.

A TASTEFUL volume on the ever-timely triple topic in which so many are interested. The author, in a kind way, seeks to render service to young people, by warning them of mistakes which have been made by others, and by giving suggestions which may prove helpful to themselves. A pleasing portrait of Mr. Meyer forms the frontispiece of the volume, which is published at 2s.

For Love's Sake. By Mrs. CHARLOTTE SKINNER. Partridge and Co.

THE choicest work we have yet seen by this gifted authoress; it should sell among Christian Endeavourers by the hundred thousand. The price is only a shilling.

Two large parcels of *Story-books*, from the Religious Tract Society, arrived while our December issue was being made up; but we were only able, in that number, to mention a few of the contents. The notices of the remainder will, however, be in time for New Year presents, for the Sunday-school and other rewards which are required at this season of the year, or for children's and young people's libraries; and most if not all of them are admirably adapted for any of these purposes.

Taking the books in the order of their published prices, we have one at 5s.,—*Driftwood*, by MARY E. PALGRAVE, the story of a brother and sister left orphans and penniless; having no sympathy with each other's tastes and habits, they drifted apart. The young man prospered in business, married, and had a happy home; the sister became a music-hall singer and dancer. When the brother's wife found this out, she was very angry, and would not recognize her; but her little child having been burnt to death, her heart was softened, and she then won the poor woman to a purer, holier, and happier life.

The next book, at 3s. 6d., *Over against her House*, by MARGARET S. COMRIE, is a pretty story of a young girl who fancied she was called to become a medical missionary. She studied hard, but failed in her final examination. On reaching her home, she found her true vocation. In her father's parish, she stirred up interest in foreign mission work; in time, they supported their own missionary in India; and her little sisters gladly gave more to the poor heathen, because they had their sister Joy to brighten their home.

Four half-crown volumes follow. *Her Own Way*, by EGLANTON THORNE, is an interesting story of a girl who, through bad companions, love of flattery, and determination to have her own way, almost broke her mother's heart by eloping with a music-hall singer. On their arrival in Calais, he was arrested for forgery before they were married, and so she was saved from greater misery and wretchedness. She was brought

back, truly repented, and in the end married a clergyman, and all turned out right with her.

An Incurrigible Girl, by M. H. CORNWALL LEGH, is an exciting story of how some Christian workers failed to win a girl to the side of right and truth, because they went about it the wrong way; but a young girl tried the effect of love, and then it was proved that the "incurrigible" Lydia had a soft place in her heart, and was even capable of being trained as a nurse.

The next book, *Sir Reginald's Ward*, will be specially interesting to those who have read EVELYN EVERETT-GREEN'S previous story, *The Family*. This volume contains several stories told by an old servant of the family, which are intended to show how it is possible to serve God in what is termed "high life." Several instances of heroism, devotion, and daring are given in the course of the narrative.

Parkhurst Sketches, and other Stories, by TALBOT BAINES REED, will be welcomed by the host of boys who, from time to time, have read with interest Mr. Reed's contributions to *The Boy's Own Paper*. Published in book-form, they give, in a small compass, lifelike portraits of typical school-boys, and brief but interesting biographies of various boys mentioned in English History.

Of the three books at 2s. each, the first, *I Will be a Sailor*, by H. LOUISA BEDFORD, is a capital story for boys. Nelson and Charlie played at being sailors; Nelson was captain, and carried the flag, and Charlie followed him, conquering trees, and hoisting their banner to show they had won. Nelson goes to school, passes at the head of the list, and enters the navy. His little crippled friend Charlie protects the weaker children at school, rescues a dog from some bullies, and finally dies through an operation, but not until he had taken the Lord Jesus Christ to be his Captain and Saviour.

Clipped Wings, by HARRIET E. COLVILLE, is a story of two girls, who had been brought up together, but who were very different in disposition, aims, etc. Nora was of a

quiet and believing disposition, she became a true Christian; Adela studied the works of writers that did her harm rather than good; and it was not until she had been through trying and humiliating circumstances she was brought into the Kingdom. The story finishes with Adela marrying the brother of Nora, and their beginning to study the Bible together, as they had before read sceptical literature.

Rhoda Lethbridge, by GRETA GILMOUR, gives an interesting insight into happy school-life among Moravians in Germany. English maidens will like to read about the close links binding pupils and teachers, the attic ghost, the escape from the flood, and the way in which the heroine of this book became a famous musician.

The present list closes with four books at 1s. 6d. *How Gladys Won her Victory*, by HESTER GREY, is a story of two lovers, and of their faith in God and in one another. A serious accident to her spine made the girl obliged to lie down for two years, but she then learned how to minister to others. When her lover came back, to claim his bride, after spending two years in Australia, to the astonishment of all she found that, on the wedding morning, she was able to stand and walk.

The Bond of Love, by MARGARET THORN, is, as the title shows, a love-story, but it also contains an account of work for Christ in a Devonshire village. The daughter of a Churchman went to stay for six months with a Methodist minister, who was her uncle. She did what her father considered two bad things, became a Methodist, and also engaged. As she was truly converted, she did as her father wished until he was willing to accept her lover as his son-in-law.

Two Little Maidens, by HELEN WILKIE, will interest the children who read it, or have it read to them. Bess tried to be good, but she was fond of little Miss Self; Nellie was loved by everyone because she never thought of herself. The book shows how mothers can influence their little girls for good, and win them for Jesus while they are young.

In Small Corners, by FLORA E. BERRY, is a bright little story illustrating the familiar line,—
"You in your small corner, and I in mine."

From the Sunday School Union we have received four brightly-bound, illustrated books suitable for rewards or children's libraries. *A Lucky Sovereign*, by M. H. M. CAPES (9d.), gives an instance of the truth of the proverb, "Honesty is the best policy." *Nat and his Little Heather*, by M. E. ROPES (9d.), is the story of a poor cripple boy who was the means of leading a little London girl to the Saviour. *White Mouse*, by GRACE H. VAUGHAN (6d.), tells how another crippled lad helped and comforted his mother. *Margaret Graham's Self-conquest*, by Mrs. SEAMER (6d.), is the story of a girl, who dreamed of doing great things, but neglected the little duties close at hand. She afterwards became a blessing to all around her.

The same publishers have sent us *Stories of Travel Adventure*, another of FRANK MUNDELL'S capital condensations of travellers' true tales. It is published at 1s. 6d., and is well worth reading, like its predecessors in the Adventure Series.

From the Sunday School Union has also come the third edition of the £100 Temperance prize tale, *Driven into the Ranks*, by Rev. RABSON VENNEL. It is a thrilling story; and, as it only costs a shilling, it should run through more editions, and be the means of driving or drawing many into the ranks of abstainers.

Another admirable Temperance tale, from the same publishers, is, *The Minister's Ward*, by V. BROWN-PATERSON. This book, like the previous one, tells how a preacher became an abstainer, and so greatly increased his usefulness; its price is 2s.

Reaping the Harvest, by ETHEL PHILPOT-CROWTHER (1s. 6d.), from Drummond's Tract Depot, Stirling, is a third interesting Temperance story, which shows how doing one's duty brought its own reward. The

hero gives up his home to the one to whom it really belonged, though he had no idea that he had a right to it. By acting thus, the hero could not, for a time, declare his love to the one he desired to have for a wife; but all difficulties were in time removed, they were able to marry, and to settle down in his former home.

Fairy Stories from the Little Mountain. By JOHN FINNEMORE. Andrew Melrose.

THE young folk are sure to be interested in these tales from fairyland, though they cannot be assured that they are true. The dainty illustrations by JAMES R. SINCLAIR give an additional charm to the book, which is published at 2s. 6d.

The Backblocks' Parson. By TOM BLUEGUM. Charles H. Kelly.

A LIVELY story of an all-alive "Methody parson" in the Australian bush. In addition to the ordinary duties appertaining to the ministry, he managed to trap a horse-dealer and find some gold, and nearly lost his life among a gang of bush-rangers. Of course, the tale does not end without a marriage or two, the "parson's" being one of them, and there is what Methodists call "a christening." The book, therefore, will not be a favourite in Baptist families.

Doxie Dent. A Clog-shop Chronicle. By JOHN ACKWORTH. Charles H. Kelly.

ANOTHER of those deeply-interesting stories that "Lancashire Methodies" will buy by the thousand, and that others, too, will delight to read. The same keen insight, charming description, and true interpretation of Scripture truth, that made the renown of "Clog-shop Chronicles" are in these pages, and will surely compel interest and pleasure. The illustrations are full of spirit and character, and greatly add to the charm and value of the volume, which will be a favourite gift-book for the New Year.

Brown Robin. By E. C. PRICE. Isbister and Co.

A STORY somewhat away from conventional lines; but none the less, perhaps the more, interesting, on that account. The moral purpose of it, though never intrusive, is healthy and good; and we imagine that all who read will be benefited by it. Our young folks who will have fiction,—and they are, unhappily, the vast majority to-day,—will not be injured but helped by volumes of this type. As a story, it is a distinct success.

Love Hath Wings. By CONSTANCE SMITH. Isbister and Co.

THAT the writer of this story has considerable ability, is plainly seen upon its every page; and yet the total result is far from satisfactory. As a story, it is very unequal, and seems to have little or no plot or purpose. One or two of the characters are alive, but most of them are decidedly wooden. We can well imagine that, with much study and patient observation, the next attempt will be very successful, and for this we shall wait.

How to Make Useful Articles for the Home. A Handy Book for Girls. Edited by CHARLES PETERS. Religious Tract Society.

THIS shilling book is exactly described by its title. It shows our girls how to utilize, in a simple manner, material, which might otherwise be wasted. The illustrations add to the value of the little volume.

Easy Lessons on Things Around us. By AGNES GIBERNE. Third edition. Religious Tract Society.

SUCH words as Atoms, Gravity, Cohesion, Momentum, Inertia, etc., are explained in a pleasant, chatty style. Teachers would do well to study these lessons, and repeat or read them to their pupils. They help to show how great is the Creator who made and upholds all things by the Word of His power. The price of the book is 1s. 6d., and it is well worth the money.

Genesis in Harmony with itself and Science. By G. RAPKIN. Christian Commonwealth Publishing Co.

A LAUDABLE design, but far from satisfactory or successful in its results. The explanations of imagined and real difficulties are, to our mind, worse than the difficulties themselves. Many scientific objections to the Bible have solved themselves by the discoveries of later science. Time and patience have enlarged our knowledge, and made plain what before was puzzling; and so it will yet be. To force explanations upon the Scriptures, in order to relieve our fears, is not to expound them; and, good as is our author's intention, that we fear is his achievement. The best defence of Genesis, and, indeed, the whole Old Testament, is our Lord's use of it as the very Truth of God. He, who was the Truth Incarnate, believed and quoted it; we need no other confirmation of it.

"Higher Criticism." By Rev. ROBERT SINKER, D.D. Nisbet and Co.

It was about time for the vaunting thing, that calls itself the Higher Criticism, to be searchingly tested, and its true results weighed. Here, the scholarly librarian of Trinity College, Cambridge, has entered the field in defence of the old faith. He subjects the various theories of our Bible mutilators to the keen, cold judgment of reason and Bible witness, and shows how tremendous are their assumptions, and how flimsy the basis for their dogmatic assertions. He also proves that, to discredit the Old Testament, is to assault the New, as both are vitally connected, and the one but the fuller unfolding of the other.

A strong and valuable piece of defensive literature, which should be carefully pondered by all who desire to preserve the Bible that God has given us.

Old Paths for the New Century. By A SERVANT OF JESUS CHRIST. W. S. Martin.

WITH much here we warmly agree,

for it is eminently Scriptural; but on secondary matters, we venture to doubt. What is fundamental is soundness itself, and we cordially desire that it may be read prayerfully by all sorts of believers. The underlying unity of God's universal Church is clearly shown, whilst the errors that cause the real schism are as faithfully exposed. The truth invites enquiry; and from all search, honestly conducted, it ever comes out victorious.

The Christian Use of the Psalms. By T. K. CHEYNE. Ishister and Co.

A SADLY unsatisfactory book. With its desire for an intelligent understanding of the Psalter we are in warmest sympathy; but its treatment of Scripture is simply shocking. Not merely is the Book of Psalms sweepingly corrected, but Paul is put right; and, indeed, both Old and New Testaments are hacked and mangled.

We are not at all surprised that the Dean of Canterbury has uttered his protest against the preaching of this destructive Canon, and in that protest we earnestly join. The book is an unhappy specimen of scholarship wasted and misapplied.

Christ in the Old Testament. By Canon LINTON. Cheap Edition. Elliot Stock.

WE are glad to see this book in this cheap and popular edition, and hope for it an extended sale. It is full of Evangelical teaching, showing how the Saviour was prefigured and predicted all through the ages before His appearing. Preachers with keen eyes, and Sunday-school teachers all-alive, should find this a very gold mine of suggestions for pulpit or class treatment. It is altogether good.

It is remarkable that the new volume of Mr. Spurgeon's Sermons, mentioned last month, bears exactly the same title, *Christ in the Old Testament*. In ordering either book, to prevent mistakes, intending purchasers had better give Messrs. Passmore and Alabaster's name or Mr. Elliot Stock's.

Christ's Joy and other Papers.

By JAMES CULROSS, D.D. Drummond's Tract Depot, Stirling; Partridge and Co., London.

A GEM of exquisite beauty. No more need be said to induce many readers to purchase it. The name of the author is a guarantee of its worth.

Leaves from the Tree of Life. By Dr. A. McLAREN. Isbister and Co.

LEAVES full of healing for minds and souls distressed. Somewhat more fragmentary in character than most of the beloved Doctor's productions, but teeming with suggestion and spiritual charm. Such faithful expositions of Bible truth, put in such forceful and beautiful language, make the author easily the first preacher in the kingdom for preachers, and for others, too. He has made the simplest Evangelical truth to appear attractive, by the perennial freshness of his fine mind and loyal heart. Long may his bow abide in strength, and his books remain a delight to all lovers of Christ!

A Book of Family Worship. Morning. Edited by W. R. NICOLL, M.A., LL.D. Hodder and Stoughton.

OF its own class, easily first and best. The Scripture portions are varied and comprehensive, whilst the prayers are Evangelical and devout, answering to the manifold needs of the family life and its wide solicitudes. Forms of prayer are ever liable to become mere forms; and free, spontaneous prayer is, of course, best; but, failing this, we know of no selection so likely as this is, to evoke, and then to express, true prayer.

The Romance of Evangelism. By Rev. J. FLANAGAN. Partridge and Co.

THERE is little here of romance, as the word is generally understood; neither could we find the history which the title seems to suggest. But, though fragmentary and lacking in consecutiveness, this work

deserves a wide circulation, for the incidents narrated evidence the gospel's power to save.

In the Valley of Decision. By ARCHIBALD G. BROWN. James Bowden.

FOR a shilling, we have here ten powerful discourses by our beloved brother, Archibald G. Brown, with the preacher's portrait on the cover of the book. It can be commended without hesitation or reserve; and the more widely it is distributed, the more souls will be blessed by its faithful testimony.

Approximate Chronology of the Life of our Lord Jesus Christ. By Rev. W. H. YARRINGTON, M.A. Jarrold and Sons.

YES; very approximate. The old questions as to New Testament dates remain as difficult as ever, little relief being given by these scholarly and studious "guesses." Still, the book is worth consulting, and carefully weighing, when we want to know the order and connection of events in our Lord's life.

A Metrical Version of the Psalms. By J. A. ROBERTSON. Elliot Stock.

WE greatly fear that the ability and devotion that have been spent on this book will not receive their reward. The present metrical versions seem to supply the needs of the Christian Church, and unless a new one has some special note of distinction, it will neither sell nor come into use. We are sorry for our author, but feel sure that his power is misdirected in this case.

Can I Believe in God the Father? By W. N. CLARKE, D.D. T. and T. Clark.

THESE are remarkably able lectures, calculated to be of special usefulness to intellectual doubters about religion. Whether Dr. Clarke succeeds in establishing the Paternal character of God as *against* the Kingly character, we take leave to doubt; and if he had, we question its usefulness. Why not believe in both? He has pronounced such a fine

eulogy on Calvinism and its moral fruits in noble character, that we cannot help being astonished when he shies at the very truth that produced them. The definition of Fatherhood, both statements of which he accepts, ought to have made him welcome both the Regal and Paternal in the character of God. Still, even with this blemish, the lectures are well worth careful study, and we trust they will bring many doubters into the "kingdom and family"—not either alone, but both together—of God.

Calvinism. By Prof. A. KUIJPER, D.D., LL.D. Edinburgh: T. and T. Clark.

THIS extremely original course of six lectures on Calvinism was delivered to the students of Princeton College, New Jersey, on what is called the "L. P. Stone foundation." The author's treatment of his theme, while unusually thoughtful, is not sufficiently expository on the doctrinal side. Compensation, however, is forthcoming in the able handling of pregnant issues that are seldom, if at all touched, in the consideration of this subject. On this ground, pre-eminently, Dr. Kuijper's work on Calvinism merits high praise. The power to generalize is this writer's *forte*, and it is a constant delight to find, under his lead, what a marvellous field of historical research Calvinism opens out and illuminates; and how, in this system above all, Romanism is counteracted, and the road made that ensures the march of civilization and political freedom. While somewhat doubtful whether Calvinism is seen by most of its adherents from the sublime coign of vantage which this author occupies, we feel sure that, for this very reason, there is all the more in these pages to repay perusal. Indeed, this is a book valuable alike to the student of history, and to the theologian, because of its philosophical grasp of the civilizing and governmental bearings of Calvinism, and also because of its true analysis of that immediate vision of God which is the cornerstone of this system.

We would specially commend the first two chapters of this able and original work, namely, "Calvinism a Life-system," and "Calvinism and Religion." These chapters, above all, nourish the heart; and, if we may speak for others, raise the experimental reader to the third heavens of praise.

Fugitive Verses. By Rev. R. GOLDING-BIRD, D.D. Elliot Stock.

LYRICAL ability joined to lofty sentiment is everywhere apparent in these poems; and if poetry were not—except it be of the "tap-of-the-drum" order,—an utter drug in the literary market, we might hope that these fugitive verses would be bought and read. But that time is not yet; and, for the present, "The Absent-minded Beggar" is the poetic (?) standard of our war-maddened nation!

The Rolling Deep and the Crested Billows. A poem. By T. J. R. PATTENDEN. Partridge and Co.

WELL-INTENTIONED, and in some particulars well-executed cantos. Though not of the first order of poetry, there is considerable lyric ability, and some strength both of thought and diction. Whether anyone will trouble to buy, and read them, we do not know, and have our doubts. Some of the lines might have been inspired by the present hateful war in South Africa, but that they were published before it began.

The Sunday School Teacher's Manual; or, The Principles and Methods of Instruction as applied to Sunday School Work. By WILLIAM H. GROSER, B.Sc. (London.) Sunday School Union.

WE are not surprised that a sixteenth edition of this Manual has been called for. Few religious writers have the honour and pleasure of so many editions of their works, and Mr. Groser is to be heartily congratulated upon his success. All who would be efficient instructors of the young should secure the book; parents as well as teachers may learn much from it.

The Mystery of the Ages. By B. W. SWITZER, M.A., T.C.D. Elliot Stock.

THIS work is, in scope and elaboration, far above the ordinary level of books of the kind; but it is more a personal statement of views than a dispassionate attempt to demonstrate the positions assumed. Doubtless, to convinced Futurists, it will be welcome, for they will find in it nearly everything they contend for, plus a variety of detail which may be as easily absorbed as other parts of the programme. Mr. Switzer writes in a clear style, and is never at any loss as to the path to be taken, or as to the deliverance re-

quired. Even in connections where Futurists themselves have been dumb, or have spoken with diverse tongues, he does not for a moment hesitate to furnish the clue, and to move serenely on. It would almost seem as if there were nothing at all left of mystery in the ages, and as if we had at last in possession the elucidation of all things past, present, and to come. We cannot but admire a theological survey which completes the prophetic map, and which, while leaving no dark patch at all in the mighty Continent of the Future, ignores the need of controversy, and, in consequence, shuns its evils.

Notes.

After the announcement, last month, concerning the very serious illness of MRS. C. H. SPURGEON, our readers will naturally look for a further intimation with regard to her in the present number of the Magazine. During the weeks which have passed since the last "Note" was penned, there have been various changes in the beloved patient's condition; and, on the whole, there has been progress towards recovery, though by no means as great or as rapid as might be wished. She is still confined to her bedroom, but not to her bed; and pain and weakness are still very trying, especially at times.

Mrs. Spurgeon has been truly grateful for all the expressions of sympathy which she has received, and for the assurances of remembrance in prayer: and she will be thankful for continued earnest supplication on her behalf.

C. H. SPURGEON'S SERMONS.—A gentleman, who is deeply interested in the army and navy, has distributed many thousands of copies of No. 1,500 amongst soldiers and sailors. During the troubles in the Soudan, Uganda, and China, Sermons were sent direct to the ships on which the men were at the time, or to the various regiments engaged in the different operations.

The same friend has paid for a quantity of the Sermons to be placed on board each of the transports leaving Southampton for South Africa, and for others to be sent to the officer of the sergeants' mess connected with

each regiment, with a request for their circulation among the soldiers. A card has arrived from Ladysmith, dated October 23, stating that the contents of the packet received there had been distributed as desired. Will our readers pray that these messages of mercy may be the means of carrying the Word of life to those who are already or soon may be engaged in deadly conflict with their fellow-men in the war which we increasingly deplore and condemn?

From North Africa also we have had tidings of the Sermons. A packet of them having been sent for the benefit of sailors who visit one of the Mediterranean ports, one of the new missionary workers writes:—"Mr. — will be delighted with the Sermons. His wife was telling me, this evening, of a village in Algeria where he occasionally visited. There were a few earnest Christians there, and one of them used each week to get Mr. Spurgeon's Sermon, translate it into French, and then read it to the friends on the Sunday. I am constantly hearing, from one and another, how the Sermons are met with and prized in the most unlikely places.

One of "our own men" writes as follows from the South of France concerning an evangelist's experience while in charge of a bookstall at a local fair:—

"A priest came to inspect his books, and our friend offered him some of our dear President's Sermons. The priest said that they were very good, and

that he valued Mr. Spurgeon's writings so much that he had placed several of his works in his library. He made sundry purchases.

"A day or two after, another old priest came looking for something. He was offered the French translation of *All of Grace*, the evangelist telling him who the author was, and how he himself valued the book, and what wonders he had seen wrought by its perusal. The old gentleman's eyes quite glistened after he had read a little of it; he subsequently purchased it, and putting it into his pocket, went away as with a great prize."

OUR ALMANACKS.—During the nine years in which the Book and Sheet Almanacks have been prepared by the present compilers, at no time have there been so many and such hearty commendations as have been given to those issued for the year 1900. We insert a few extracts from them, in the hope that they may induce our readers to give a still wider circulation to both the Almanacks, and so increase their usefulness.

The Baptist says:—"John Ploughman's Sheet Almanack for 1900' is bright, racy, and as pungent as of yore. It seems to phonograph the mellowest tones and crispest sayings of C. H. Spurgeon. 'Spurgeon's Illustrated Almanack' is a production steeped in golden Scripture texts, and fresh from the evidently warm heart of Mrs. C. H. Spurgeon. This Almanack is a booklet containing a tender address from Mrs. Spurgeon, and also a text for every day in the year, together with other interesting Evangelical matter."

One of "our own men" writes:—"I think the Sheet Almanack is the best I have seen, while the Book Almanack has all its own peculiar charms." Another of our brethren sends this enthusiastic note:—"The two Almanacks are just 'Al at Lloyd's.' Where do you concoct the proverbs, or have you a hatching machine on the premises? Anyhow, both of them are excellent productions. May they sell like hot cross buns on Good Friday!"

A friend, who gives to his customers a large quantity of the Sheet Almanacks every year, writes:—"They have been a great blessing in many homes. I give away about 1,000, and sell 100. Some of the people say, even in August, 'You won't forget my John Ploughman Almanack for next year, will you?' When we are giving them away, we often say to them, 'See what "John

Ploughman" has given you for your birthday motto.' You can hardly imagine how suitable it often is to them, and it is very pleasing to me to know that the older children teach the little ones the birthday mottoes for the different members of the family; so, when father and all are at home, there is some real fun, of a good sort, as little Joe and Mary are asked by their older sister, 'Now, Joe, what is the motto for father's birthday?' And he begins to say, as best he can, 'Patches and darns are better than debt.' 'And what is mother's motto, Mary?' 'A bridle for the tongue is a fine piece of harness.' One little man, not four years old, is able to repeat six birthday mottoes. The proverbs have been a very great help to me, and they will be to any who read them every morning."

Many other friends in business might utilize the Almanacks in a similar way; the publishers will be happy to send specimens, and to quote prices for quantities.

Friends in London on New Year's Eve will be glad to know that there will (D.V.) be a Watch-night service at the Tabernacle Lower Hall, conducted by Pastor Thomas Spurgeon, and commencing at 11 p.m.

Our brother, J. Manton Smith, hopes to be able to recommence work on the last day of the year; he asks us to intimate that he has promised (D.V.) to conduct evangelistic missions as follows:—Dec. 31 to Jan. 8, Borough Road, London; Jan. 10 to 17, Cambridge; Jan. 20 to Feb. 4, Winchester; Feb. 11 to 21, Auckland Hall, West Norwood; Feb. 25 to March 11, Sawbridgeworth. Friends wishing for his services in other places should apply to him at "Elim," 74, Billing Road, Northampton.

HADDON HALL TRACT SOCIETY AND BENEVOLENT FUND.—The combined annual meeting was held on *Wednesday, November 29*, under the presidency of Joseph Kitchen, Esq. The Reports stated that "31 districts are visited; these are believed to contain 786 houses, or sets of apartments (in model dwellings); and it is calculated that 1,415 families live in them. If this is the case, we may reckon that at least 5,000 persons are brought into touch with Haddon Hall by means of this Society. The neighbourhood is undergoing a great change; small houses are

being replaced by model dwellings. Considerable as our constituency is, we have not so many houses under visitation as we had before the districts were in the hands of the builders and contractors.

"The Tract Society brought us so closely into touch with the needs of the people, that it was found necessary to organize some system of helping very sad cases in times of special sickness, want of employment, etc. In this way, the Benevolent Fund was started. Through the generosity of firms in the neighbourhood, and other friends, supplementing the contributions from Haddon Hall, this fund has an income of about £120. Since the last annual meeting, 1,156 tickets for coals and provisions have been given."

Many interesting instances of the blessing which has attended the work of the visitors were reported; addresses were delivered by Pastors T. J. Cole and D. H. Moore, and Colonel Griffin; and over £100 was contributed or promised towards the two funds. Nearly two hundred friends were present at the tea, and about double that number afterwards.

The monthly meeting of THE "JOHN PLOUGHMAN" GOSPEL TEMPERANCE SOCIETY was held, on *Wednesday evening, December 6*, in the Pastors' College, when some of the students occupied the platform, and the chair was taken by the Principal, Dr. McCaig. In spite of the bad weather, there was a fairly good audience, and those who came were well repaid for being present.

It is hoped that abstaining friends will give the Society all the support and help they can.

COLLEGE.—One of the students, Mr. G. S. Fasham, has completed his course, and accepted the pastorate at Moulton, Northamptonshire.

Two brethren will soon be removing to other spheres of service.—Mr. W. F. Edgerton, from Harlington, to Rattlesden, Suffolk; and Mr. E. G. Lovell, from Chipping Norton, to Morningside, Edinburgh.

The annual meeting of the College, held in the Tabernacle Lower Hall, on *Thursday evening, November 23*, was a most cheering and successful gathering. The President (Pastor Thomas Spurgeon) was able to report briefly, but satisfactorily, "All's well," except that the income had not equalled the expenditure, owing largely to the strain upon the Tabernacle Church in con-

nection with the rebuilding of the great house of prayer. The Vice-President (Pastor Charles Spurgeon) also gave an encouraging account of the work; other addresses were delivered by Professor Gausson (representing the tutors), Pastors G. Freeman, of Westbourne Grove, and W. Y. Fullerton, of Leicester (two of the former students of the College), and Messrs. Frank Smith and H. R. Cripps (two brethren still in the Institution); and the students' choir sang at intervals during the evening.

ORPHANAGE.—As the Magazine goes to press before Christmas, we must defer until next month our report of the festivities, and also the lists of contributions received after December 11.

COLPORTAGE.—The closing month of the year is always the busiest for the colporteurs; and being absorbed in the endeavour to make good sales, there is little opportunity for reporting special incidents. We can, however, place upon record a month of steady, active work in all departments. The effort of some of the brethren to help the funds, by arranging for meetings and lectures, is a source of great satisfaction to the Committee, as the work of the Association becomes thereby better known, and the proceeds are a welcome source of income. The Secretary has been glad to be able to take part in meetings convened by Mr. H. Mears in Brentford, Southall, and Hounslow, and several lantern lectures have been given in districts in Wiltshire, Cambridgeshire, Yorkshire, etc.

A brief extract from the report of one of the colporteurs may speak for many other workers besides:—"I feel truly thankful to be able to say, 'Praise the Lord for all His goodness!' for again and again I have been assured that blessing has rested upon the books sold, the visits made, and the services held. Although the financial returns have not been as large as I could desire, the spiritual success is on the increase."

In the retrospect of the year, we gratefully recognize that there has been abundant encouragement in the various aspects of the work; and in a spirit of hope and confidence, we look forward to further service for the Master in the year upon which we are about to enter.

Baptisms at the Metropolitan Tabernacle, Lower Hall, November 30, four; at Haddon Hall, November 30, one.

	£	s.	d.		£	s.	d.
Miss L. Wood ...	...	0	4	0	Miss A. Blackman ...	...	0 9 9
Miss N. Bryan ...	...	0	2	5	Miss Tesh ...	...	0 4 2
Mrs. Soper ...	...	0	18	3	Miss Spindens ...	...	0 2 0
Miss Elliott ...	...	0	6	3	Miss L. Blackman ...	...	0 12 6
Miss Grant ...	...	1	4	7	Miss A. Harvie ...	...	0 5 0
Miss Sowden ...	...	1	6	2	Mrs. Neville ...	...	0 1 4
Mr. A. Grose ...	...	0	4	2	Mrs. Butler ...	...	0 8 10
Miss Underwood ...	...	0	7	3	Miss Scudder ...	...	0 13 11
Mrs. J. B. Parker ...	...	3	5	10	Miss Wollacott ...	...	1 17 6
Mrs. Harris ...	...	0	3	11	Mrs. Westbrook ...	...	0 14 3
Miss Partington ...	...	0	8	0	Mrs. Ballantine ...	...	0 9 10
Mr. Sanderson ...	...	0	2	2	Miss E. Swain ...	...	0 14 0
Mrs. Oborn ...	...	0	8	9	Mrs. Carter ...	...	0 8 2
Mrs. Mason ...	...	0	6	2			
Miss L. Ross ...	...	0	3	2			
Mrs. Percy ...	...	2	5	3			
						£57	2 8

The Stockwell Orphanage.

Statement of Receipts from November 15th to December 12th, 1899.

	£	s.	d.		£	s.	d.
Miss B. R. Thomson ...	...	0	10	0	Mrs. Curtis ...	...	1 1 0
A widow ...	...	0	3	0	"Sixpence per week" ...	...	1 6 0
Bessie ...	...	25	0	0	Mrs. Hunter ...	...	0 5 0
Young Men's Bible-class, West-					Miss J. E. Maunder ...	...	2 0 0
bourne Grove Chapel, per Mr. W.					W. J. Whalley ...	...	0 6 0
Elsay ...	...	1	6	0	Collected by Miss M. E. Furlong ...	...	0 5 11
W. A. ...	...	0	5	0	Collected by Miss H. Taylor ...	...	0 5 0
Mr. J. Crouch ...	...	0	5	0	Mrs. Mackie ...	...	0 15 0
Orphan girl's card: L. Williams ...	...	0	13	6	Miss E. M. Jones ...	...	0 2 0
Mr. J. W. Jackson ...	...	0	10	0	Miss L. M. Pittman ...	...	1 1 0
Jennie ...	...	0	5	0	Collected by Miss Roe ...	...	2 7 0
Mr. C. Hooper ...	...	0	7	6	Erin ...	...	0 10 6
J. R. ...	...	0	3	0	M. H. B. S. ...	...	1 0 0
Mrs. Ferguson ...	...	3	0	0	Mr. A. Ross ...	...	2 0 0
J. M. and A. ...	...	0	10	0	Miss Sadler ...	...	0 10 0
Collected by Mrs. Cooper ...	...	0	4	0	Miss M. Sadler ...	...	0 10 0
Mrs. E. Raybould ...	...	1	1	0	Mrs. Willby ...	...	5 0 0
Postal order, Tunbridge Wells ...	...	2	0	0	Mrs. L. Garrett ...	...	5 0 0
Miss Green ...	...	10	0	0	In memoriam, W. T. Clark ...	...	1 0 0
Collected by Miss Meredith ...	...	0	10	6	Collected by Mrs. H. Clark ...	...	0 10 0
Mrs. H. Yorath ...	...	0	10	6	Mr. A. Hutton ...	...	1 0 0
Miss Watts ...	...	2	2	0	Mr. Jas. Wilson ...	...	0 10 0
Mr. C. Ibberson ...	...	0	3	0	Mrs. Daintree ...	...	0 10 0
Mrs. H. Holloway ...	...	5	0	0	B. N. M. E. ...	...	0 3 0
Mr. W. Barrett ...	...	2	0	0	Mr. J. Ball ...	...	0 5 0
Mr. T. Clydesdale ...	...	1	0	0	Collected by Mrs. A. T. Dugan ...	...	7 6 11
Mr. W. Diaper ...	...	1	0	0	Mrs. H. Keevil ...	...	10 0 0
Mrs. Best, per Mr. G. C. Heard ...	...	0	5	0	Miss E. Kirtley ...	...	5 0 0
Rev. W. Woods ...	...	0	10	0	Mundesley Mission Sunday-school,		
Mrs. H. Windmill ...	...	0	10	0	per Mr. T. L. Wakelin ...	...	1 15 0
Mrs. C. Heasman ...	...	0	10	0	Miss R. E. Taylor ...	...	1 0 0
Mrs. Medway, per Mr. J. Milton ...	...	5	0	0	Hirst S. C., per Mr. Wm. Andrew ...	...	0 9 0
The Misses Buckland ...	...	1	0	0	Miss Sizmur ...	...	0 5 0
Dugdale Street Sunday-school, Cam-					Miss M. E. Irwin ...	...	0 1 0
berwell, per Mr. C. T. Butler ...	...	0	12	6	Postal order, Hatton Garden ...	...	0 2 6
Mr. J. S. Raven ...	...	1	0	0	Men's Bible-class, South Street Bap-		
Collected by Mrs. Tullis ...	...	3	3	6	tist Chapel, Greenwich, per Mr.		
Ladies' Working Meeting, German					E. M. 'Dodge' ...	...	2 13 5
Baptist Church, East London, per					Collected by Miss Weeks ...	...	0 6 10
Pastor H. Gutsche ...	...	3	0	0	Per Mrs. James Withers:—		
D. Aberdeen ...	...	0	10	0	Mr. E. P. Collier ...	...	1 0 0
Two sisters and a brother ...	...	1	0	0	Mrs. S. J. Collier ...	...	1 0 0
Eattersea Chapel Sunday-school, per					Mr. P. Davies ...	...	1 0 0
Mr. G. J. Rowley ...	...	1	1	0	Mrs. Hampton ...	...	0 10 0
Mrs. Todd ...	...	5	0	0	Mr. T. Wells ...	...	0 5 0
Mr. P. Whittaker ...	...	0	1	0	Mrs. J. Davis ...	...	0 2 6
Mrs. Latta ...	...	1	0	0			
Mr. James Tough ...	...	2	0	0			
God's gift ...	...	0	5	6	Mrs. E. W. Bell ...	...	3 17 6
Mr. D. Murgatroyd ...	...	0	2	6	Mr. W. Dixon ...	...	1 0 0
Collected by Mr. and Mrs. Lee ...	...	0	8	0	Mrs. R. Franklin ...	...	1 0 0
Mr. R. Scott ...	...	5	0	0	Mr. Geo. Harmer ...	...	1 0 0
Mr. B Phillips ...	...	2	1	8	Mrs. Gardiner ...	...	1 0 0
T. R. H., in memoriam ...	...	2	0	0	Colonel R. Parry Nisbet, C.I.E., per		
					Mr. J. Passmore ...	...	2 0 0

	£	s.	d.	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—	£	s.	d.
Mr. Charles E. Cowan ...	1	0	0	Sale of programmes, Hawkstone			
Mr. F. Flanders ...	1	0	0	Hall, Westminster ...	0	14	9
Miss F. Semark ...	0	10	0	Gunnersbury Baptist Chapel ...	5	0	0
The Misses Cunningham ...	2	2	0	King's Lynn (additional amount) ...	0	6	0
Mr. S. R. White ...	0	2	6	Christ Church, Brixton ...	1	1	0
Postal order, Welshpool ...	0	5	0	Stratford ...	9	2	8
Mr. W. Parry ...	0	5	0	Sale of programmes, Herne Hill			
Mrs. Fox ...	0	2	6	Baptist Chapel ...	0	7	5
Mr. T. Birch ...	0	5	0	CHRISTMAS FESTIVITIES FUND:—			
Miss S. Green ...	0	2	0	Bessie ...	10	10	0
Miss Adams and friends ...	0	7	6	Mrs. Shearman ...	2	2	9
Miss Kemp ...	0	3	0	Mrs. E. Warmington ...	1	1	0
Sale of jewellery, from the estate of				Mr. A. Hutton ...	0	5	0
the late Miss Macpherson ...	7	10	9	Mr. Jas. Wilson ...	0	5	0
Sale of jewellery: Mrs. Curtis ...	0	15	6	Mrs. H. Keevil ...	2	0	0
Mr. James Mortimer ...	0	15	0	Mr. J. Wood ...	0	10	0
Mrs. J. Best ...	2	0	0	Miss Pinckstone ...	0	2	6
Mr. W. Colbert ...	2	0	0	H. E. S. ...	1	1	0
Mr. W. Graham ...	1	0	0	Mrs. O. Clover ...	1	0	0
S. B. S. ...	1	1	0	Mrs. E. W. Bell ...	2	0	0
Mrs. Rennard ...	1	0	0	Mr. P. White ...	0	2	6
Miss N. Mizen ...	0	2	6	Mr. J. Langton ...	0	2	0
Mr. J. Lane, F.C.A. ...	0	5	0	Per Mrs. C. H. Spurgeon:—			
Mrs. Pickering ...	0	5	0	Postal order, Liverpool ...	0	5	0
Collected by Mrs. Hillier ...	0	2	0	A poor labourer ...	0	2	0
Mrs. G. Howes ...	0	10	0				
Mr. James Clark ...	62	0	0	Mr. W. A. Nathan ...	0	7	0
Mr. W. J. Heath ...	1	1	0	Master G. S. Jones ...	0	5	0
Sandwich, per Bankers... ..	2	2	0	Postal order, Halifax ...	0	1	0
Mrs. Ranney, per Mr. S. Wigney ...	0	2	6	A member of the Church of England	0	2	6
Mrs. E. W. Winter, per Messrs.				Mrs. Watts ...	0	2	6
Passmore and Alabaster ...	1	1	0	Mrs. E. Bowyer ...	0	5	0
Mr. W. T. Lewis ...	2	0	0	Mrs. J. Stiff ...	1	0	0
Mrs. J. Stiff ...	2	0	0	Mrs. Tice ...	0	10	0
Mrs. Southwell ...	0	5	0	Mrs. Wilson ...	0	8	0
Executors of the late Rev. M.				Postal order, Clapham Road ...	1	0	0
Davison ...	158	11	11	Mrs. Ellwood ...	3	0	0
Mrs. and The Misses Lowe ...	2	0	0	Mr. Geo. Castleton, per Pastor			
Mrs. H. E. Marshall ...	0	10	0	Thomas Spurgeon ...	1	0	0
S. M. P. ...	0	5	0				
Mrs. J. R. Haywood ...	1	0	0				
Executors of the late Mrs. Elizabeth							
Lindon ...	44	8	3				
					£509	6	0

LIST OF PRESENTS FROM NOVEMBER 15TH TO DECEMBER 12TH, 1899.

PROVISIONS:—10 cwt. Jam, Mr. G. H. Dean; 1 New Zealand Sheep, Sir A. Seale Haslam; a quantity of Apples, Mr. J. Batts; 114 lbs. Marmalade, 105 lbs. Jam, Mr. E. Morgan; 2 Sacks Flour, Mr. J. Attlee; A quantity of Groceries, Mr. A. Tilley; 1 cwt. "Eureka" Flour, Mr. W. A. Coombs; 1 Sack Flour, Mrs. H. Collins.

BOYS' CLOTHING:—4 Flannel Shirts, Mrs. Bartholomew and friends; 6 Articles, Mrs. C. Hewlett; 5 Flannel Shirts, Essex; 7 Articles, the Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 8 pairs Socks, Mrs. Graham; 14 Flannel Shirts, The Dorcas Society, South Street Baptist Chapel, Greenwich.

GIRLS' CLOTHING:—21 Articles, Mrs. Bartholomew and friends; 7 Articles, Mrs. Hewlett; 31 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 9 Articles Mrs. Spooner; 30 Articles (Girls' and Boys'), The Reading Young Ladies' Working Party, per Mrs. J. Withers.

GENERAL:—1 Pillowslip, Mrs. Bartholomew and friends; 1 Copy of "Pilgrim's Progress" and a few wall texts (Seaside Home), Mr. S. Wigney; a few copies of "Sword and Trowel," Mrs. J. P. Grant; 1 Quilt, a friend; a quantity of Bulbs, Messrs. J. Veitch and Sons; 10 Bundles Wool, Anon; 1 Scrap Book (Seaside Home), Miss C. J. Spurgeon; 1 small box Artificial Flowers for decorations, Mr. S. Amery; 9½ tons Coal, Mr. R. K. Juniper; 1 box Bricks, Master Harold Spurgeon.

Colportage Association.

Statement of Receipts from November 15th to December 9th, 1899.

	£	s.	d.		£	s.	d.
DISTRICT SUBSCRIPTIONS:—				Axbridge, per Miss L. Wall ...	1	10	0
Iron Bridge, per Mrs. Maw ...	3	17	6	Monks Elleigh, per Rev. W. F. Durant	10	0	0
Cardiff, per Mr. J. Cory, J.P.	11	5	0	Crownhill, per Rev. Benwell Bird ...	0	10	6

	£	s.	d.		£	s.	d.
Chard, per Mr. T. S. Penny...	11	5	0	Collection at Brentford, per Mr. H. Mears	3	10	0
Repton and Swadlincote, per Mr. E. D. Salt	20	0	0	Collection at Ealing, per Mr. H. Mears	1	10	0
Stratford-on-Avon, per Mr. J. Smallwood	8	15	0	Mr. J. H. Chown, collecting box	0	4	3
Wolverhampton, per Miss E. A. Tyler	11	5	0	Mr. John Marnham	2	2	0
Ilminster, per Mr. F. Harcombe	11	5	0	Mr. W. H. Willcox	2	2	0
Stow and Aston, per Mr. J. Reynolds	10	0	0	Mrs. Hosken	5	0	0
Evesham, per Mr. W. Ashley	10	0	0	Mr. T. H. Olney	10	0	0
Great Totham, per Rev. H. J. Harvey	10	0	0	Mr. G. N. Rabbich	0	5	0
	£119	13	0	Readers of "The Christian," per Messrs. Morgan and Scott	9	1	0
	£	s.	d.	Proceeds of lantern lectures at Maldon, etc., per Mr. J. Keddie	1	11	7
GENERAL FUND:—				Mr. Chas. Phillips	1	1	0
Mrs. S. Manlove	0	5	0	Mr. W. Mannington	3	0	0
Mr. R. Spink	1	0	0	Proceeds of lantern lectures at Monks Eligh, etc., per Mr. E. Paine	2	0	2
Proceeds of lantern lectures at Wallingford, etc., per Mr. W. Bird	2	15	0	Grant from President's Birthday Fund	10	0	0
Miss J. Brown	0	2	0	Mr. J. Spencer Smith	0	2	6
Mrs. J. E. Keen	0	10	0	Col. R. Parry Nisbet, C.I.E.	3	0	0
Mr. J. Alderton	0	10	6	Mrs. F. Upton	5	5	0
Mr. S. A. Tatnell	5	0	0	Mrs. Grace Maw	5	0	0
Mr. Edward Ingle	0	2	6	Mr. J. Hall	2	2	0
Mr. O. Hockey	5	5	0	Mr. W. Pitcher	1	0	0
Miss Emery	25	0	0	Miss Hancock	0	5	0
Proceeds of lantern lectures at Sel- linge, etc., per Mr. J. W. Andrew	3	3	3	Mr. Alexander Ross	2	0	0
Mr. W. Payne	1	1	0	M. H. B. S.	0	10	0
Stockwell Orphanage Boys' Christian Band, per Mr. W. J. Evans	0	7	3	Mr. T. K. Freeman	1	1	0
Mr. Arthur Pearce	0	10	0	Mr. T. Church	0	2	0
Mrs. Snelling	1	0	0	Mrs. Rainbow	1	0	0
Mrs. Wilby	0	10	0	Mr. Thos. Harris	5	0	0
Mr. R. C. Morgan	5	5	0	Mr. Frank Gough	5	0	0
Miss Louisa Haward	0	7	6	Miss Ethel Gough, collecting box	1	16	4
Mr. R. Bomford	1	0	0	Mr. and Mrs. S. Wigney	1	1	0
					£139	5	10

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from November 15th to December 13th, 1899.

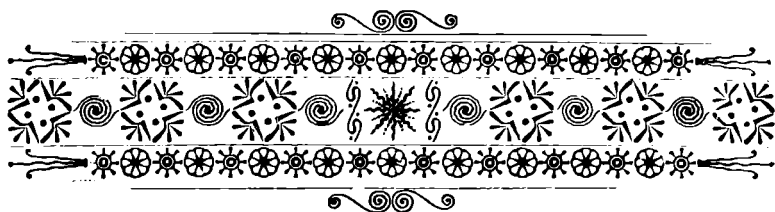
	£	s.	d.		£	s.	d.
A reader of the Sermons and "Sword and Trowel" (with 10s. for Tabernacle Rebuilding Fund)	0	10	0	Mrs. Nagle (with £1 1s. for the Stockwell Orphanage)	2	2	0
Mr. Henry Higbed	0	5	0	FOR TRANSLATIONS OF SERMONS:—			
Mr. John Cameron	5	0	0	H. K.	10	0	0
M. R.	1	0	0	H. O. N.	0	7	6
Postal order from Liverpool	0	5	0				
Miss A. Thatcher	0	5	0		£19	14	6

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Baulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Pastors' College, Temple Street, Southwark, London, S.E. All amounts for the Metropolitan Tabernacle Re-building Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE

Sword and the Trowel.

FEBRUARY, 1900.

Christ, the Rock.

A SERMON, DELIVERED BY C. H. SPURGEON, AT NEW PARK STREET
CHAPEL, SOUTHWARK, IN 1856.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"And that Rock was Christ."—1 Corinthians x. 4.

This is a fact, on record in Sacred Scripture, that there were two rocks, both of which gave forth water in the wilderness to supply the needs of the multitudes who were passing through the desert. Some have supposed that the apostle Paul stated that there was only one rock; whereas, on carefully reading what he says, you will see that he merely observed, they "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Whatever that rock might be of which the tribes of Israel drank, they all drank the same; there were not two rocks at one time; they all drank of the same rock which followed them, whichever of the two rocks it might be, and that rock, referring to either as you please, "was Christ." Whether you regard the first rock of Horeb, or the second rock at Kadesh, both were types of our Lord and Saviour Jesus Christ. Some may hint that, if there were two rocks, there may be two Christs. By no means, my friends. There was a fresh scapegoat every day of atonement, but that does not imply that there is to be a new Christ every year. A lamb was to be offered every morning and every evening, but who would infer from this that there were to be as many Christs as there were lambs? So, if there have been two rocks, there have been two types of Christ in different respects, and we may say, both of the rock in Rephidim and the rock in Kadesh, "that Rock was Christ." Understand, therefore, that there were two rocks, but not two rocks at one place; and, so,

they did all drink of the same spiritual drink, which flowed from the same spiritual Rock: "and that Rock was Christ."

My object will be to show you that both the rocks were most eminent types of our blessed Lord Jesus Christ, who, being smitten, gives forth water for the refreshment of His people, and who follows them all the desert through with His refreshing floods. Let me trouble you to turn to the first passage, in the seventeenth chapter of Exodus, which I will endeavour to explain. I shall not tarry, even for a moment, to hint at the various views of Jesus Christ in which He might be regarded, as a rock, as being immutable, remaining constantly in the same position; as being a refuge from the stormy wind and tempest; and as being the place where all those who love Him are hidden from the storms of avenging justice. That, however, does not happen to be the subject to which I invite your attention; the subject is not simply Christ as a rock, but Christ as a rock in the wilderness, from which the water gushed out.

Permit me now to request your attentive perusal of the following Scripture:—"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"—Exodus xvii. 1—7.

I. THIS FIRST ROCK WAS CHRIST PERSONAL.

In the first place, I remark that the rock at Rephidim, or Horeb, was a remarkable type of Christ, *from the very fact of its name*. It is called Horeb; and, on referring to the dictionary of names, you will find that the word "Horeb" signifies "barrenness." It is also called "Rephidim," which signifies "beds of rest." It is remarkable that these two names should belong to one rock, for both titles may be well applied to our Lord and Saviour Jesus Christ.

First, he was the Rock of Horeb; that is to say, he was a Rock in a barren and dry land. Isaiah prophesied of Him that He should be "a root out of a dry ground," and so He was. He came out of a family which, although once royal, was then almost extinct. His reputed father and His mother were but common people of the artisan class; the glories of the royal line of David had been forgotten among the people; nevertheless, out of it came Jesus Christ, the Man "chosen

out of the people," that He might be exalted to be Ruler over God's chosen Israel. Isaiah said, "When we shall see Him, there is no beauty that we should desire Him." If anyone had looked upon the steep and rugged sides of Horeb, covered with thorn brakes and bushes, he would never have dreamed that there could be concealed within so stubborn a rock a flood of water sufficient to supply the wants of multitudes. He would have held up his hands in astonishment, and exclaimed, "It is impossible: you may dig water out of barren sand; but I cannot suppose it possible that water can come out of that adamantine rock."

So, looking on Jesus, the Jews said, "Can He be the Saviour long foretold, to usher in the age of gold? Can the carpenter's son be the Messiah? Can this be He who comes to redeem us from our oppressors, and to found a Kingdom which shall never have an end? Is this the Jesus who is to come down like rain upon the mown grass, and as showers that water the earth?" They could not expect salvation from Him; He seemed to be a rock of barrenness, and they would not believe that He could become the Saviour of a mighty nation, that He could be One from whose riven side should flow healing streams of blood and water to wash and purify His children.

Mark, also, the other name, Rephidim, or, the beds of rest. Doth not this title sweetly apply to the Lord Jesus? Although He is indeed as Horeb to His enemies, yet is He not a very Rephidim to His friends? He Himself said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" and He does give us rest. We should little expect to find rest upon a rock, but there is no rest elsewhere. We may rest upon the softest earth, but we shall find it to be hard for our heads at the day of judgment. We may pile up for ourselves stately mansions of our own works, and hope therein to find rest; but there is no rest save that which remaineth for the people of God. Jesus is to us our only rest, the only one needed, and the only one possible. My dear friends, are you now regarding Christ as Horeb, that is, waste and barren; or can you look upon Him as your Rephidim, your rest? Can you say, "Lord, Thou hast been our dwelling place in all generations"? Canst thou, like John, put thy head upon the bosom of the Lord Jesus? Canst thou say that thou hast believed, and so hast entered into rest? If so, then thou art a true child of God, and thou mayest rejoice that He who, to others, is without comeliness, is comely to thee; and that He who seemed to be everything save what men expected, is to thee all thy salvation and all thy desire.

It may be fanciful, perhaps, to refer to these names; but I had rather discover too much in God's Word than find too little in it. The names seem to me extremely significant, and therefore I have mentioned them both as applicable to Jesus Christ.

Notice, in the next place, that, like our Saviour, *this rock gave forth no water till it was smitten*. Our Lord Jesus was no Saviour except as He was smitten; He could not save His people except by His death. It is true that patriarchs, prophets, and priests ascended to Heaven before our Saviour died; but it was by the foresight of His death. If any of us shall be privileged to behold the City of the Most High in glory, we can only enter there through His agonies. I

can have no trust for my eternal salvation in the simple Man Christ Jesus, or even in the God over all, blessed for ever. It is not simply Christ, but Christ crucified, who is my salvation, it is Christ on the cross at Calvary who redeems my soul. Had He remained in Heaven, sitting on His lofty throne, He could never have been the Substitute for His chosen people. He could never have redeemed us unless He had been "smitten of God, and afflicted." He was our Saviour from before all worlds, He was so viewed in the eternal covenant; but it was because He was looked upon as the smitten Saviour, slain before the foundation of the world. There is no hope for thee, my friend, anywhere but in the smitten Jesus. Thou mayest bow down to worship His exalted Head, but that exalted Head cannot save thee apart from the thorn-crowned brow. Thou mayest go to the Christ who grasps the sceptre; but remember, Christ with the sceptre could not be thy Saviour unless He had first been Christ with the reed. Thou mayest approach Christ whose robes are clouds of glory; but remember, He who is now arrayed in splendour could not have been thy Redeemer unless He had first of all been clothed in the scarlet of mockery, and brought forth with the infamous cry, *Ecce homo*, "Behold the Man!" It is Christ the Sufferer who redeems us. The rock yields no water till it is smitten, and the Saviour yields no salvation until He is slain. Learn then, believer, in all thy contemplations of thy Saviour, to consider Him as the Smitten One, for it is thus, despised and afflicted, with the scars of His suffering upon Him, that He becomes thy Redeemer.

Notice, again, this rock must be smitten in a peculiar manner; *it must be smitten with the rod of the lawgiver*, or else no water will come forth. So, our Saviour, Jesus Christ, was smitten with the sword of the lawgiver on earth, and by the rod of His great Father, the Lawgiver in Heaven. None but Moses might smite the rock, for he was king in Jeshurun. So was it with our Saviour. It is true that the Roman nailed Him to the tree; it is true that the Jew dragged Him to death; but it is equally true that it was His Father who did it all. It is a great fact that man slew the Saviour, but it is a greater fact that God slew Him, too. Who was it said, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow"? The prophet tells us, when he adds, "Saith the Lord." It was God who delivered up His Son for us, and who will now also with Him freely give us all things. Christ would have been no Redeemer unless His Father had smitten Him. There would have been no acceptable sacrifice, even if the Jew had dragged Him to death, or the Roman had pierced His side, unless the Father's scourge had fallen on His shoulders, and unless the Father's sword had found a sheath in His blessed heart. It was the sword of the Lawgiver that smote Jesus Christ, and made Him our acceptable sacrifice. Believer, take a view of this great fact; it will help thee most solemnly to adore both God the Father and God the Son. Remember, it was the Father who smote the Saviour; and it was the Son who bore the Father's stroke. It was not the cruel Roman lash, it was not the crown of thorns, it was not the nails alone that made Christ the Saviour; it was the great fact that made Him cry, "My God, My God, why hast Thou forsaken Me?" It was not Pilate and it was not Herod that put Him

to death as our Saviour; they put Him to death as a reputed malefactor; but it was God who gave Him up to die for us. His Father said, "Take Him, and let Him die." It was from Heaven that the death-warrant came; it was by God that the blow was struck; and if it had not been from the Father, we should all have been condemned. It was necessary that the rod of the Lawgiver should smite this Rock of Ages, to bring out from it plenteous streams of water, which should cause pardon and peace to flow out to dying souls.

Note, in the next place, that when this rock was smitten, *it was smitten publicly*. You read, in the fifth verse, "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod." It was not done in secret, in a dark place of the earth; but it was done before "the elders." Even so our Saviour, when He was put to death, was not executed in private, but He was taken to the summit of the hill of Golgotha, and there, amid the assembled multitude, amid jeers and ribaldry, contempt and mockery, He died. The elders of the people were there; the rich man was there, in his pride and pomp, looking up to a dying Saviour, and scorning Him because He was of mean origin. Poor men were there, shouting with wicked voices, "Crucify Him! Crucify Him!" and pointing with their fingers, and rudely wagging their heads at the mighty Prince who was then expiring. The wise man was there, the member of the Sanhedrim, the representative of earth's wisdom and philosophy, and he said, "If He be the Christ, let Him come down from the cross." The unlettered man was there; he also laughed Him to scorn, and thrust out his tongue in vulgar and ignorant jest. The righteous man was there; righteous in his own esteem, with the phylactery between his eyes, and the broad border to his garment. The chief of sinners was there, for there hung the thief expiring on the tree. All kinds of men beheld the smitten Lord. The Jews were assembled in multitudes; the Romans, too, taking a prominent part as the representatives of the Gentile race. In fact, being near the time of the Passover, there were gathered together Greeks, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." Persons out of all nations, standing as the representatives of the whole earth, saw the Saviour die, even as the elders stood with Moses as the representatives of all the tribes of Israel.

There is another thing which we cannot pass by. *This rock*, which was smitten, and thus represented the humanity of our Saviour offered up for our sins, *had Divinity above it*; for you will notice, in the sixth verse, that the Lord said to Moses, "Behold, I will stand before thee there upon the rock in Horeb." Although it was a barren rock, and so represented Christ's condition of dishonour; although it was a smitten rock, and so represented His suffering humanity; yet over that rock the bright light of the Shekinah shone. God stood over the rock, there was a manifestation of Deity upon the rock of Horeb. So it was at Calvary; albeit that it was Christ who died, very man of very man, yet there was enough of Deity about Calvary's smitten rock to show that God was there. There was the mid-day midnight;

there was the swathing of the sun in clouds of darkness ; there was the rending of the rocks, the tearing in sunder of the veil, the waking of the dead, the terrifying of the multitudes. God was there ; Deity was there as well as humanity. " I will stand before thee there upon the rock in Horeb." I think God thus revealed Himself to show us that Christ the Rock was Divine as well as human. Oh, how sweet it is to contemplate the complex person of our dear Redeemer, to behold Him as truly man suffering for us, and yet to behold Him as very God, sitting unsuffering in the highest Heaven ! I remember what J. Harrington Evans sweetly says, that we make a great mistake when we deify the humanity of Christ, and we make an equal mistake when we bring down the Divinity of Christ to the level of His humanity. We should remember that the person of Christ was as much human as ours is, that it did suffer, was tempted, and was tried, even as we are tried. We must not suppose that the Divinity of Christ has taken away in the least degree from His humanity ; yet while we behold Him as the wayfaring man, full of sorrows and acquainted with grief, we must not forget that He was very God of very God at the same time that he was truly man. Though His manhood stood most apparent, suffering for the sin of man, yet there was also a sufficiently bright light in the cloud to let men see that God was there ; and, though death had grasped the man, yet the God stood mightiest of the mighty, conquering for us. God was at that first rock to teach us that Christ was Divine as well as human.

I need scarcely hint at the other reason why this rock is like Jesus. *When smitten, the water gushed forth most freely*, sufficient for all the children of Israel, and following them through all their journeys, until it pleased God to stop it in order to open another fountain, to give us a further type of Christ in another fashion.

Christ smitten, my beloved, gives out water for all thirsty souls, affording enough for every child of Israel. Christ smitten gives forth a stream which doth not flow to-day nor to-morrow only, but which flows on for ever and ever ; and, as this stream availed the Israelites wherever they went, so does Jesus Christ, by virtue of His atonement and His grace, follow His children wheresoever they journey. If they are brought to the wilderness of Sin, or to the realms of Kadesh, Christ shall follow them ; the efficacy of His blood, the light of His grace, the power of His gospel, shall attend them in all their wanderings, however tortuous may be their paths, however winding the track in which the cloudy pillar shall lead them. O blessed Jesus, Thou art indeed a sweet Antitype of the rock ! Once my thirsty soul clamoured for something to satisfy its wants ; I hungered and I thirsted for righteousness. I looked to the heavens, but they were as brass, for an angry God seemed frowning upon me. I looked to the earth, but it was as arid sand ; all my good works had failed me. I had no righteousness of my own, all my wells were stopped up ; and when the rulers dug the wells with their staves, and sang, " Spring up, O well," still no water came. But I remember when my thirsty soul fainted within me, and God said, " Come hither, sinner, I will show thee where thou mayest drink ; " and He showed me Christ on the cross, with His side pierced and His hands nailed. I thought I heard His expiring death-cry, " It is finished," and when I heard it, lo !

I saw a stream of water, at which I slaked my burning thirst; and here I am,—

“A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to that fountain,—God.
And in His mighty breast I see
Eternal thoughts of love to me.”

But this I know, had I never seen the open fountain, I had never lived; had I not beheld that mighty stream flowing there, I had never quenched my awful thirst. And now that water ever attracts my soul; and when I want to slake my returning thirst, still to that fountain, like the panting hart, I hasten. To the Incarnate God, I flee; here I may quench my raging thirst, and drink and never die. O sinners, do you want the living water? Christ gives it to you. Oh! wonder of wonders, He who said, “I thirst,” says also, “If any man thirst, let him come unto Me, and drink.” He who had not a drop of water to moisten His parched lips, yet saith, “He that believeth on Me, out of his belly shall flow rivers of living water.” Come ye unto Christ, ye thirsty souls; come unto Jesus, ye who are thirsty, for it is written, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

You see, then, beloved, that this rock is a type of Christ personally; it is a type of Him as dying, smitten for our sins. I have been brief on these particulars because I want to show you how both the rocks were types of Christ; and if I do so, it may be instructive to you.

(To be concluded next month.)

Varying Voices.

DESIRE saith, “Where is He,—
My heart’s Belovèd,—where?
I cannot rest till Him I see,
The fairest of the fair!”

HOPE saith, “He soon will come;
Methinks I hear the car
In which He rides to bear me home,
To where His mansions are.”

DOUBT saith, “Ah, me! I fear
That I shall ne’er behold
That city, than the sun more clear,
With streets of shining gold.”

FAITH saith, “I cannot see
Him, or the home above;
But I can trust implicitly;”
“Amen! Amen!” saith LOVE.

Mrs. C. H. Spurgeon's Work-room.

(A whisper of wireless telegraphy, from the sick-chamber, to the hearts of the loving friends who read the "Sword and Trowel.")

"WHAT shall Thine 'afterward' be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength, and my Father's love;—
Shall this be my lasting gain?"

"*Thou knowest*; . . . 'tis well that I know it not;
Thine 'afterward' cometh, I cannot tell what;—
But I know that Thy Word is sure."

* * * *

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer *someone behind you*,
Whose courage is sinking low.
And—well, if your lips *do* quiver,
God will love you the better *so*."

The Pastor's Page.

BY THOMAS SPURGEON.

"HISTORY REPEATS ITSELF."

EVANGELISTIC SERVICES.—For many years, it has been the custom to arrange a series of evangelistic services, at the Tabernacle, during the month of February. This is to give notice that such a series will (D.V.) be held "this year also." It is surely well that such history should be repeated. Oh, that there may be a repetition of the wonderful blessing of the years that are not!

We have felt impelled to make this special effort. There is a deepening solemnity abroad; and it may be that, when God's judgments are in the earth, "the inhabitants of the world will learn righteousness." Some have suggested that we should tarry till the Tabernacle itself is ready. No better consecration of the new edifice could possibly be than such an effort for the glory of our Lord, but we dare not wait till then. Moreover, we want to up-build the Church while the masons and carpenters are rearing the Tabernacle.

The good hand of our God has been on us in making arrangements. He has graciously disposed our beloved brethren, A. G. Brown and W. Y. Fullerton, to undertake the conduct of the ten days' mission. Two men more fitted in every way for the work, could not be discovered;—no, not if we searched "from Britain to Japan." The Lord be with them in mighty power!

Now, it is worse than useless to dream of entering on such a

campaign without much prayer. So we hope to have meetings for special supplication on Sunday night, February 11, and on each successive evening of that week. Most of the time will be spent in prayer; but an earnest word from a neighbouring minister, or one of ourselves, will probably be added as fuel to the fire of supplication, or by way of stirring it. May we not hope that friends in all parts of the country will join us in spirit during this week of intercession? The looked-for revival must begin at the house of God. On the evening of Sunday, February 18, the mission proper commences. In addition to the Sabbath services, there are to be Bible Readings each afternoon of the mission at 3.30, and we are confident that these deeply-taught servants of God will gather, from far and near, those who already love the Book, and who therefore long to know it better, and to love it more.

We shall not overlook the wisdom of arranging for the hearty praise of God, and the proclamation of the gospel "with a voice of singing." A male choir, largely, if not entirely, composed of the students of the Pastors' College, will (D.V.) assist in the high praises of God, and Madame Annie Ryall and others will sing gospel solos.

I thank God that there is an eager band of workers waiting to be commissioned to make known this mission to the masses round about us, and to "compel them to come in." We shall spare neither pains nor expense in the matter. This reminds me to state that I have opened a special fund to defray the cost, as collections are not desirable at such services. Will any of my readers feel inclined to help the Mission Fund, I wonder? Anyhow, let all of them plead that the blessing we have worked for patiently, and prayed for earnestly, may reach us; and not us only, but this great and sinful city. "Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity."

* * * *

THE NEW TABERNACLE.—On the 6th of January, 1861, a solemn declaration, to the following effect, was drawn up and signed by C. H. Spurgeon and his leading helpers:—"This Church needs rather more than £4,000 to enable it to open the new Tabernacle free of all debt. It humbly asks this temporal mercy of God, and believes that, for Jesus' sake, the prayer will be heard, and the boon bestowed."

Again, "History repeats itself." Here, in mid-January, 1900, we are needing between £4,000 and £5,000 for the restoration of the Tabernacle, which we are pledged to open "free of all debt." We have not, it is true, drawn up and signed a declaration; but we are of one mind in asking and believing for the bestowal of this boon, and we are persuaded that the joyful testimony, which was soon in the lips of our predecessors, will, by-and-by, fill ours:—"We desire, with overflowing hearts, to make known and record the lovingkindness of our faithful God. We asked in faith, but our Lord has exceeded our desires; for, not only was the whole sum given us, but far sooner than we had looked for it. Truly, the Lord is good, and worthy to be praised. We are ashamed of ourselves that we ever doubted Him; and we pray that, as a Church, and as individuals, we may be enabled to

trust in the Lord at all times with confidence, so that in quietness we may possess our souls. To Father, Son, and Holy Ghost, we offer praise and thanksgiving, and we set to our seal that God is true."

The last thousands are, necessarily, the hardest to get, and there are pathetic claims before the public now; yet, surely, there are not a few who, though they may in some instances have contributed already, will say, "We must help to bring this good work to a successful issue." The roof is going on, dear readers, so send in the help as speedily as is possible.

* * * *

A BEREAVED CHURCH.—The gate of the year has creaked upon its hinges as it opened, and there have been dark shadows athwart the threshold. Sickness, and sorrow, and suspense are in almost every heart. Death and distress are in nearly every home. The good Lord comfort all who mourn!

Every winter brings an increase to our death-roll, and the old and tried friends are falling out of the ranks in ever-increasing numbers. This is part of the inheritance to which we have succeeded.

This is not the first dark January. Again, "History repeats itself." Who can forget 1892?

We have just been called to pray and fear concerning our dear friend, Mr. Thos. Olney. Once we were led to hope for his recovery, but it was not to be. On Wednesday, January 17, he peacefully fell on sleep. What a loss his relations have sustained! To the Father of mercies we tenderly commend them. And the Tabernacle Church,—how sorely is it bereaved! Mr. Olney had been a member since 1846. He became an elder in 1859, and a deacon in 1870. For 30 years, he has been the Treasurer of the Church, and for many years previously he kept the accounts, though "Father Olney" was Treasurer. As Superintendent of the Sunday-school for many years, and as Treasurer of it till his departure, as one of the original Trustees of the Stockwell Orphanage and of the Pastors' College, he has rendered invaluable service to the cause of God.

The poor will miss him terribly, for he was most mindful of them all.

He was Treasurer of our Rebuilding Fund, and had intimated to me his determination to see us through with that great task. What a miss this means!—yet, "the Lord will provide."

Mr. Olney's wisdom and tact were never more manifest than when the Church was storm-tossed after its greatest bereavement. He held the helm firmly, and God's hand was upon his.

But I cannot, in this hurriedly-written and brief note, tell half his worth, or a tithe of our grief. Words fail to express our sense of loss. We glorify God in him. Our brother had endeared himself to every member by his sagacity, liberality, geniality, and spirituality. He was God's good gift to the Church. We bless the Lord for lending him so long. "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord"

C. H. Spurgeon and D. L. Moody.

NEXT to CHARLES HADDON SPURGEON, the one servant of the Lord Jesus Christ who could be least spared from the earth, either by the Church or the world, was DWIGHT LYMAN MOODY. Yet,



after an interval of nearly eight years, the great American evangelist has joined the great English pastor in the presence of the Lord for whom they both laboured so long and so successfully. The close connection between the two has scarcely been mentioned in any of the accounts of Mr. Moody's home-going which we have read; and none of them, so far as we have seen, have spoken of the wonderful formative influence which Mr. Spurgeon's writings and ministry exercised over Mr. Moody from his earliest Christian days.

Happily, this omission is supplied in two portions of Vol. IV. of *C. H. Spurgeon's*

Autobiography. At the meeting, held in the Tabernacle, on June 18, 1884, in celebration of the Pastor's Jubilee, Mr. Moody was one of the speakers, and he then gave the following testimony to the blessing which he had derived from Mr. Spurgeon's printed and spoken messages, and to the esteem and affection which he cherished for the Pastor:—"I remember, seventeen years ago, coming into this building a perfect stranger. Twenty-five years ago, after I was converted, I began to read of a young man preaching in London with great power, and a desire seized me to hear him, never expecting that, some day, I should myself be a preacher. Everything I could get hold of in print that he ever said, I read. I knew very little about religious things when I was converted. I did not have what he has had,—a praying father. My father died before I was four years old. I was thinking of that, to-night, as I saw Mr. Spurgeon's venerable father here by his side. He has the advantage of me in that respect, and he perhaps got an earlier start than he would have got if he had not had that praying father. His mother I have not met; but most good men have praying mothers,—God bless them!

"In 1867, I made my way across the sea; and if ever there was a sea-sick man for fourteen days, I was that one. The first place to which I came was this building. I was told that I could not get in without a ticket; but I made up my mind to get in somehow, and I succeeded. I well remember seating myself in this gallery. I recollect the very seat, and I should like to take it back to America with me. As your dear Pastor walked down to the platform, my eyes just feasted

upon him, and my heart's desire for years was at last accomplished. It happened to be the year he preached in the Agricultural Hall. I followed him up there, and he sent me back to America a better man. Then I began to try and preach myself, though at the time I little thought I should ever be able to do so. While I was here, I followed Mr. Spurgeon everywhere; and when, at home, people asked if I had gone to this and that cathedral, I had to say 'No,' and confess I was ignorant of them; but I could tell them something about the meetings addressed by Mr. Spurgeon.

"In 1872, I thought I would come over again, to learn a little more; and I found my way back to this gallery. I have been here a great many times since, and I never come into the building without getting a blessing to my soul. I think I have had as great a one here to-night as at any other time I have been in this Tabernacle. When I look down on these orphan boys, when I think of the 600 servants of God who have gone out from the College to preach the gospel, or of the 1,500 or 2,000 Sermons from this pulpit that are in print, and of the multitude of books that have come from the Pastor's pen, (Scripture says, 'Of making many books there is no end,' and in his case it is indeed true,) I would fain enlarge upon all these good works, but the clock shows me that, if I do, I shall not get to my other meeting in time. But let me just say this, if God can use Mr. Spurgeon, why should He not use the rest of us, and why should we not all just lay ourselves at the Master's feet, and say to Him, 'Send me, use me'? It is not Mr. Spurgeon who does the work, after all; it is God. He is as weak as any other man apart from his Lord. Moses was nothing, but Moses' God was almighty. Samson was nothing when he lost his strength; but when it came back to him, then he was a mighty man; and so, dear friends, bear in mind that, if we can just link our weakness to God's strength, we can go forth, and be a blessing in the world. Now, there are others to speak, and I have also to hasten away to another meeting, but I want to say to you, Mr. Spurgeon, 'God bless you! I know that you love me, but I assure you that I love you a thousand times more than you can ever love me, because you have been such a blessing to me, while I have been a very little blessing to you. I have read your Sermons for twenty-five years. You are never going to die. John Wesley lives more to-day than when he was in the flesh; Whitefield lives more to-day than when he was on this earth; John Knox lives more to-day than at any other period of his life; and Martin Luther, who has been gone over three hundred years, still lives.' Bear in mind, friends, that our dear brother is to live for ever. We may never meet together again in the flesh; but, by the blessing of God, I will meet you up yonder."

In addition to the foregoing testimony, the *Autobiography* contains three of the many letters written by Mr. Moody to Mr. Spurgeon, all of which testify to the loving esteem—we might almost say, the affectionate reverence—in which he held the Pastor, to whom he always declared himself to be deeply indebted. Some of those, who have sent to the various religious papers their recollections of Mr. Moody, have described the common-sense way in which he disposed of the modern-thought notions which were occasionally brought before

him; but probably no one except Mr. Spurgeon knew how greatly he was bothered and baffled, for a time, by certain "Down-grade" doctrines which some of their advocates attempted to impose upon him. In his usual expressive language, he said to the Pastor, "These fellows have been so worrying me with their new-fangled theories about the Bible, and the future, and so on, that I really hardly know whether I am on my head or my heels; I should like to have a good long talk with you about the whole matter." Mr. Spurgeon carefully considered with him all the difficulties that had been suggested, and cleared them away one by one; and Mr. Moody was intensely grateful for the invaluable help that was thus rendered to him.

At the Moody Memorial Service, held at the Tabernacle, on New Year's Eve, Pastor C. B. Sawday mentioned that, on one occasion, Mr. Spurgeon had very gently criticised something that Mr. Moody had said in one of his discourses; but the evangelist's defence was simply unanswerable:—"Why, Mr. Spurgeon, what I have preached must be all right, for I learnt it all from your Sermons!" He certainly was well acquainted with the contents of *The Metropolitan Tabernacle Pulpit*; and on his last visit to England, Mrs. C. H. Spurgeon presented to him a duplicate of her dear husband's study Bible, containing complete references to all his published discourses.

Mr. Moody preached several times at the Tabernacle; and, towards the close of 1892, he conducted a short mission there; and he had promised to come again, if possible, to help the present Pastor; but, alas! no opportunity for this ever occurred. To Pastor Thomas Spurgeon and the Tabernacle Church, the news of his home-going came with the sense of a real personal loss, and they united in sending to Mrs. Moody and her family a cablegram conveying the assurance of their loving sympathy and earnest prayers that all might be sustained and blessed under their heavy bereavement.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

II.—IN AYLESBURY MARKET-PLACE.

IT is market-day, at Aylesbury, in the year 1664. King Charles the Second is on the throne, carried there by a great wave of popular feeling. "It is my own fault," laughed the king, as he slowly made his way through the crowds that welcomed him, "that I had not come back sooner; for I find nobody who does not tell me he has always longed for my return."

Upon the splendour of the Restoration, fussy Pepys had gazed, on a certain day in April, in 1661, when the courtly gossip had occupied a room in Cornhill, from whence could be seen such a State pageant that, he writes, "we were not able to look at it, our eyes at last being so much overcome." In the same room, on that April day, were several prominent Puritans, among them being Sir William Penn, one of Oliver Cromwell's sea captains, and his son, afterwards renowned as the founder of the Quaker State of Pennsylvania.

But, surely, there was reason to rejoice, for had not Stuart Secundus signed the Declaration of Breda, and thereby promised a general

pardon to all those who had taken part in the late rebellion; and, furthermore, indulgence to tender consciences, which was consideration enough in a king to make its avowal the landmark of a new era? Besides, had not ten of the Presbyterian ministers been appointed Court chaplains, and were not five bishoprics to fall to their share provided that they came that length towards Episcopalianism? So, as Court chaplains to Charles the Second, and as expectant of higher Church preferment from the Defender of the Faith within these realms, the Puritans, who had quarrelled with Cromwell, welcomed the Restoration, and voted *vox populi* to be *Vox Dei*.

The serious days of the Commonwealth were over. The people had back their mince pies and Maypoles, and sobriety and piety were held in light esteem. The Ironsides had returned to the farm and forge, only to emerge again as the persecuted for conscience sake. The son of the man called "Charles the Martyr" reigned in the place of the Great Protector, whose disinterred and dishonoured remains were gibbeted in various quarters. Kings indeed! Liars, both father and son, though one lied with the solemnity of truth, and the other with a laugh!

It is market-day at Aylesbury, in the autumn of 1664. In the open space where the traders gather, a pillory is set up, and precisely at eleven of the clock, a certain Benjamin Keach, of Winslow, a Baptist preacher, is placed therein, with a paper upon his head bearing this inscription:—"For writing, printing, and publishing a schismatical book, entitled, 'The Child's Instructor; or, a New and Easy Primer.'"

Though it is only a little over three years since certain Puritans witnessed the coronation procession, a good deal has happened in the meantime. The Presbyterian Court chaplains have ceased to act. The expected bishoprics have been bestowed upon others. The Church of England has been purged of Puritans, and the Free Churches brought into being. Exclusion from the State Establishment has led to the embodiment of Church life in a more Scriptural form. But "politicians with clerical titles" have ever suppressed freedom of speech and action, and the reign of Charles the Second only affords additional illustrations of the notorious fact. So, while the king passed his time with his mistresses, his prelates passed theirs in persecuting the Puritans. When religion becomes a State convenience, and vice is pandered to by men who wear the professor's cloak, woe be to the people whose consciences compel them to protest!

It thus came to pass that Benjamin Keach, after a fortnight in jail, stood in the pillory at Aylesbury on market-day. At the same time, there lay, in the county prison of the next shire, a man who, in such surroundings, saw visions which were to sustain the spiritual through the ages, and, rendered into the common tongue, were to be the best Bible Commentary the people had ever possessed. While Benjamin Keach suffered imprisonment and shame,—stepping-stones to a great soul-winning ministry in London as one of the remote predecessors of C. H. Spurgeon,—John Bunyan, in Bedford jail, was writing *The Pilgrim's Progress*, a work which the sainted Editor of this Magazine ever magnified as a classic of the highest order.

For the London life of Benjamin Keach, the reader can, happily,

be referred to *C. H. Spurgeon's Autobiography, Vol. I.* We have to do with this true Father Confessor as he stood in the pillory, at Aylesbury, on that October Saturday in 1664.

Three Acts of Parliament to suppress Nonconformity had already been passed. In 1661, the Corporation Act became law, preventing any Dissenter from holding municipal office. This was followed by the Act of Uniformity, which drove such men as Baxter, Howe, Alleine, Owen, and Charnock from the National Church, which, for the first time in its history, found itself confronted by a great body of religious thought and purpose working without its own pale. But Keach belonged to an order of believers far older than any of the Established Churches, and an order that had in the main kept free from State patronage. Yet such were the broad views of Cromwell that Quakers were tolerated, and Baptists permitted to hold Church livings. According to Dr. Cramp, about thirty of the ejected clergy held Baptist views.

When the persecution broke out, the counties of Buckinghamshire and Bedfordshire felt the brunt of it. These counties abounded in Puritans, and so were they harried that Aylesbury jail became too small, and the justices were obliged to hire two large houses for the accommodation of prisoners. Bedford jail was full of men like-minded with John Bunyan. Those were days when, loose as was Court life, thousands of the traders and craftsmen of England were ready to sacrifice both liberty and livelihood for the sake of principle.

Benjamin Keach was an enthusiastic young preacher of twenty-four. He was married, and his wife was as earnest as himself. Though so young, Keach was a past-master in the art of putting things. There is a ring about his language which reminds one of the forcible phraseology of his great successor, C. H. Spurgeon. In "The Child's Instructor," we find him saying, "Christ's true ministers have not their learning and wisdom from men, or from universities, or human schools; for human learning, arts, and sciences, are not essential to the making of a true minister; but only the gift of God, which cannot be bought with silver or gold."

It was the writing of this book which got Keach into trouble. Even before this, the young Baptist preacher was a marked man, for so great was his popularity, and so many were his adherents, that the Government stationed troops about Winslow to put down his meetings. The publication of such obnoxious sentiments as to the ministry gave his persecutors the handle they wanted. "True ministers," said Keach, "are not lords over God's heritage; they rule them not by force and cruelty, neither have they power to compel men to believe and obey their doctrine, but are only to persuade and entreat; thus is the way of the gospel, as Christ taught them." For these and similar expressions, the Baptist was indicted at the assizes of October, 1664, as "a seditious, heretical, and schismatical person, evilly and maliciously disposed, and disaffected to his Majesty's government of the Church of England." On this charge, he was convicted, and sent to jail for a fortnight, and sentenced to stand in the pillory, at Aylesbury and Winslow, on successive market-days; to forfeit a sum of £20, besides further remaining in prison till he could find sureties for

his good behaviour. The "Child's Instructor," with its reflections on the clergy, was to be burned by the common hangman before the face of the author as he stood in the pillory at Winslow. Yet these are spoken of by some as "the good old times." Surely, a Church has great fears for its own existence when it descends to such measures to defend itself.

So Benjamin Keach, the outspoken preacher of the gospel, stands, with head and hands in wooden clutches, in the open market at Aylesbury, on that October morning of 1664. The mob were accustomed to treat the victims of the pillory with very scant respect. All kinds of garbage and even missiles were flung, so that, to be pilloried meant a dire punishment. But no filth was flung at Keach, save vile words from a priest of the dominant order, who was speedily silenced by the crowd, who accused him of being dragged drunk out of a ditch!



BENJAMIN KEACH IN THE PILLORY.

We see again that morning in 1664. In an old woodcut of the time, here reproduced, his "true helpmeet" is represented as standing beside him, while over the head of the confessor his accusation is written, even as over the cross of his Master was the handwriting of the Roman. It is enough for the servant that he be as his Lord.

Four years later, Keach was solemnly ordained to the pastorate of the church which, two hundred years after, was to witness the wonderful ministry of C. H. Spurgeon, who, thanks to the steadfastness of men like Keach, was able to utter his "Thus saith the Lord" without fear of the pillory.

"Our Own Men" and their Work.

LXXIV.—PASTOR G. A. MILLER, ROCHESTER, KENT.



PASTOR G. ANDERSON MILLER, who is the subject of our sketch this month, hails from Norwood, a place which must ever remain fragrant with hallowed memories as being the situation of "Westwood," the dear departed President's home for many years, as well as the site of his last earthly resting-place, Norwood cemetery.

Mr. Miller was born, in January, 1863, at Ealing, but that place saw little of its new resident, as, owing to business matters, his parents moved, first to Southgate, where our brother received his first schooling, and thereafter to West Norwood.

Both parents being at that time members of the Established Church, their eldest son—the subject of this sketch—was duly "christened" in accordance with Church rites.

On removal to West Norwood, Mr. Miller, though but a lad, began seriously to consider the necessity of earning his own livelihood, and, on looking round for a fair start, employment soon offered itself, for mornings only, at a confectioner's establishment in the High Street, the remainder of the day being spent in acquiring knowledge by

attendance at a local night-school. Desiring to improve his business prospects, our brother accepted a post offered to him by Mr. Alfred Thompson, fishmonger and poulterer, in the High Street; and thus, for a second time, he came under the care of a Christian employer; and partly through the influence of the last-named friend, he sought and found the Saviour, and entered the service of the Heavenly Master, when but sixteen years of age. Our brother attributes his conversion to a fourfold cord of instrumentality; firstly, his mother's earnest prayers; secondly, the example and influence of his employer; thirdly, an address to which he listened on "The Prodigal Son;" and, lastly, the faithful Scriptural teaching he received in a Bible-class for lads.

Mr. Miller's connection with Mr. Spurgeon was destined to commence at an early period of his career; while in business, he was proud of securing the custom of his future President, and thereafter called daily for orders at "Westwood."

Through the kindly and beneficial influence of his employer, our brother's early days of service for the Master were spent among the Brethren; but an invitation to attend the ministry of Rev. W. Fuller Gooch, then Pastor of Chatsworth Road Baptist Church, led him often to that place of worship, his visits proving so manifestly a source of spiritual profit and stimulus, that he continued to attend there, and was soon after received into membership in that church. Mr. Miller at this time entered heartily into various local agencies for carrying on gospel work in West Norwood,—the Sunday-school, Bible-class, open-air preaching in connection with the Y.M.C.A., as well as assisting in the Auckland Hall Mission, under the superintendence of Mr. T. W. Stoughton, from whom he received much encouragement and help. Our brother proved specially keen in his desire to win his fellow young men for the Lord; and, in this direction, God graciously owned his efforts, and souls were, through his instrumentality, led to Christ, and, in course of time, added to the church with which he was associated.

At the age of eighteen, having been for seven years with his then employer, he determined to start in business for himself, and did so very successfully as a sign-writer, an art he had learned in the early mornings, and by diligent use of all spare hours. About this time, several friends suggested the advisability of considering whether God was not calling him to devote his whole life, either at home or abroad, to the ministry of the gospel; and, through the influence of his pastor, and other friends, an interview was obtained with Mr. C. H. Spurgeon, with a view to his entering the Pastors' College. An account of this interview may interest our readers, adding, as it does, further testimony to the shrewdness of the great preacher in his care to select for the College those only who gave evidence of real fitness for the work which would be entailed. Said the President, "Are you successful in your business?" and, on an affirmative answer being given, the remark that followed was that "if you are not successful in business, you will not be successful in the ministry, for that is very serious business." Again, the question, "What will you do, if you are not accepted as a student at the Pastors' College," elicited the reply, "I shall keep on preaching and working as I do now, for *I must preach Christ.*"

Shortly after this interview, (in May, 1885,) came the welcome

announcement that our brother was accepted as a student, and was to hold himself in readiness to enter College on the following September 1st. One of the happiest periods of Mr. Miller's life, three and a half years, was spent in the Institution, giving him a training for his future ministry, for which, in his own words, "he will ever be grateful, sincerely desiring to prove worthy of it."

Twelve months of occasional ministry, here and there, followed, when, after listening to one of the President's inimitable addresses to his students, the subject being the undertaking of work for God in needy and difficult places, he was led to visit Kent, and finding no Baptist cause established in Rochester, decided, with the help of God, to commence work in that city. No suitable place being obtainable in Rochester, a room was taken at Strood, and mission services were begun. Mr. Spurgeon took great interest in the new movement, paying the first three months' rent, giving a supply of hymn-books, a pulpit Bible, and further paying Mr. Miller's rail fare until he finally settled at Rochester, in May, 1889. After this, the beloved President still continued for a whole year to help our brother financially, and ultimately, on the removal of the work to Rochester, gave the noble sum of £125 towards the erection of a school-chapel.

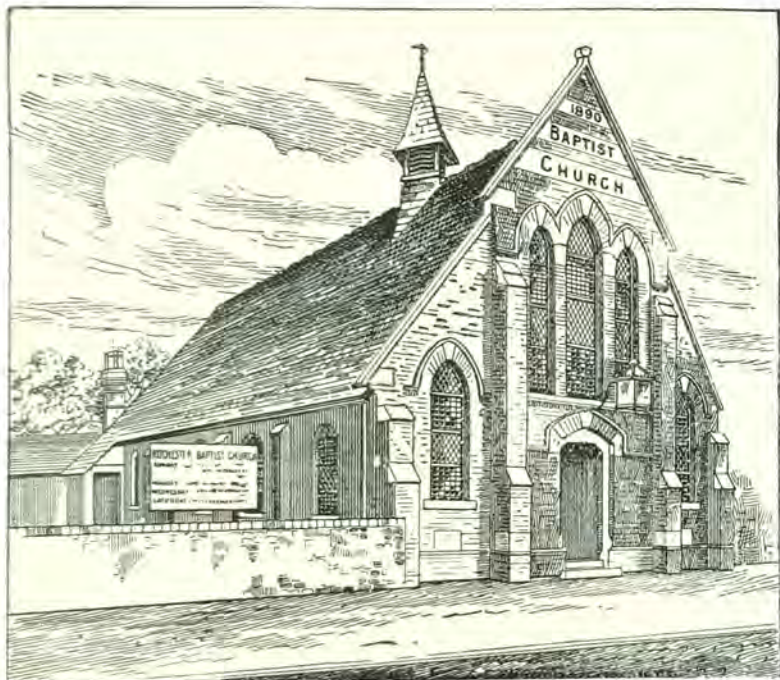
The work at Strood commenced in November, 1886, with evening gospel services; morning worship being added in January, 1887. Fifteen months afterward, a church was formed, consisting of twenty members. "So mightily grew the Word of God, and prevailed." Shortly after this, an opportunity presented itself for removing the cause to Rochester, and a temporary place of worship was secured in a new gymnasium which had been built, the church receiving there many accessions to its membership. From here, it was transferred to a site in the Maidstone Road, which was rented, and on which stood an old house, the lower part of which was converted into a meeting-place. Here again the Word was with power; more souls were saved, and believers united together in brotherly fellowship and service.

The difficulties presenting themselves, in the way of originating an entirely new work in a city like Rochester, with no local influence to sustain it, were very great, and might well have daunted anything but a spirit of indomitable courage and pertinacity such as our brother possessed. Inducements were not wanting, on several occasions, to lead him to abandon the enterprise; but, sustained by the grace and Spirit of God, and feeling that the call to "go forward" was unmistakably plain, he remained at his post, and, as results have shown, with manifest tokens of Divine approval.

Our brother's recognition as pastor took place in May, 1889, in the Old Corn Exchange at Rochester; the charge to the pastor being given by his beloved and lamented tutor, Principal David Gracey, and that to the church by his former pastor, Rev. W. Fuller Gooch, by whom the church was, at the first, formed into fellowship, just three years before.

In 1890, the present school-chapel was erected, the opening sermon being preached by Pastor Gooch on September 17. The day was an auspicious one, proving the commencement of a forward movement which has progressed, under the care and blessing of God, without fail until now. On October 5, 1892, Mr. Miller was happily married

to Miss Kate Hughes, one who has proved a true helpmeet, and a right-hand helper in her husband's work. Thus the cause has steadily advanced, representing, at the present time, a most promising centre of aggressive gospel work. The membership is now 130, and in all, 290 have been on the register. Our brother makes a strong stand against amusements and all worldly expedients for furthering the work of God; and he has found, like many others, that God honours those who stand up for the truth, and abide by the principles laid down in His Word. Conferences have been held on "Inspiration," and "the Personal Return of the Lord Jesus Christ," with marked influence on the neighbourhood, while active agencies for the salvation of souls have gathered round the church.



The present school-chapel, costing, with the necessary alterations to the old house, £900, has been paid for; but a heavy rentage is entailed so long as the ground remains leasehold. The freehold of the premises has now been purchased for £1,050; out of which, £700 has been paid off. Of the remaining £350, a friend has promised £100, provided the whole amount is raised by April 6, 1900. Of this sum, the members of the church have contributed £50, leaving £200 still required. No bazaar or other catch-penny scheme will be resorted to; and, unless the greater part of the amount can be contributed by outside friends, the gift of £100 will be lost. Rochester is a growing city, not only in population, but, alas! in sacerdotalism, and in its sure results, religious formalism and indifference. Our brother's work

represents a cause which has been so abundantly owned of God, during the past fourteen years, that we feel sure our readers will be led to help him and his friends to free the present premises from any encumbrance. Gifts will be thankfully received and acknowledged by Pastor G. A. Miller, 17, Rochester Avenue, Rochester, Kent.

Mrs. C. H. Spurgeon has generously contributed twenty guineas towards the £200 needed to complete the site fund by April next, and she would be glad to hear that her example had been followed by others. Among those who have helped in previous efforts are the members of the Kent and Sussex Association, who voted a special grant of £100, their valued treasurer having added personal gifts of a like amount. We are glad to note that our brother has succeeded in gaining the respect and goodwill of many of his fellow-townsmen, as also the confidence and brotherly regard of his fellow-ministers in Rochester and the neighbourhood, having been chosen by them as Secretary of their Fraternal Association. Leading men in the three towns have generously helped in his work in various ways. We trust that, ere long, the way will be clear for the erection of the new chapel on the freehold site obtained, and that many years of usefulness are yet in store for our brother and his co-workers should the Lord's coming be still delayed.

H. M. G.

Gospel Triumphs among the Watercress-women and Flower-sellers.

IT is difficult to form any adequate conception of the terrible condition of the watercress and flower-women of the metropolis some thirty or forty years ago. The outlook at that time could not well have been darker; the terrible police records, and the amount of crime and immorality were truly appalling, surpassing anything that pen can describe. St. Giles's was at its worst, the East End in its densest darkness, and Old Fleet Lane, with its adjacent courts and alleys, a very sink of iniquity. These were the spots where the poor street vendors used mostly to be found huddled together in miserable attics or reeking, damp cellars,—places not fit for pigs, much less for women and children.

Farringdon Street and Covent Garden were then the principal markets for watercress and flower-sellers. They began business at 4 o'clock in the morning. Children, with naked feet and the most scanty garments, and women, hungry, cold, and weary, gathered here from all parts of London, in snow, hail, fog, and frost, to purchase a few handfuls of cress, or a large bunch or two of flowers,—their stock in trade for the day. Their wretched appearance was enhanced by the dim gaslight, or the glare of a gin-palace. It was a soul-harrowing sight, enough to melt a heart of stone.

But by far the worst feature of the street hawking was the number of children, of tender years, who were sent by their unscrupulous parents, ostensibly to sell, but in reality only to beg, when any benevolent-looking face presented itself, and the police officer was at a safe distance. In many cases, the most profitable arrangement, in

those days, was to have an afflicted child,—blind, lame, or subject to fits,—the more pitiable the condition, the better for the purpose of exciting the sympathy of the tender-hearted. Hunger would often sharpen the wits of the child, and it would whine for money or seize the opportunity to steal.

Such being the state of affairs in 1866, it is no great wonder that the heart of Mr. John Groom, the Founder of the Watercress and Flower Girls' Christian Mission, should have been deeply moved with pity for them. Although he was, at the time, young and inexperienced, and only an apprentice, he resolved that every spare moment should be devoted to the rescue of those in imminent moral danger, the alleviation of the generally sad condition of these poorest of the poor of our street traders, and earnest endeavours to lead them, by Divine help, to a better life. Being entirely unknown to the Christian public, he was strongly advised to consult the great and good Lord Shaftesbury. He readily adopted this suggestion, and laid the whole subject before the noble Earl, whose sympathies were at once enlisted, and he said to Mr. Groom, "Gather as many of these poor creatures together as you can, especially the girls and children, and I will come and see them, and talk to them; and, by God's blessing, will try to help them." So, into the Mission Room which had been secured, Lord Shaftesbury came for a conference with these poor folks. The room was crowded almost to suffocation; the women and girls climbed on the window-sills, and filled the stairs and the passage. It was a gathering that made an abiding impression upon the memory of the zealous young worker. The Earl was visibly affected by the tales of sorrow, suffering, heroism, and crime to which he listened, and he said to the people, "God being our Helper, we will help you if you yourselves will help us to help you; and I will be President of your Mission." He then gave an address full of loving sympathy, spiritual power, practical advice, and wise suggestion. No more eager listeners ever formed a speaker's audience; confidence was won, drooping spirits were inspired with hope, and the place resounded with ringing cheers, again and again repeated. Then began that long connection between the Earl of Shaftesbury and the watercress and flower-women that grew closer and more precious until death severed the bond.

It would be too long a story to recount all the efforts put forth,—the labour, experience, and progress of the thirty-three years of the Mission's existence, during which the flower-selling community has grown to alarming proportions. Many difficulties have had to be surmounted in order to keep pace with the ever-increasing demands of the new Branches established, and various plans have been adopted with the view of delivering the children from their cruel oppressors, and winning the young girls to respectability and godliness. But I will endeavour, in a brief outline, to make my readers acquainted with what is now being done for the watercress and flower-girls of the metropolis, who number considerably over three thousand.

London's vast area, over which these women are scattered, is divided into sections, and each important centre has its own Mission Room for gathering them together. The missionaries and deaconesses make it their business to search out these street traders, and lovingly invite them, on certain days of the week, to meet them at the room which

happens to be the nearest to the scene of their daily toil. Here, everything possible is done to make them feel thoroughly at home, and a very close bond of union is formed between these godly workers and the immediate objects of their care and solicitude. The girls are taught to make and mend their own clothes, and are strongly urged to lay aside small portions of their earnings for investment in the Clothing Clubs, Savings' Bank, and other useful thrift agencies which are in active operation at each of these Branches; and much of the very striking improvement in the dress and general behaviour of the women, so manifest now to the public eye, may be traced to the great influence for good that has been brought to bear upon them by the sympathy, love, and practical help afforded at these meetings.

Of course, the main object of all the agents of this Mission, in getting into close touch with the girls, is to bring the gospel, with all its saving and transforming power, into the heart and life of every one of them; and in this great matter of the soul's eternal interest they have been singularly used of God. A visit, any Lord's-day evening, to the Woodbridge Street Mission Chapel, Clerkenwell, where the members of the flower-girl fraternity are accustomed to worship, will delight and gladden any true lover of the Lord. Here, large numbers of these women and girls are to be seen in their Sunday attire, and their excellent behaviour and devout attention to the gospel story plainly prove the wonderful change that has been wrought in these hitherto hard and callous hearts.

It is also very satisfactory to note that many of the younger girls attending the weekly gatherings at the Branch Stations become, after a while, altogether dissatisfied with their street life. No less than two thousand have been taken in hand by the Mission, and duly trained for domestic service, suitable situations being found for them, and



FROM THE STREETS



TO SERVICE.

each girl being provided with a comfortable outfit; and not a few



THREE LITTLE SNOWDROPS.

of them are highly spoken of by their employers as giving every satisfaction as good and trustworthy servants. This is surely welcome news for the heads of families who, in these days, find it so difficult to obtain reliable and contented domestics.

At Covent Garden Market, a Club Room is provided for the women, and an early morning free breakfast, consisting of a pint of cocoa and two slices of bread and butter, is given to any needy and hungry ones who apply; and in this room they may sit and arrange their flowers, see their friend the missionary, and make application for help, or give information regarding any who are ill, so as to ensure an immediate visit from one of the five devoted deaconesses, who are always at work in ministries of love and mercy.

Some few years ago, it became plainly apparent to Mr. Groom that an Orphan Home for absolutely destitute children was a pressing necessity; and now, at Clacton-on-Sea, about a mile from the pier, there stands one of the most interesting Village Homes that we have yet seen. It consists of six separate buildings, each in its own pretty grounds, and they are built to accommodate twenty children in each, and conducted on the family system, with a foster-mother and two girls as helps (young servants in course of training). The children range in age from four to fourteen years except in the Babies' Villa. At the age of sixteen, they are provided with a good outfit, and sent to respectable situations. The cottages are called by the names of familiar flowers,—Violet, Snowdrop, Forget-me-not, Buttercup and Daisy, Bluebell, and Lobelia. The illustration on the opposite page shows three of the inmates of Snowdrop Cottage.

There are 125 children in residence, and they are about as happy as they well can be; but it does seem a pity that there should be still an acre of freehold ground in Mr. Groom's possession, but not utilized because of the want of the necessary means to erect five more cottages which are urgently needed. Recently, the Homes have been visited by a gracious outpouring of God's Spirit, and some seventy of the elder children are giving the clearest evidence of having passed from death unto life.

All the property is freehold, and vested in Trustees, and the trust-deed is duly enrolled.

Probably one of the most pathetic and Christlike branches of this excellent Mission is that which deals with those afflicted girls who are found in our markets and streets selling flowers. The pitiable condition of these crippled children awakens all the sympathies of our nature, and Mr. Groom has thoughtfully provided for them in a thoroughly practical and business-like manner. A Crippled Girls' Industrial Training Home has been opened in Sekforde Street, Clerkenwell, and some fifty-two of these little sufferers are there provided for, and employed in artificial flower-making, mounting, and designing. A visit to their workrooms is highly interesting. It is dainty and fascinating work, and its variety serves to develop the intelligence of the girls, and gives scope for any special talent for tasteful construction which they may possess. Each of the children is received for two years, and during that period they invariably become proficient in the art, and, on leaving, can readily earn a comfortable living. They are then boarded out with good Christian

foster-parents : work is provided for them by the Institution, and they defray the cost of their maintenance out of their weekly earnings. Thus, there is a continuous stream of inmates passing through the Homes. Their spiritual interests are prayerfully considered, and at least one-half of the present resident crippled girls are consistent and bright little Christians.



DEACONESSES AND CRIPPLED FLOWER-GIRLS.

The headquarters of all this useful work can be found at Woodbridge Street Mission Chapel, Clerkenwell, a fine old building, with capital schoolrooms beneath, all of which, by the prompt energy of the Secretary, has been recently rescued from the clutches of a great gin distillery close by.

Mr. John A. Groom is now, I am sorry to say, in weak health ; but he is full of fire and enthusiasm in the noble work for which God has so pre-eminently fitted him. He will be very grateful for any contributions sent to him at 8, Sekforde Street, Clerkenwell, E.C.

GEORGE HATTON.

Music from a Warm Instrument.

A MUSICIAN was tuning-up his instrument before beginning to play ; and the onlookers noticed that he held it to the fire for a few seconds. In reply to an enquiry, he said, "I can't get proper music out of it while it is cold." "Ah!" mused the questioner, "is that the reason why even the Master-Musician so often fails to evoke harmonious music from our cold hearts?"—J. W. H.

C. H. Spurgeon's most Striking Sermons.

XXIV.—BY PASTOR T. HANCOCKS, RAMSGATE.

MANY Sermons have I heard from Mr. Spurgeon. Never once was an opportunity missed. To have known him, is a life-long joy, and a solemn responsibility.

It has been my privilege to hear most of the great preachers from both sides of the Atlantic. Once, an unusual opportunity was mine of comparing our beloved President with others, although that was far from my mind on that well-remembered day. At noon, Mr. Spurgeon preached for the Baptist Missionary Society in Exeter Hall. In the afternoon, Mr. Moody preached in one of his vast temporary halls. At night, Dr. Pentecost was conducting a mission at Mildmay Conference Hall. Mr. Spurgeon was unwell, and preached with evident difficulty; but the only survivor, alas! of the three would allow me to say that C. H. S. was leagues above both the others. There was just the difference between highest talent and sheer genius.

No preacher stirred the soul as did Mr. Spurgeon. Voice, genius, eloquence, do not explain it. "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

Yet I have no doubt when I heard the "most striking Sermon."

It is Thursday evening. The area and first gallery of the Tabernacle are quite full,—a noble week-night congregation. There is a strange thrill in the preacher's voice. The sound and sight of tears are with him. The atmosphere grows electric, and the hearer is moved as deeply as the preacher;—all the hearers, as shown in the waves of feeling that sweep over the people like wind across the corn. What does it mean? No one knows, for nothing is said; yet one can *feel* the unusual mood and the undoubted power.

The text is, 1 Samuel i. 15: "Hannah answered, and said, No, my lord, I am a woman of a sorrowful spirit." Never did the preacher keep more closely to his text, nor show more sympathy with it. Tenderness and tears were never absent for one moment, and yet that irrepressible wit flashed out twice, causing a sudden laughter all over the place,—once when he spoke of Samuel's "long hair, all streaming down his shoulders," the visible sign that he was God's Nazarite. "Mark," said Mr. Spurgeon, "how he rebuked the Roman shavelings. He did not belong to that modern priesthood which, by shaving its head, implies its own fever or madness, but denies its own claim to belong to God. Let the priests of Rome shave on, and so cut themselves off from the true temple." The other wit-flash was even more telling. The preacher was expounding the valuable things that come from a sorrowful spirit, and showed that, thereby, Hannah learned how to train her prophet-son aright. "Many a fool of a mother has made a fool of her child. He was so much her 'duck' that he grew up to be a goose."

Amid such pathos, this was tremendous; but smiles were again soon lost in tears as we were led into the deep things of the human soul, and the strange dealings of God therewith.

To me, the Sermon seemed perfect,—perfect in exposition, order,

thought, expression, feeling, and power. It quite filled the occasion, and left the spirit in a state of deep satisfaction.

To begin with, what a fresh text! Has anyone else preached from it? Certainly it is out of the ordinary track, and the reverse of hackneyed. How rich a store of Scripture a heart must have before such a text would strike, and what a surgeon of the soul a man must be before he could preach upon it!

Then, look at the outline:—

I. MUCH THAT IS PRECIOUS MAY BE CONNECTED WITH A SORROWFUL SPIRIT.

1. Hannah was *a godly woman*.
2. Hannah was *a lovable woman*.
3. Hannah was *a very gentle woman*.
4. Hannah was *a thoughtful woman*.
5. Hannah was *a blessed woman*; albeit a woman of a sorrowful spirit. Let none of you ever despise the downcast.

II. MUCH THAT IS PRECIOUS MAY COME OUT OF A SORROWFUL SPIRIT.

Observe that, through her sorrowful spirit,—

1. Hannah *had learned to pray*.
2. Hannah *had learned self-denial*.
3. Hannah *had learned faith*.
4. Hannah *had learned much of God*.

Here followed an analysis of her song that was simply inspiring.

III. MUCH THAT IS PRECIOUS WILL YET BE GIVEN TO THOSE WHO ARE TRULY THE LORD'S, EVEN THOUGH THEY HAVE A SORROWFUL SPIRIT.

1. Hannah had *her prayers answered*.
2. Hannah had *grace to use that answer*.
3. Hannah had *power to magnify the Lord*.
4. Hannah had *preparation for further blessings*.
5. Hannah had *power for superb witness-bearing*, so that she sweetly sang, "There is none holy as the Lord, neither is there any rock like our God."

And then the preacher closed with Miss Havergal's choice poem beginning—

"Master, I set my seal that Thou art true;
Of Thy good promise not one thing hath failed!"

The barest outline is written, but anyone can see how clearly it grows out of the text, how logically it follows from thought to thought, how complete the whole production is, and how brimful of comfort, for most of us bear, full oft, the sorrowful spirit. It has proved a cordial to me all these years, and yet it does not seem to be a Sermon very well known. It deserves to be, and I call special attention to it. Mourners in Zion could hardly find a better tonic. The discourse is the first one in the double number, 1,515-6, Vol. XXVI. It bears no date, but it was published in January, 1880, during the author's absence in Mentone through illness.

But the secret of that powerful pathos has leaked out. In fact,

one can see how Mr. Spurgeon got that text. Like all pure gold, it came through the fire. It was preached on the night following the medical decision that "Son Tom" could not possibly continue to reside in England, but must return to the sunny Antipodes. Dame Rumour had stated that "Son Tom" was not to become pastor of a church, as "Son Charlie" had done, but was to assist his father at the Tabernacle. When the doctors' decree was issued, it nearly broke the father's heart. He said to the late revered William Olney, "I could not sleep a moment for it last night, the disappointment was so great; but it is all right now, and I can say, 'The will of the Lord be done.'" This was the genesis of that heart-moving discourse. Did we only know it, all such productions come from heart's blood.

But, happily, after some years, "Son Tom" could reside in England; and, to-day, he is Pastor of the Tabernacle Church. Long may he serve, with such a ministry of comfort and of power, that it may be evident to all that the father's mantle rests upon the son!

The Nature and Fact of Inspiration Evidenced by Internal Proofs Taken from the Sacred Scriptures.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE PASTORS' COLLEGE,
BY MR. HENRY VARLEY.

(*Concluded from page 21.*)

RECENT EGYPTIAN DISCOVERIES.

A GAIN, eleven years since, an Egyptian woman, a peasant, was engaged in digging amid the ruins of the palace of Aninophis IV., between Thebes and Memphis, at the site of the ancient city of Arsinoe, one hundred and eighty miles by river South of Cairo. She unearthed a buried tablet, which proved to be one of hundreds since then dug up and secured. At this time, the letters are in London, Berlin, and Cairo. They proved to be what are now known as the *Tel el Amarna tablets*. The letters have been deciphered; they date backwards to the time of Joshua and the Exodus, and are addressed to the King of Egypt, and to his officials, by Amorites, Phœnicians, Philistines, and others. Among many names, Japhia, King of Gezer; Jabin, King of Hazor; and probably Adonibezek, King of Jerusalem, contemporaries of Joshua, have place.

The recorded events include the conquest of Damascus by the Hittites, Phœnicia by the Amorites, and Judæa by the Hebrews. The well-known Major Conder, who for many years has been identified with the Palestine Exploration Committee, writes as follows:—"In an age of destructive criticism, monumental inscriptions present the most important weapons that can be placed in the hands of those who desire, without seeking to support any theory, to arrive at truth concerning the ancient history of Palestine and of the Hebrew people. In the present case," he adds, "we have become possessed of a mass

of political correspondence dating about the time when, according to the Bible, the Hebrew invasion under Joshua took place, which in bulk represents a literature about equal to *half the entire Pentateuch*."

The truth is that "the higher critics" are having a hard time of it; in very deed, they are on their trial. In August, 1897, after a long absence from England, I visited London. Making enquiry in the great book mart in Paternoster Row, it was refreshing to me to hear that thousands of the splendidly written and handsomely bound volumes of "the higher critics" were simply so much dead stock in the hands of disappointed publishers and booksellers. The fact is, that the recent discoveries in Egypt and Assyria have practically disproved the fanciful hypotheses of Wellhausen and his deluded followers. Indeed, had those discoveries been made twenty years earlier, hundreds of the speculative guesses of "the higher critics" had never known birth or circulation. It is not too much to affirm that many of these men of light and learning (that is, they were so regarded ten years since,) would to-day give their right hand could they recall their disproved theories, and repair their damaged and now discredited reputations.

Modesty has a becoming gracefulness. I saw, in the streets of Philadelphia, a man walking upon stilts. I think he must have been sixteen feet high. He was lofty enough to have a place amongst the HIGHEST critics. By some mechanical arrangement, his feet appeared to be on the ground, whilst his body, legs, and shoulders were at a height of fifteen feet above the ground. His premises and his conclusions were both in evidence, but I noticed that his main supports were very wooden. He might have passed, so bold and self-confident was he, for Wellhausen, only I remembered that the great German critic had been very seriously wounded by the fall of the Tel el Amarna tablets upon *his head and feet*. The unearthed stone witnesses, notably the Lachish tablet, have proved to a demonstration the intelligence of the days of the great prophet. We are not likely to hear anything more of the ignorance of the times of Moses.

OUR LORD'S PROPHETIC UTTERANCE.

Again varying the character of the testimony, I now deal with another illustration of the Bible's testimony to its inspiration and inerrancy. In the Gospel according to Luke, chapter xxi., verses 23, 24, these words, spoken by Christ Jesus the Lord a short time prior to His betrayal and death, are found: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

In these brief words, we have the prophetic testimony of our Lord Jesus Christ concerning Israel, Jerusalem, and Gentile times, covering a period of nineteen centuries. These words of our Lord are history at the end of the Nineteenth Century, and we are witnesses to the absolute truthfulness of this marvellous prophecy. Let me briefly enumerate the facts. About thirty years after these words were spoken, Titus, at the head of the Roman armies, came against Jerusalem, and for seven years subjected the city to one of the most

terrible and prolonged sieges ever known. The land was literally *made desolate*. There was "great distress in the land," and wrath upon the Jewish people. Josephus, the contemporary historian, says that one million two hundred thousand Jews perished during the siege.

The Lord said, "They shall fall by the edge of the sword." Those who survived were bitterly persecuted, oppressed, and sold into bondage and slavery. Our Lord said, "They shall be led away captive into all nations." How extraordinary this testimony! Where are the Jews to-day? Among all nations, and yet not identified with or merged into any. It is the Jew in London, New York, Paris, Berlin, and St. Petersburg. These people do not speak of themselves as Americans, or Englishmen, or Frenchmen, or Germans, or Australians. They are amongst all peoples, yet they are not identified nationally with any. A single generation sees Englishmen, Scotchmen, and almost every European nationality united with and becoming incorporated in the great Republic beyond the Atlantic. It is not so with the Jew. Though sixty generations have passed, the Jew is found as and where the Lord Jesus said he would be until the times of Jerusalem's treading down should come to an end, and the times of the Gentiles be fulfilled (*i.e.*, run out). O marvellous Prophet, Thy Name may well be called Wonderful Counsellor!

Not less extraordinary was the testimony concerning Jerusalem. The Lord Jesus declared, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (*i.e.*, run out). Despite the historic interest which has always attached to Jerusalem, no human power has ever been able to nullify or overthrow the solemn words of Christ Jesus the Lord concerning the city.

With great reverence, I would add that the Lord Jesus knew perfectly that nearly nineteen centuries of the great epoch described by Himself as "*the times of the Gentiles*" had not been fulfilled when He uttered this memorable prophecy. "The times of the Gentiles," according to the best computation, close within the next fifteen years. Forming a judgment according to the mind of our Lord, I believe that "the city of the Great King," as our Lord called His own city, Jerusalem, must be delivered from the Mohammedan power at a very early date. Time will show.

We in our turn may ask, as Christ's disciples did, "What manner of man is this?" It is not only that the winds and the sea obey Him, but human experience and history proclaim that He knew the end from the beginning. What a marvellous statement is before us! The two verses which I have quoted embrace the facts of human history down to the times in which we live. Spoken, be it remembered, a few weeks before His death in his thirty-fourth year, His words through all the centuries are seen to have been fulfilled.

If, in the Ten Commandments, we have the perfection and condensation of law, in these verses are given the condensation and perfection of prophetic testimony in regard to all facts concerning which our Lord gave the foreview. These verses are history with us. In truth, prophecy in the Word of God is history written beforehand, at His instance, who knew the end from the beginning. These striking illustrations tell of the nature and reality of Divine inspiration, as also of the absolute inerrancy of the Word of God.

THE APOSTLES' CREED, 54 A.D.

In conclusion, I present one more proof. This time, we will deal with the question of DOCTRINE. I understand doctrine to be, in relation to the Church of God, what the architect's design and drawings are in relation to the buildings and the builder. How would it have been possible for Moses to have erected either Tabernacle or Temple apart from the pattern shown to him in the mount? The design argument, in its varied strength and force, may be assailed, but it cannot be overthrown. "In the beginning, *God*." This is not only Revelation, but "the nature of things."

A favourite phrase of "the higher critics" is, "the evolution of doctrine." They never tire of asserting that, until the close of the second century, the Church possessed no definite creed. We understand why this statement is so persistently made. The strong desire is "to get back to the Christ," as it is phrased. This attractive expression is full of subtlety. It has been fashioned on purpose to discredit and undermine carefully formulated beliefs such as those known as the Nicene and the Apostles' Creed. The fact is, God has as really given His creed in the New Testament as He gave the moral and ceremonial laws in the old. It is remarkable how prominent a place doctrine has, both in the Gospels, and in the Epistles of Paul, Peter, and John.

I give but one example of this. In the first chapter of the first Epistle to the Thessalonians is contained the Apostles' Creed. This wonderful Scripture, written by Paul at the instance and under the guidance of the Holy Spirit, certainly not later than the year 54 A.D., contains an epitome of the Christian faith. I give a summary of the doctrinal and practical truths contained in this brief chapter of ten verses. They are as follows, and it will be noticed that they cover the whole ground of Evangelical doctrine:—*First*, God, the Father; the Lord Jesus Christ; the Holy Spirit; grace, peace, and salvation. *Next*, the Church, or assembly of believers, beloved brethren, the elect of God. *Next*, prayer, thanksgiving, praise, faith, love, labour, patience, and hope. *Then follows* God's sovereignty and election. *Next*, the gospel preached, heard, and received, in word and power, with the joy of the Holy Ghost, amid affliction, and with much assurance. *Then follows* knowledge, effectual calling, true following of Christ, and consistent exemplars to all believers. Here are men and women saved, regenerated, and possessed of eternal life. Here also missionaries and preachers of the gospel which they had received. *Then follows* the abundant life. Filled with zeal, love, holy joy, activity, and energy; preachers by example, word, and life; full of faith towards God, of grace, love, and truth, towards their fellow-men, idolatry is renounced, they turned to God, and were waiting for Christ's coming from Heaven, and His manifested glory. They are seen as believers in and sharers of His resurrection, redeemed by His blood, and saved from the wrath to come. Here is atonement; salvation; Christ's death unto sin; His resurrection and eternal judgment; the wrath to come; Heaven, hell, and future glory.

Here, without question, we have the Holy Spirit's formulation of

the Christian faith. The thoughts and teachings herein expressed could not have been evolved from the apostle's personal intelligence or consciousness. Here again we are face to face with the nature of Divine inspiration in regard to fundamental and unchanging doctrine. The proof is conclusive and absolute. The internal evidence of this chapter is as obvious as the shining of the sun. There is no single doctrine of a fundamental character, held by Evangelical Christians to-day, that is not found in this remarkable chapter.

If my address should lead any of you, brethren, to more careful study of the Word of God, it will be mine to rejoice that the opportunity has been given me to endeavour to stimulate thought and arouse attention to a few of the almost numberless proofs of the nature and reality of inspiration which we have seen are found in the Sacred Scriptures.

What Think ye of Christ?

IS He the Christ of God,
 Triumphant on the throne,
 The Root of David,—great I AM,—
 Who spake, and it was done,
 Who holds the universe
 Supremely in His hand,
 Whom waves and mighty winds obey,
 Made still at His command?
 Is He the living Christ,
 Whose endless glories shine,
 Receiving, as the Lamb of God,
 A worship all divine,—
 The universal Lord,
 The Quickener of the dead,
 Whose voice the yielding demons heard,
 And from their victims fled?
 Is He the Christ who claimed,
 Before the world to be,
 The One who was, the One who is,
 The Christ eternally,—
 Before whom nothing was,
 Who reads the hearts of all,
 His attribute omnipotence,
 Before whom angels fall?
 Is He supreme or not,—
 A creature, or Divine?
 Does He from His own Godhead beam,
 Or man—man only—shine?
 Insult my faith no more!
 Before Himself I fall,
 And worship Him, my Lord, my God,
 My life, my All-in-all!

ALBERT MIDLANZ.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

II.—MR. MINIMUM.

THERE is another interesting family of queer folk, bearing the name of Minimum. These dear people are travelling to Heaven third-class, because it is cheapest; if they ever land there, it will surely be "by the skin of their teeth." It is interesting to watch them going to church or chapel on Sunday, in a good suit of broad-cloth religion, made to order; and quite a treat to peep in, on Sunday night, and see how carefully the best suit is laid aside, not to be disturbed until the following Sabbath morning. And how carefully they put the camphor in the drawer, to keep the moths away!

It will not be Mr. Minimum's fault if he does not gain the whole world, for he certainly grasps hard after it. At the same time, he has an absolute horror of meeting the worldling's doom. I would specially warn all deacons and door-keepers against these people, as they are so wretchedly poverty-stricken that they can never provide themselves with a hymn-book. This, however, would not be so bad if they had not an unfortunate habit of taking away the hymn-book that is lent to them, and forgetting to bring it back again. I would not, for a moment, charge them with "malice aforethought"; but the fact remains, the books are not returned. I have read an excellent book, written by Edward White, entitled, "The Minor Moralities of Life," and would strongly urge upon Mr. Minimum the desirability of procuring a copy, at his earliest convenience, and reading carefully and thoughtfully the first chapter, which treats upon "the duty of returning borrowed articles."

When, at the prayer-meeting, the minister, with holy unction, prays, "Lord, help us to trust Thee with our souls," a loud "Amen" resounds from Mr. Minimum's corner, and louder still when the petition is, "Help us to trust Thee with our bodies;" but should the minister cry, "Help us to trust Thee with our money," a deep, unbroken, but yet loud-speaking silence pervades his pew.

Not only, however, is Mr. Minimum's giving on a rather slender scale, he has also a most intense regard for economy of time; to make sure that no time shall be lost, he generally comes to worship a few minutes late. I verily believe that tardiness is chronic with him; and I fear it is too late in the day now to change him. If you follow him through the week, you will find he is always too late for business, and even too late for dinner; and, if something unforeseen does not happen, I am afraid he will be too late for Heaven! If you happen to sit in his pew, you will be taught another lesson on "the preciousness of time," a lesson I would not recommend you to learn. While the Benediction is being pronounced, he reaches for his hat, brushes the dust off it, pulls on his gloves, and sees that his umbrella is handy, so that he may depart the very instant the "Amen" has been pronounced.

Mr. Minimum does not believe much in sudden conversions. He cannot stand a revival in any shape. He has a mortal dread of fire, even of Heavenly fire; metaphorically speaking, he goes about with a

wet blanket in one hand and a bucket of water in the other, ready to smother or quench the least sign of a blaze of enthusiasm.

Mr. Minimum's speciality is a fondness for suppressing the "younger brethren." He advises them to be sober, and attend to what the elders say, reminding them that it is not becoming in "young people" to assume or presume to lead in church matters;—and, alas! he generally succeeds in suppressing them.

These are they who "HINDER THE GOSPEL." I verily believe that the Church of God is not in half so much danger to-day from scepticism, or any other ism, as she is from this same Mr. Minimum. Brother, be one thing or the other; be hot or cold. Come more frequently to the prayer-meeting, and get warmed up; and be no longer a vapid, unattractive, listless, indifferent, minimum Christian.

In Memoriam—Thomas Harding Olney.



NINE years ago, the late beloved Editor of *The Sword and the Trowel* inserted in his Magazine the accompanying portrait of MR. THOMAS H. OLNEY, and also wrote as follows:—"During the present pastorate at the Tabernacle, the Treasurer of the Church has always been a THOMAS OLNEY. The first of these was predestinated to be a deacon, and to care for his Pastor, and all the concerns of the Church: for this purpose was he constituted as he was, and he could do no less. It was the bent of his mind, and the joy of his heart. He fulfilled his course, and in his office he was faultless, and never to be excelled; but in his old age his son, another *Thomas Olney*, was really keeping the accounts, and managing the Church finance. Therefore,

when old Mr. Olney died, the office passed into the present hands without a question, and all things went on as aforetime; it was one long dispensation of OLNEY.

"Our esteemed friend is a member of an extensive firm in the City, and has his hands full. The finance of a large Church is a great addition to his labour, but methodical habits enable him to master it. The Church will probably never know how much it owes to the care, and skill, and personal liberality of its Treasurer. He who is best cognizant of the regularity and exactness of the Chancellor of our Exchequer records his gratitude to God that such a man has been raised up, qualified, and preserved for a work so onerous, upon which so much of the repute of a Church must depend. Long may he find himself able to render such priceless service!"

Only about a year after he penned these appreciative paragraphs, the Pastor was "called home;" but his faithful Treasurer has continued to render his "priceless service" to the Tabernacle Church for eight years longer; and now he, too, has heard his King's command, "Come up higher." Additional testimony to Mr. Olney's character and work has been borne by Pastor Thomas Spurgeon in an earlier part of the present Magazine, and in the discourse which he delivered at the Tabernacle on the Lord's-day morning following the home-going of his Treasurer and Senior Deacon.

The funeral services, on Tuesday, January 23, were a further tribute to the worth of our "promoted" fellow-member and friend. By the kindness of Pastor Archibald G. Brown and his friends, Chatsworth Road Chapel, West Norwood, was once more utilized as the meeting-place of those who had gathered to pay the last mark of respect to a Tabernacle Deacon; and the spacious building was nearly filled. Pastor Thomas Spurgeon presided; and amongst the large company of mourners, in addition to the members of the bereaved family, there were most of the Deacons and Elders of the Tabernacle Church; Tutors and Students of the College; the Secretary and several of the Committee of the Colportage Association; the Head-master, Secretary, and some of the Matrons from the Orphanage, with a few of the orphan boys and girls, who sang at intervals during the service; the Superintendent and various Officers of the Sunday-school; and representatives of Haddon Hall, Bermondsey, the Baptist Missionary Society, and various other organizations with which Mr. Olney had been associated, including the business firm of which he had been so long a partner.

Prayer was presented by Rev. B. C. Etheridge and Mr. A. H. Baynes; Pastor C. B. Sawday read several specially appropriate passages of Scripture; and Pastor Thomas Spurgeon gave a tender and touching address to the mourners, based upon our Saviour's words in Matthew xi. 26: "Even so, Father: for so it seemed good in Thy sight." The long procession was then re-formed, and slowly wended its way to the adjacent cemetery, where a still larger company of friends gathered around the Olney family grave which was already the resting-place of "Father Olney" and his wife Unity, Mr. and Mrs. Henry Olney, Mr. and Mrs. John T. Olney, and Mr. William P. Olney. Pastor Thomas Spurgeon offered a brief prayer, specially for the bereaved family; and then, after the solemn sentences committing to the grave, until the resurrection, the mortal remains of our friend and brother, the service was closed with the Benediction. Many lingered for some time around the spot now more than ever endeared to the Tabernacle members, and all stayed to take another look at the ever-beloved C. H. Spurgeon's monument close by. Our readers, we are sure, will not only remember in prayer and sympathy the family thus again so sorely bereaved, but they will not forget the Church that has had so many and such heavy losses to endure during the past ten years.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

We are glad to find that Messrs. Bemrose and Sons, 23, Old Bailey, still issue their *Proverbial Daily Calendar*, price one shilling. The one for 1900 is in use in the study at "Westwood," and we are glad to find on it some old proverb friends as well as some proverbial sayings with which we were not so familiar. The figures are distinct enough to be visible all over a large room.

From the Singer Manufacturing Company, 42, St. Paul's Churchyard, we have received two large and tasteful Calendars. They are really advertisements of the Company's sewing machines, but they are sufficiently artistic to adorn the walls of many an English home.

Another novel form of advertisement is *Unwin's Chap Book*, 1899—1900, published by T. Fisher Unwin, at a shilling, and giving illustrated information concerning several of his recently-issued books, with portraits of most of their authors.

Notes on the Scripture Lessons for 1900. Sunday School Union.

THIS old-established and valuable magazine seems to have entered on a new lease of life. He, or she, would be a poor Sunday-school teacher, who, with such "helps", could not manage both to interest and instruct the class. In exposition, suggestion, and illustration, it is of the first order, and should provoke to delightful personal study of the Word of God. It is not a crutch for idlers and mere reproducers, but a goad for the genuinely thoughtful and devoted.

Two of the latest and best of the *Annuals* have reached us since our last notice. *The Guide*: a "Help to Present Progress and Future Well-being," is a monthly magazine for young men, which admirably answers to its title. It is published

in London by William Mackenzie, and in Glasgow by William Love.

Messrs. Cassell and Co. have published Vol. XVI. of *Bible-women and Nurses*, "a Record of the Work of the London Bible and Domestic Female Mission." The Mission is one of the most valuable agencies for the evangelization of the vast masses of people in the metropolis and its suburbs, and the Record is worthy of the work,—what higher praise could be given to it, and its gifted Editor, Miss Lizzie All-dridge?

Messrs. Nelson and Sons continue to cater for the children, although both Christmas and New Year have passed. Three charming books, full of coloured pictures, and simple prose or poetry, will afford immense delight to the youngsters who become their happy possessors. The largest of the three is published at a shilling,—*Little Mother Goose: An A B C of Nursery Rhymes*; the two smaller ones are sixpence each,—*Bible Alphabet* and *Our Darlings' Pictures*.

The same publishers have issued *The Children's Hour*, by MRS. MOLESWORTH, a half-crown volume, adorned with coloured and other illustrations, and containing a number of interesting stories of little folk and their doings, which will entertain and help the boys and girls who read them, or listen to the reading by mother, or aunt, or governess.

Another admirable book for children is published at two shillings, by Messrs. Headley Brothers,—*True Stories Told in Easy Words*, compiled by CHARLES TYLOR and GORDON HARGRAVE. Even astronomy is simplified by the diligent compilers; their rhyming description of the movements of the planets might be helpful to many

adults as well as juveniles. The book combines amusement and instruction in a delightful fashion.

The new "Quarterly Journal of Health and Travel," entitled *Climate*, edited by Dr. C. F. HARTFORD-BATTERSBY, and published by Messrs. Simpkin, Marshall, and Co., price sixpence, contains much useful information, conveyed in an interesting manner, concerning various matters that affect travellers and missionaries.

The Dowager Lady Pigot sends us two admirable gospel booklets, one entitled *Saved from the "Stella,"* the other, ? ? They are published by Messrs. Partridge and Co., the former at twopence each, and the latter at 1s. for 50; and both are worthy of a wide circulation. The first is largely composed from accounts of one of the survivors of last year's terrible shipwreck on the Casquet Rocks, with suitable spiritual lessons derived from them; the other consists of Scriptural answers to the two important questions, "Have you discovered that you are a sinner?" and "Do you expect to find yourself in Heaven?"

We very heartily recommend, for widespread distribution, the four following leaflets, edited by J. FORBES MONCRIEFF, and published at 3s. 6d. per 100, by Messrs. Andrew Stevenson and Co., Edinburgh: and Mr. John Kensit, London:—*The Sabbath, its Inestimable Value to the Working Classes; Attractive Services, and What they are Leading to; Amusements in Connection with the Church of Christ; and Church Entertainments; their Evil Influence upon Spiritual Work and Progress.*

From Drummond's Tract Depot, Stirling, we have received a sixpenny packet containing six 32-page booklets, entitled "*Have you?*" *Series.* The gospel is very clearly and simply set forth in them all, and the stories related concerning those who have sought and found the Saviour will help others to find the Lord.

From the same publishers comes another valuable penny booklet,—*Knotty Points Solved, a Guide to the Perplexed at the Present Time.* The "points" are those connected with the prevalent Romish and Ritualistic errors, and the "guide" consists of wisely-selected passages from the Word of God. The booklet cannot be scattered too widely.

The Royal Life. By Rev. J. C. CARLILE, Folkestone. Partridge and Co.

YES, and right royally treated, too. Seldom have we enjoyed a first volume of discourses so much as these. Full of suggestion, bright with apt quotation and illustration, they must have been a delight to hear, as they are a profit to read. Mr. Carlile has that power, said to be peculiar to genius, of "lighting his own fire." The materials are his own long-pondering of Divine truths, the kindling his own experience of their power on heart and life; and, hence, the fire burns not noisily, but intensely, and is a comfort and joy to others. From such a ministry, great enriching should come to the people of God, and great blessing to the weary seeker after God. This modest but precious little book should sell by thousands, and be the forerunner of others as welcome as itself.

A Voice for Christ. Sermons and Outlines. By Rev. W. E. CHAPMAN. Shaw and Co.

NOTHING startling, but everything that is excellent. Our author does not dazzle by brilliance, but he instructs by clear and gracious exposition. The homiletics are frequently fresh and original, but never fantastic. The volume should have a distinct sphere of usefulness, and help many.

Songs of the Christian Life. By Rev. NEWMAN HALL, D.D. Partridge and Co.

SWEET, Evangelical, spiritual songs, in the familiar style of our venerable but ever-young friend, who was also the friend of the original Editor of the *Sword and Trowel.*

Christian Character as a Social Power. By Rev. JOHN SMITH, D.D. Hodder and Stoughton.

THIS is one of the finest pieces of sacred philosophy, of sanctified dialectics, it has ever been our delight to read. Dr. Smith has thought deeply on the social perplexities and problems of life, and sees that Christianity, properly applied, is the only thorough solution and remedy for them. He sees that the malady of men is far deeper than their circumstances or social arrangements, and that nothing but the Divine Life in man can correct and cure the evil; indeed, that personal regeneration, and only that, means ultimately social transformation. Finely does he declare, "That we should keep standing on the *distinctively Christian ground*, and labour to convince of sin, and turn to God, and unite the converted and renewed in exclusive fellowships for sanctification and service, will seem to many, aflame with social enthusiasm and eager for immediate social results, a grievous coming short, a being tied to old formulas, a sacrifice of immediate good to Utopian dreams." But the answer is no less clear and forceful:—"We are coming to a conflict of powers: and nothing but *the power of God in men*, through whom (by the discipline of the Divine Life) it has become an abiding operative presence

and energy, can cast out the forces of the flesh and the evil one." It is a splendid apologetic, utterly timely, and ought to be mastered by every preacher.

Isaiah: The Poet-Prophet and Reformer. By FREDERICK SESSIONS. Headley Brothers.

THIS unpretentious book has been a revelation of delight to us. We were quite unprepared for so masterly a treatment of a well-worn theme. To considerable scholarship, and wide reading, Mr. Sessions adds a very fine historical imagination, and this lights up, with life and beauty, all that he touches. The circumstances of Israel's history, during the prophet's time, are vividly revealed to us; and the lessons, for all time, grip us firmly. It is the sort of book that every minister should count it his duty to study carefully; and, before long, his people will receive the benefit. Quickening, illuminating, stimulating to a high degree; and in the best sense, "up-to-date," because suggestive of truths that never change with the centuries. We warmly commend its immediate purchase, and careful perusal by every Bible-lover who wants fresh and intensely practical aid on Isaiah's life and work. The publishers, by the inclusion of the excellent photos, have greatly added to the attractions of an already splendid little book.

Notes.

MRS. C. H. SPURGEON has been called to pass through very trying experiences since our last "Note" concerning her was written. Unhappily, the progress towards recovery, which we were then able to report, was followed by a period of increased weakness and suffering, which has, up to the time of writing, kept her again confined to her bed. There has been, however, for several days, a slight improvement, which is gratefully accepted as an answer to prayer, and also as a reason for further intercession on her behalf.

Many of our readers have greatly missed "Mrs. C. H. Spurgeon's Work-room" articles. They will be specially interested in knowing that the extracts, under that title, given in the present number of the Magazine, were selected and copied out by Mrs. Spurgeon, who

also wrote the lines inserted above them. The "whisper of wireless telegraphy" will, no doubt, be audible in thousands of hearts, and it will move many to plead all the more earnestly for the dear sufferer who sends this pathetic message from her sick-chamber.

C. H. SPURGEON'S AUTOBIOGRAPHY.—Little need be added to the lengthy details, published in last month's Magazine, concerning Vol. IV. of Mr. Spurgeon's Standard Life. Some friends were anxious lest the material available should not be sufficient to fill the four volumes, but the compilers have not been troubled with any such difficulty. It would have been comparatively easy for them to have added another or even two more volumes to

the series; but they resolutely adhered to their original plan, and now the great work is complete. It seemed only right to proceed leisurely with the compilation of the solemn chapters which describe the closing scenes in Mr. Spurgeon's earthly life, so the actual publication of the volume may not take place until early in February; but it should be ordered at once of booksellers, or colporteurs, or direct from the publishers.

The manuscript of Mrs. Spurgeon's touching chapter, "My Last Letters from Mentone," was, providentially, finished before her present illness; and, notwithstanding her weakness, she has been able to read the proofs right to the end of the book. Friends will notice, when they see the "Table of Contents," that there has been an alteration in the titles of some of the chapters. The enquiry, "What did Mr. Spurgeon Read?" and the headline, "Latest Literary Labours," did not seem sufficiently comprehensive to describe the many subjects included in those chapters, so all three of them now appear under the more accurate description, "Mr. Spurgeon as a Literary Man." The four volumes are now gratefully and reverently laid at the feet of Him without whose guidance and help they could not have been commenced, continued, or completed. May He graciously accept them, and use them for the spread of the truth which His honoured and faithful servant, C. H. SPURGEON, so long and so earnestly proclaimed!

The death of MR. RUSKIN has given additional prominence to the references to him in the previous volumes of the Standard Life (Vol. II., pages 288—290; and Vol. III., pages 194—196). Vol. IV. contains a very characteristic letter from him to Mr. Spurgeon, with an equally striking reply, written in the year 1862, when they were still on terms of intimate friendship with one another.

All regular readers of C. H. SPURGEON'S SERMONS must have been struck with the special suitability to present circumstances of the discourse intended for reading on Lord's-day, January 28. Its title is, "Fallen Asleep;" and its text, "Some are fallen asleep." As it was delivered exactly ten years before the beloved preacher himself fell asleep in Jesus, it was reserved for the "C. H. Spurgeon Memorial Sabbath;" and then it

came to the bereaved church and family with peculiar pathos. Some of its sentences seem almost prophetic of the dear Pastor's own departure, and also of the removal of other "pillars of the church." In these days of widespread sorrow and bereavement, we hardly know of any one even of Mr. Spurgeon's Sermons which would better help "to comfort all that mourn." Copies of it should be given or sent to all friends whose loved ones have fallen asleep in Jesus.

NEW YEAR'S EVE AT THE TABERNACLE.—On the last night of the year 1899, two services were held in the Tabernacle Lower Hall. The first, at the usual hour, was conducted by Pastor C. B. Sawday, who preached to a full congregation on "Lessons from the Life and Labours of Mr. D. L. Moody." The text was Acts xi. 24: "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Mr. Sawday had taken part in several of Mr. Moody's missions, and therefore was able to speak from experience of the great evangelist's work, and of the blessing which the Lord gave to it.

At 11 o'clock, the Watch-night service was conducted by Pastor Thomas Spurgeon. Much prayer had gone up for special power to accompany the Word to be preached during the last hour of the year 1899, and hope and faith were not disappointed. The preacher was full of compassion for the perishing, and desire for their immediate conversion, and seemed to pour out his very soul as he preached from the familiar words, "Jesus of Nazareth passeth by." At the beginning of the service, it was evident that a great number of strangers had found their way into the Hall, and mingled with the regular hearers; but the crowd, that continued to stream in, and fill the building to its farthest limits, was composed largely of those it is most difficult to bring under the sound of the gospel, and as the Pastor urged his hearers to lay aside every hindrance, and press to Jesus of Nazareth, as He was passing by, a very solemn feeling pervaded the audience. The attention of the most careless was riveted; and when the moments came for silent prayer, the stillness of the great gathering was almost painful in its intensity. Then the Doxology was sung, the Pastors wished all present a bright New Year, and the people responded in their

usual hearty fashion, "The same to you, and many of them!" Thus happily ended the first year of labour for the Master in the New Hall of the Tabernacle.

On *Wednesday evening, January 3*, THE "JOHN PLOUGHMAN" GOSPEL TEMPERANCE SOCIETY held its monthly meeting in the College lecture-hall, which was well filled to hear Mr. H. J. B. Steele give a lecture on "A Tour through Ireland," illustrated with beautiful limelight views. It was both instructive and edifying. Some pledges were taken, and several friends were enrolled as members of the Society.

Special attention is called to the meeting to be held (D.V.) on *Wednesday, February 7*, in the Tabernacle Lower Hall, under the presidency of Pastor Thomas Spurgeon, when Mr. G. H. Lord is to give another lecture on the Holy Land, with seventeen friends in Oriental costumes to illustrate the descriptions of the people and their ways. Admission will be threepence and sixpence. All Bible students and Christian workers should endeavour to hear Mr. Lord on this occasion. Those who previously heard him are not likely to forget the lessons they then learnt, and the help they received from him in the understanding of the Scriptures.

Special Notice to members of the Metropolitan Tabernacle Church.—In consequence of the home-going of Mr. Thomas H. Olney, the annual church-meeting had to be postponed, and no other time was available for it except *Thursday evening, February 8*. It is hoped that every member, who can do so, will be present on that occasion.

On *Wednesday evening, January 17*, a MISSIONARY MEETING, in connection with the Tabernacle Sunday-school, was held at the Pastors' College. The special object of the gathering was to enable friends interested in mission work to meet Mr. and Mrs. Hambrook on their return from British Central Africa. Rev. F. D. Waldock had also hoped to give an address on "Ceylon and its People;" but his place had to be taken by our Brother Roger, of the Congo. Miss Loveless also took part in the proceedings, and collectors for the Pastors' College Missionary Association brought in their boxes. Altogether, a very pleasant and profitable evening was spent.

COLLEGE. — The following letter gives interesting details concerning the life, work, and home-going of another of the elder brethren of the Pastors' College:—

"My Dear Mrs. Spurgeon,

"By a postcard, received a few days ago, I learned of the death of my brother, *Joseph Forth*, which occurred at Macedon, New York, on December 20. As 'one of our own men,' you may desire to notice the death in the *Sword and Trowel*, and I thought a brief sketch, from a brother's hand, might supply a few particulars, to be used or not as you think well.

"At the time of his conversion, which took place in the winter of 1862, my brother was acting a comic part on the stage of the Bradford theatre. At the same time, my father was in his last illness; and I, who was at home, kept my brother acquainted from day to day with the progress of the disease. It was evident that the worst was at hand; and, sorely stricken, the broken-hearted comedian sought an unknown Bible, and a long-neglected God. One Sunday, he went to hear the Rev. H. Dowson, the highly-esteemed minister of Westgate Chapel. He began his sermon by saying,—

"'God moves in a mysterious way
His wonders to perform.'

"'Sometimes a mother is taken home, and a daughter is saved; at other times, a father is called away, and a prodigal son is brought home.' At that very hour, the actor's father lay dead, a circumstance he must have surmised from the latest letter received. It was not long before he found peace; and, after vainly striving to harmonize his new life with his old profession, he left the stage, and soon after began mission work in one of the worst slums in London.

"In the year 1864, he entered the Pastors' College; and, on leaving, he became pastor first at Pontypool, then at Cullompton. Thence he removed to Canada, where, and in New York State, he held a succession of village pastorates. He was a ripe Christian, a good preacher, devout, manly, courageous; an uncompromising antagonist of 'Down-grade' theology and ecclesiastical sensationalism. He died suddenly, from *angina pectoris*,—surviving the loss of his wife by less than nine months. Sorrow for her unquestionably hastened his end. He leaves five sons and three daughters. He was

one of the dearest of brothers,—my senior by six years,—whose patient kindness to me, as a passionate little boy, was beyond all praise.

"I am very sorry to hear of your serious illness. May God continue to comfort and bless you richly, and may He strengthen you for further service if it be His will!

"Yours in Christian love,

"J. C. FORTH."

We commend our brother and all the bereaved family to the Comforter, and pray that they may all be sustained in this their time of need.

Brother J. G. Potter writes from Kalka, Punjab, India:—"My wife and I are due in England early in April on furlough. Kindly announce, in the *Sword and Trowel*, that we proceed home by ss. *City of Bombay*, on March 10, from Calcutta. It will be a great joy to again attend the Pastors' College Conference and some of the Tabernacle services. My London address will be, "Fairlawn," 157, Peckham Rye, London, S.E."

ORPHANAGE.—The usual Christmas customs were observed at the Orphanage and at the Margate Home. At the dinner at Stockwell, the President, Pastor Thomas Spurgeon, the Treasurer, Mr. T. H. Olney, and several of the members of the Board of Management, took an active part in superintending the arrangements. All the members of the Staff, assisted by friends who volunteered their services, waited upon the children, who were regaled with roast beef and plum pudding.

The preliminaries of the feast included a brief service of silent memory, the names of departed and absent friends being mentioned by the Head-master. Votes of thanks to the President, Vice-President, Treasurer, and Trustees; also to the Head-master, Secretary, Teachers, and Matrons, were carried with volleys of cheers. Before leaving the table, each child appropriated, to the accompaniment of cheers for the donors, the presents which had been placed before them, viz., a box of figs, a cosaque, a Christmas card, an orange, some sweets, and a new shilling.

A silver watch was presented to the premier boy by Dr. Soper, and one to the premier girl by Mrs. Essex. The recipients were selected by their school-fellows.

In the evening, Mr. Clarence gave

an entertainment, which delighted old and young alike; and the happy day was closed with praise.

On the first Wednesday in January, the children entertained their friends, who brought in their New Year's offerings to the Orphanage. This is one of the red-letter days, the memory of which is cherished long after the boys and girls have left the Institution.

After tea had been served, a meeting was held in the Memorial Hall, addresses being given by the President, the Head-master, and Mr. J. Manton Smith. Several selections were sung by a choir of children, and the evening closed with an exhibition of moving photographs, kindly arranged by the Vice-President, Pastor Charles Spurgeon.

The next collectors' meeting has been fixed (p.v.) for *Tuesday, March 13*, and T. W. Stoughton, Esq., has promised to preside. It will greatly rejoice the President to see a goodly gathering of friends on that occasion, and the Secretary will be glad to enrol the names of new collectors.

The Annual Festival will, it is hoped, take place, this year, on *Tuesday, June 19*. An early intimation is thus given that friends may fence the date.

COLPORTAGE.—In common with other circles, the workers in connection with the Association have experienced a good deal of sickness in recent weeks. Several of the brethren and their households have been stricken with influenza; others have been laid aside temporarily with various ailments, and with many it has been a hard pull to keep at full work during the busy days in proximity to Christmas and the New Year. Good work has been done, and in all Districts a fair start has been made for the year 1900.

In a report from one of the colporteurs, the following extract occurs:—"I have been greatly encouraged by the case of a young man, who has recently died. Having the opportunity of visiting him during his illness, he evidenced much concern about his soul. Upon one occasion, when I read and explained the parable of the prodigal son, he remarked, 'That describes me, for I have been wandering very far away from God.' After this, he frequently sent for me; and a few days before he passed away, he told me, with grati-

tude, that he was assured that his sins were forgiven. He did not fail, in his remaining hours, to speak concerning eternal things to those who visited him."

The loyalty of many of the colporteurs, in their endeavours to help the General Fund, has been very gratifying. In some cases, a collection has been secured at the Mission chapels where they have laboured; others have held meetings, and the lantern slides have been freely used in various districts. One brother, who is not a young man, in rendering an account of lectures given by him in six Baptist chapels and one Congregational, makes the remark:—"I may just say that, in each of the places, the lecture on 'Spurgeon's colporteurs' was much appreciated, and there is no doubt but that blessing will follow. I travelled over sixty-eight miles to give

these lectures, besides attending to my daily rounds. I thank God for giving me strength to do it." We are sure that the Colportage lecture is calculated to convey interesting information concerning our good work, and we shall be pleased to furnish slides and lecture to any Church, Sunday-school, or Christian Endeavour Society where the friends will be willing to take a collection for our General Funds.

The Secretary will be glad to receive enquiries from localities where the formation of a Colportage District is in contemplation. All communications and contributions for the Association should be addressed to Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at the Metropolitan Tabernacle, Lower Hall, January 4, one; at Haddon Hall, December 31, five.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from December 8th, 1899, to January 14th, 1900.

	£	s.	d.		£	s.	d.
Amount previously acknowledged	17,614	5	9	Mr. James F. Pullar	100	0	0
Mrs. S. Hinton	5	0	0	"M"	35	0	0
Mrs. Downing	1	1	0	Deposit interest	3	18	11
Mrs. James Plumbridge	1	1	0	Boxes at Beulah Baptist Chapel,			
"From an old friend"	10	0	0	Bexhill, per Pastor J. S. Hockey	1	5	0
Mr. Thos. Cox (Tasmania)	1	0	0	A reader of "Sword and Trowel,"			
Mr. W. H. Smith	1	1	0	Bedford	2	0	0
Mrs. J. T. Garlick (Auckland)	5	0	0	Readers of "Christian Herald"	1	2	6
"A friend," per Mr. T. H. Olney	100	0	0	Offering from First Baptist Church,			
Mr. James Hull (Mount Eden, N.Z.)	5	0	0	Bloomfield, N.J., per Pastor C. A.			
A. B.	1	0	0	Cook	10	5	4
Mr. Goddard Clarke, J.P., L.C.C.	26	5	0	Mr. F. W. Amsden	10	0	0
Mr. W. Pitcher	1	0	0	"A friend"	10	0	0
Mr. Skinner	1	3	6	"Science"	3	0	0
Rev. J. L. Roger (Congo)	1	0	0	Mr. Henry Varley	5	5	0
Pastor J. H. Barnard	1	11	0	"With kind regards," per Pastor T.			
Mr. and Mrs. Brown	1	0	0	Spurgeon	10	0	0
Mrs. Woods	1	0	0	Amounts under £1	11	18	3
In grateful remembrance of mercies				Holiday card, Mr. T. Boorne	0	2	6
through the year	1	10	0	Collecting cards:—			
Mr. F. Rowe	1	1	0	Mr. John Fletcher	1	0	0
"Eioul," per Miss Higgs	9	9	9	Mrs. Hawes	1	5	6
Miss Belford	2	0	0	Collecting boxes:—			
Mrs. J. Trelease	1	0	0	Mrs. C. Shaw	0	10	0
M. S. and A. S.	3	0	0	Mr. Staples	0	12	2
Money in boxes at Tabernacle gates	4	19	3	Miss Simmons	0	1	9
Collection at Carr Crofts Baptist							
Chapel, Armlay, per Pastor W.							
Sumner	4	5	7				
					£18,012	0	9

£18,012 0 9

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from December 8th, 1899, to January 14th, 1900.

	£	s.	d.		£	s.	d.
Mr. J. Mortimer	...	0	5	Collection at Bracknell Baptist	...		
Mr. H. Donkin	...	1	0	Chapel, per Student-pastor J.	...		
Mrs. M. Duke	...	20	0	Haydon	...	3	0
Mr. P. Davies, per Mrs. J. Withers	...	0	10	Miss Nelson	...	0	10

	£	s.	d.		£	s.	d.
Postal order, Reading ...	0	5	0	Miss Underhay ...	0	5	0
Postal order, Sittingbourne ...	0	2	0	Miss E. Hendrie ...	0	10	0
Postal order, Coatham ...	0	2	0	Mrs. E. Brightman ...	0	10	0
Mr. H. Evans ...	0	5	0	Collected by Mr. J. M. Hooker ...	0	7	6
Mr. T. Bowler ...	0	5	0	Miss Gregg ...	0	1	0
Mrs. E. Elven ...	0	1	0	Mr. S. Cole ...	0	10	0
Mrs. Fairey ...	0	5	0	Mrs. Munton ...	0	2	0
Mrs. D. Campbell ...	0	5	0	Miss M. Holbrook ...	0	16	0
Mr. W. T. Flew ...	0	10	0	Miss Harding ...	0	1	0
Miss Harper ...	0	10	0	Mrs. Butcher ...	0	10	0
Miss Brown ...	0	10	0	Mr. J. Kearry ...	0	10	0
Mrs. Chesworth ...	0	5	0	Collected by Mrs. G. Blake ...	0	4	0
Mrs. Barrat ...	0	10	0	A friend, Southport ...	0	10	0
Miss E. M. Ll. Roberts ...	0	10	0	Mr. S. George ...	0	5	0
Miss J. Stewart ...	0	10	0	A poor widow ...	0	0	11
Rev. S. R. Young ...	0	5	0	Mrs. Bossingham ...	0	5	0
"Rebate" ...	0	1	0	Mr. J. N. Hubble ...	0	10	0
Mr. and Mrs. R. Osborn ...	0	10	0	Mrs. M. A. Bovey ...	0	2	6
Mr. S. A. Jeap ...	0	2	6	Mrs. M. Spear ...	0	5	0
Collected by Miss F. M. Bates ...	0	9	0	Mr. T. David ...	0	2	0
Mrs. G. H. Dean ...	5	5	0	Mr. T. E. Turk ...	0	10	0
Mr. J. Bettinson ...	5	0	0	Mrs. Mills ...	0	5	0
Mr. W. J. Smith ...	2	2	0	Mrs. and Miss Rouse ...	0	2	6
S. B. Ltd. ...	2	2	0	Mr. J. Lambbrick ...	0	10	0
Mr. L. Lapper Morse ...	1	1	0	Miss J. Spencer ...	1	1	0
Mrs. E. Hogg ...	1	11	6	Sir James Colquhoun, Bart. ...	5	0	0
Mr. W. G. Healing ...	1	10	0	Mr. J. G. Neish ...	5	0	0
Mr. J. Owers ...	1	1	0	Miss Green ...	1	0	0
Miss H. McKelvie ...	1	0	0	Mr. E. J. Upward ...	2	0	0
Mr. C. Baldwin ...	1	0	0	Mrs. Ironside ...	1	0	0
Mrs. E. Hardy ...	1	1	0	Miss J. Wood ...	1	2	0
Mr. W. J. Norton ...	1	0	0	Mr. J. Farrow ...	1	0	0
Mrs. E. Yallop ...	1	0	0	Mr. B. C. Forder ...	1	6	0
Mr. G. G. Johnson ...	1	0	0	Miss L. Francis ...	1	0	0
Mr. T. Hookey ...	1	1	0	An admirer of Pastor C. H.			
Mrs. Condon ...	1	0	0	Spurgeon ...	1	0	0
Collected by Miss Hunter ...	4	1	0	Mr. T. Stocker ...	5	0	0
Mrs. Hassell, per Messrs. Scott and Gardner ...	1	1	0	Mr. E. F. Brook ...	3	3	0
Mrs. B. Jones ...	1	0	0	Mr. Geo. Greenland ...	2	2	0
Mr. W. B. Wearing ...	1	0	0	Mr. E. Laphorne ...	2	2	0
Mr. W. J. White, Plymouth ...	1	1	0	Mr. J. Harris ...	1	1	0
Misses A. J. and E. Gould ...	3	0	0	Messrs. G. W. Russell and Son ...	1	1	0
Mr. James Plumbridge ...	3	3	0	Miss E. S. White ...	0	10	0
Mrs. Mumby ...	2	2	0	Mr. S. Priddy ...	0	10	0
Mr. A. Hobson ...	1	1	0	Mr. E. Sykes ...	0	5	0
S. and N. ...	5	0	0	Mr. J. Dixon ...	0	5	0
Miss Evill ...	1	1	0	Miss Lang ...	0	5	0
Messrs. J. Leeson and Sons ...	1	10	0	Collected by Mr. and Mrs. Flecknoe ...	0	5	0
Mr. J. S. K. Moss ...	2	0	0	Mrs. Hawkes ...	0	10	0
Mr. G. S. Stowe ...	5	0	0	Mr. Harverson ...	2	2	0
Mr. F. Hooker ...	1	0	0	Mr. H. R. Parker ...	2	2	0
Mr. B. Nicholson ...	1	1	0	Mr. S. Cornborough ...	5	0	0
Mrs. Page ...	2	0	0	Miss R. Cane ...	1	0	0
Mr. Samuel Sharp ...	1	1	0	Collected by Miss A. M. Williams ...	0	10	0
Mr. T. Vickery ...	1	1	0	Mr. J. Read ...	0	5	0
Mr. H. Donkin ...	1	0	0	Mrs. Davies ...	0	2	6
Mrs. H. Bouiface ...	0	10	6	Mrs. M. A. Layzell ...	0	2	6
Mr. Tatnell ...	1	1	0	Mrs. J. Dickerson ...	0	2	0
Mrs. Hinton ...	5	0	0	Mr. T. W. Benson ...	0	4	0
Per Miss S. Hinton ...	0	5	0	Mrs. J. Williams ...	0	6	0
Mr. Kelly ...	1	1	0	Mr. E. Reynolds ...	0	2	6
Mrs. L. M. Brown ...	1	1	0	In memoriam, Mr. W. H. Kirby ...	0	5	0
Mrs. E. Nagle, per Mrs. C. H.				Mr. G. J. Aston ...	0	2	6
Spurgeon ...	1	1	0	Mr. A. Wilson ...	0	2	6
Mr. T. Poulter ...	1	1	0	Mr. C. Ibberson ...	0	3	0
Mr. J. Wilson ...	0	10	6	M. J. B. ...	0	5	0
Mr. J. Briggs ...	0	5	0	Mr. E. P. Kittsley ...	0	1	0
Mr. H. Felgate ...	0	5	0	Moiety of collection at lantern-lecture, Derby Road Sunday-school, Croydon, per Mr. Clutterbuck ...	0	6	6
Miss Hardiman ...	0	10	0	Mr. G. Cousins ...	0	5	0
Mr. G. C. Broackes ...	0	10	0	Mrs. S. Frohock ...	0	10	0
Miss Hewlett ...	0	5	0	Young lady tract-distributors, per Mrs. S. Frohock ...	0	11	0
Miss Hasler ...	0	10	0	Mrs. S. Young ...	0	10	0
Mrs. C. Field ...	0	1	6	Mr. H. Pond ...	0	5	0
Postal order, Buckland, Dover ...	0	2	6	Mr. and Mrs. Brownridge ...	0	5	0
Mr. E. J. Martell ...	0	10	0	Miss M. Hayward ...	0	10	0
Mr. W. Alexander ...	0	10	0	Mrs. Ball ...	0	2	6
Miss R. B. Dale ...	0	5	0	Mr. R. Fortune ...	0	2	6
Mrs. E. Sheppard ...	0	2	6				
Miss Nelson ...	0	5	0				

	£	s.	d.		£	s.	d.
R. B.	0	6	0	Mr. J. Haseltine ...	0	5	0
Mr. Wm. Newton ...	0	5	0	Moiety of proceeds of sale of work,			
Mrs. Hicks ...	0	5	0	Maesteg, per Mr. W. Jenkins	4	0	0
Nuncaton ...	0	2	6	Mrs. M. Rogers ...	2	0	0
Mr. A. Watson ...	0	10	6	Mr. T. D. Adams ...	2	0	0
Mr. Geo. Tolley ...	0	10	0	Mr. and Mrs. M. G. Hewat ...	2	0	0
Collected by Mrs. Dodds ...	0	15	0	Miss M. N. Ferguson ...	1	8	0
Mrs. M. A. Shears ...	0	4	0	Miss Meares ...	1	1	0
Miss Parker ...	0	2	6	Mr. E. P. Morris ...	1	1	0
Mr. Carrington's Bible-class, Eld				Mr. T. Cottam, J.P. ...	1	0	0
Lane Sunday-school, Colchester ...	0	10	6	Mr. J. O'Gram ...	1	0	0
Mr. H. R. Dalgleish ...	0	5	0	Mr. J. Scott ...	1	0	0
Mrs. E. Porter ...	0	10	0	Mr. P. Durant ...	1	0	0
Mrs. H. Jelley ...	0	10	0	Miss K. Butler ...	0	13	0
Mrs. J. Dunlop ...	0	5	0	Mr. S. Barfield ...	0	10	6
Mr. R. Burgess ...	0	10	0	Mrs. J. Shaw ...	0	10	0
Mr. W. Lees ...	0	10	0	Mr. J. Smith ...	0	10	0
Mr. R. Stewart ...	0	2	6	Mrs. Ives ...	0	10	0
A country minister ...	0	5	0	Miss B. M. Swift ...	0	10	0
Mr. C. Hooper ...	0	2	6	Mrs. Biddall ...	0	10	0
Miss R. Wells ...	0	10	0	Mr. and Mrs. Heritage ...	0	10	0
Mrs. E. R. Billing ...	0	5	6	Miss S. K. Hullett ...	0	10	0
Mrs. J. R. Evans ...	5	0	0	Collected by Miss A. Bath, per Miss			
Mr. T. P. Fisher ...	3	3	0	Curtis ...	0	10	0
Mrs. S. A. Biddle ...	2	2	0	Mrs. S. A. Reeves-Hughes ...	0	10	0
Mr. M. Romang ...	2	2	0	Mr. T. W. Beveridge ...	0	10	0
Mr. C. Buchel ...	2	2	0	Mrs. B. M. Harrison ...	0	10	0
Mr. and Mrs. J. Mason ...	2	0	0	M. E. W. ...	0	10	0
Mrs. R. Davies ...	2	0	0	Miss R. Smith ...	1	0	0
Mr. H. Knott ...	2	0	0	A friend at Costers' Hall, per Mr.			
Mr. A. D. Collen ...	2	0	0	Chamberlain ...	0	7	6
Collected by the Misses Keats and				A friend, per Pastor T. Spurgeon ...	11	0	0
Morris and schoolfellows, per Miss				Mr. J. Hull ...	5	0	0
E. Wade ...	1	6	6	Mrs. C. Wheeler ...	5	0	0
Collected by Mr. W. Britcher ...	1	2	0	Mrs. and Miss Sharpington ...	1	0	0
Mr. J. Goodchild ...	1	1	0	Mr. G. E. Wright ...	1	0	0
Mr. T. Davies ...	1	1	0	Mr. J. Beswick ...	0	10	0
Mrs. Alleston ...	1	1	0	Mr. W. N. Finlayson ...	0	5	0
Mrs. Stewart ...	1	0	0	Mr. L. Clayton ...	0	10	0
Mr. G. Harris ...	1	0	0	Collected by Mrs. Driver, per Pastor			
Mr. W. H. Parry ...	1	0	0	C. Ingrem ...	0	10	0
Collected by Mrs. Older ...	1	10	0	Mr. J. Hill ...	10	0	0
Mrs. M. A. Hickison ...	1	0	0	Per Mrs. Mott:—			
Mrs. Booker ...	1	0	0	A friend to the little ones	4	0	0
Mr. W. Mingins ...	1	0	0	Mrs. Davies ...	1	0	0
Mrs. Whittle ...	1	0	0	Mr. Miller ...	0	10	0
Mrs. B. A. Richards ...	1	1	0	Miss Hagger ...	0	10	0
Mr. A. Cave ...	0	10	6	Collected by Mrs. Mott	2	3	6
Mr. F. Duffell ...	1	1	0				
Mr. J. Wilson ...	1	0	0	Messrs. W. Wayre and Sons ...	3	3	6
Mr. A. J. Robbins ...	5	0	0	Collected by Miss H. Clayton ...	2	10	0
Mrs. A. S. Higgs ...	15	0	0	Mr. F. Higgs ...	2	2	0
Mrs. Hertzell and Mrs. Mallison	0	2	0	Mr. H. T. Trevanion ...	2	0	0
Mr. A. Webb ...	0	2	6	Mr. J. South ...	1	12	0
Collected by Mr. J. P. Perrin ...	0	6	0	Little Melton Mission Sunday-school			
Mr. A. G. Beetin ...	0	2	6	and friends, per Mr. R. Carr	1	10	0
Stamps ...	0	1	0	Collected by Miss C. M. Stevenson ...	1	8	0
Mrs. A. Sluce ...	0	7	6	Mrs. J. Chudley, sen. ...	1	1	0
Mr. G. W. Camps ...	0	2	6	Mr. Henry Hill ...	1	1	0
Miss Ferguson ...	0	6	0	Mr. J. West ...	1	0	0
Mrs. E. Ilman ...	0	4	0	Mr. W. S. Cowell ...	1	0	0
Mr. and Mrs. Saunders ...	0	2	6	Mr. Barrett ...	1	0	0
Mrs. Pepperdene ...	0	2	6	Mr. T. Thomas ...	1	0	0
Misses E. and S. Charles	0	2	6	Pastor J. H. and Mrs. Barnard	1	0	0
Miss L. N. Furner ...	0	5	0	Mr. F. W. Stevens ...	0	10	0
Mr. Hartswell ...	0	2	6	Collected by Miss E. Stevens	0	10	0
Mr. R. H. Smart ...	0	5	0	Mr. T. Richards ...	1	0	0
Collected by Mrs. Garrett	0	7	6	Mrs. T. R. Thomas	0	10	6
A reader of C. H. Spurgeon's				Miss B. Parkes ...	0	10	0
Sermons ...	0	2	6	Mr. E. C. Messeder ...	0	10	0
A country friend, Dorset	0	2	6	Mr. J. F. Ivey ...	0	10	0
Miss Richards ...	0	3	6	Mrs. Mason ...	0	10	0
Mrs. Bickle ...	0	5	0	Mr. and Mrs. J. Harris ...	0	10	0
Mr. J. Foulkes ...	0	2	6	Miss J. Stevens ...	0	10	0
Mr. G. Wood ...	0	4	0	Mr. W. Price ...	0	10	0
Mrs. Mitchell ...	0	1	0	Mr. H. J. A. Burt	0	10	0
M. W. ...	0	6	0	Postal order, Paddington	0	10	0
Mr. and Mrs. W. Sloan	0	5	0	Mrs. Ray, sen. ...	0	10	0
Mrs. F. Clover ...	0	5	0	Mrs. E. J. Barnes	0	10	0
Miss M. Fraser ...	0	2	6	Mr. James Brown	0	10	0

	£	s.	d.		£	s.	d.
Mr. E. Davis	1	0	0	Mr. J. Cave	1	0	0
Money order, Baneswell, Newport	0	10	0	Mrs. B. Buckmaster	1	1	0
Mr. W. S. Hardy	1	0	0	Mrs. Woods	1	0	0
A friend, Cambridge	1	0	0	Mr. David Boyd	1	0	0
J. S.	0	10	6	Collected by Mrs. W. Rice	0	7	0
In memoriam, W. L. M.	0	10	0	Collected by a bedridden old lady,			
"Cotswold"	2	0	0	per Miss Davies	1	7	0
Mrs. T. Buckmaster	1	0	0	Mr. and Mrs. F. T. Lewis	1	0	0
Mrs. Gardner	0	10	0	Mr. J. McIlroy	0	15	0
Mr. G. R. Adams	0	5	0	Mr. M. Walker	0	10	0
Mrs. Adams' Sunday-school class	0	3	3	Mr. J. Harrience	0	10	0
Mr. J. B. Near	0	2	6	The Misses E. and S. A. Rossiter	1	1	0
Mrs. J. Bowler	0	3	0	Mr. W. Wood	1	1	0
Mr. D. Binnie	0	5	0	"Inasmuch"	2	12	6
Mrs. R. Evans	0	5	0	Mr. M. Stroud	2	2	0
Mrs. McMaster	0	5	0	Mr. W. Blott	10	0	0
The Misses K. and F. Pearson	0	5	0	Mr. J. D. Ransford	5	0	0
Mrs. E. Bell	0	5	0	The Guardians of Hemel Hempstead			
Mrs. Maylam	0	5	0	Union, per Mr. Lovell Smeathman	5	0	0
Mrs. Rix	0	5	0	Mr. J. E. Gaunt	5	0	0
Mr. A. Le Poidevin	0	2	0	Collected by Mrs. S. Laver	1	10	6
Postal order, Hayle	0	2	6	Collected by Miss J. Permain	1	4	0
Stamps	0	1	3	Mr. W. J. Suter	1	1	0
Mr. J. Dawson	0	2	6	Mr. T. Moorley	1	1	0
Mrs. Zuber	0	3	6	Mr. W. Hooker	1	0	0
Mr. S. Street	0	5	6	Postal order, Portsmouth	1	0	0
Mrs. Sear	0	10	0	Mr. Drummond Grant	1	0	0
Mrs. Mumford	0	1	0	Mrs. A. Baker	1	0	0
Putton Mission Sunday-school, per				Mr. J. Barnes	1	0	0
Mr. S. J. Fowler	0	10	0	Mrs. M. Snelling	5	0	0
Mrs. and Miss F. M. Hay	0	3	0	"Dinna forget the orphans"	1	0	0
Mrs. Grange, sen.	0	6	0	Mrs. R. Lees	1	1	0
Mr. Geo. Eldridge	0	7	6	Collected by Mr. H. Smith	1	0	0
Mrs. Vague	0	3	0	Mr. S. C. White	0	15	0
Mrs. Wood	0	3	0	Miss L. E. Knight	0	10	0
Postal order, Croydon	0	1	6	Mr. J. Riley	0	1	0
Mrs. A. E. Franklin	0	2	6	Mr. S. C. Spurgeon	0	10	6
Mr. J. Hillier	0	2	6	Mr. F. Kent	0	6	0
Mrs. A. Jervis	0	2	6	Mr. Tyrrell's Sunday-school class,			
Mrs. Groves	0	2	6	Wycliffe Baptist Chapel, Reading,			
The Misses Hogg	0	2	6	per Mr. A. R. Cusden	0	4	0
Mr. W. Francis	0	5	0	Mr. A. Matheson	0	5	0
Postal order, Fleet Street	0	5	0	S. K., Manchester	0	2	0
Mr. J. Hardy	0	5	0	Mrs. Wilson	0	5	0
Miss Cunningham	0	5	0	Miss Walton	0	2	0
Mr. and Mrs. Clarke	0	5	0	Mrs. Melhuish	0	5	0
Mr. J. Cooper	0	5	0	Mrs. A. L. Larkham	0	5	0
Miss Camps	0	5	0	Mrs. Munro	0	7	6
Miss Lily Deveson	0	2	6	Mr. and Mrs. J. Perrett	5	5	0
Mr. and Mrs. F. Stanton	0	2	6	Mr. G. Russell	2	0	0
Mrs. Simpson	0	5	0	Mr. Roger Bate	1	1	0
Rev. E. Evans	0	5	0	Postal order, Swindon	1	0	0
The Misses A. and M. Payne	0	2	6	Mrs. F. Boulter	1	0	0
Miss Seivwright	0	2	0	Mr. R. Inglish	1	1	0
Mr. J. Cameron	0	5	0	Mr. Randle Wilkinson	0	10	0
Collected by Mr. E. J. Brown	0	9	0	The Misses Kilborn	0	10	0
Mr. Jno. Jenkins	5	0	0	Mrs. H. Freestone	0	10	6
Miss Bashall	5	0	0	Mr. Jacobs	0	5	0
Collected by Mrs. Barrett	5	0	0	Mr. F. J. Hurst	0	5	0
Mrs. E. Gregory	2	0	0	Postal order, Whitstable	0	5	0
Mr. F. F. Doggett	2	0	0	Miss Fleming	0	5	0
Mrs. E. Pullum	1	1	0	Mr. Jas. Jones	0	5	0
Mrs. E. Aston	1	1	0	Mr. Henry Hadden	0	2	6
Mrs. Gould	1	0	0	Mrs. Milne	0	2	0
Mr. G. A. Warren	1	1	0	Mr. and Mrs. Grace	0	2	6
Collected by Mrs. Brown	1	0	0	A friend	0	0	6
Collected by Mrs. E. Elford	0	15	0	Mr. Hy. Dean	0	2	6
Collected by Master R. T. Jackman	0	11	0	Mrs. W. Deacon	0	2	6
Mr. L. Atkinson	0	10	6	Mrs. F. Dodwell	0	2	6
Miss E. M. Perkins	0	10	0	Mr. W. Bentley	0	2	6
Mr. R. Casburn	0	10	0	Mr. J. Niblett	0	5	0
Miss Thompson	0	10	0	Miss Murray Gartshorn	0	5	0
Mrs. A. V. Uridge	0	10	0	Mrs. Pilgrim	0	5	0
Mrs. A. Riching	0	10	0	Mr. W. W. Nicoll	1	0	0
Miss O. E. Selfe	0	10	0	Mrs. E. Jones	0	10	6
Mr. D. Rees	0	10	0	Miss Bessie Bissett	0	5	0
Mr. F. West	0	10	0	Mrs. Jenkins	0	10	0
Mr. W. J. Murphy	2	0	0	Miss M. McEwing	2	0	0
Postal order, Birmingham	1	1	0	Mr. W. Squibb	2	0	0
Miss C. Thomson	1	0	0	Mr. F. Holmes	0	3	0

	£	s.	d.		£	s.	d.
Mrs. Howard	0 5 0	Mr. B. Nicholas	...	...	3 3 0
Mrs. Warner	0 2 6	Mr. J. Macbeth	...	...	1 0 0
Anon	0 2 6	Collected by Mrs. E. Pavell	...	...	0 15 0
A Derbyshire miner	0 10 6	Miss G. H. C. Stinson	...	...	0 10 0
Stamps, Bath	0 2 6	Mr. Jno. Cameron	...	...	40 0 0
Mrs. B. Lodge	0 5 0	Mr. Jno. Lewis	...	...	2 2 0
Miss E. Grant	0 2 0	Collected by Mr. J. George	...	...	1 0 0
Mr. R. Finlayson	0 10 0	Mr. A. Law	...	...	4 6 8
Messrs. McCameron and Sprott	0 10 0	Mrs. M. Grout	...	...	1 0 0
A friend, Buckhaven	0 5 0	For the bairns, Dundee	...	...	1 0 0
Miss Little	0 2 6	Christmas-day united service, George	...	...	...
Postal order, Berkhamstead	0 2 0	Street and Mutley Baptist Churches,	...	...	...
Miss E. C. Creasey	0 2 0	Plymouth, per Mr. J. Seymour	...	...	2 0 8
A. C.	0 5 0	Postal order, Brigstock	...	...	0 10 0
Stamps, Nottingham	0 1 4	Sermon-readers, per Mr. and Mrs.	...	...	...
Mrs. E. Le Feuvre	0 2 0	Fryer	...	...	0 11 4
Stamps, Abergavenny	0 1 0	Mrs. Keddie	...	...	0 12 0
Mrs. E. Roberts	0 5 0	Mr. F. Rees	...	...	0 5 0
Houston Free Church Sabbath-school,	Mr. J. L. Stratford	...	...	0 5 0
per Mr. J. Mackey, jun.	0 10 0	Mr. G. Baker	...	...	0 10 0
Mr. Matthews and family	0 10 6	Mrs. Bolton	...	...	0 5 0
Collected by Mrs. Womersley	0 5 0	E. S., St. Michael's, Bristol	...	...	0 2 6
Mr. Rumsey	0 5 0	Mr. J. Webb	...	...	0 6 0
Mr. W. Tucker	0 5 0	F. R. L.	...	...	0 1 0
Postal order, Broad Sanctuary	0 2 6	Mr. W. Coysh	...	...	0 10 6
Mr. W. White	0 1 3	Mr. Jno. Charters	...	...	1 1 0
Mrs. Bickford	0 3 0	Mr. S. Llewellyn	...	...	2 2 0
Victoria Street Baptist Sunday-	Miss M. E. Cousin	...	...	2 0 0
school, Galashiels, per Mr. R.	Miss Ellison	...	...	1 0 0
Richardson	0 9 0	Miss E. Macnicoll	...	...	1 0 0
Mr. Bradley	0 5 0	Mr. R. Edwards	...	...	0 10 0
Mrs. Drummond	0 5 0	Mr. H. Bell	...	...	0 10 0
Mrs. Fairweather	0 7 0	Miss M. E. Jones	...	...	0 2 6
Stamps, Mold	0 3 6	Miss Elsie Jones	...	...	0 2 6
Mrs. Norledge	0 2 6	Fillebrook Junior Y.P.S.C.E., per	...	...	...
Mrs. Wilshe	0 2 6	Miss A. Taylor	...	...	0 3 6
Collected by Miss E. Beament	0 5 0	Mr. N. H. Saker	...	...	0 7 6
Mr. E. Ingle	0 2 6	Mr. J. D. Finlay	...	...	0 2 0
Mr. R. Howitt	0 4 0	An old worker	...	...	0 2 0
Mr. J. H. Eldridge	0 5 0	Mr. P. Norman	...	...	0 5 0
Mrs. Middleton	0 5 0	Sympathy, Guildtown	...	...	0 5 0
Mrs. Heatly	0 5 0	Mr. Jas. Hallam	...	...	2 6 6
Collected by Mrs. Carman	0 2 6	Miss E. Kewer and friend	...	...	0 10 6
Postal order, Coldstream	0 5 0	Mrs. S. H. Johnson	...	...	1 0 0
Mr. C. Smith	0 5 0	Mrs. Spence	...	...	0 2 6
Postal order, Appleby	0 6 0	Collected at Penge Tabernacle, per	...	...	...
Miss J. Allan	0 3 0	Mr. A. N. Chew	...	...	4 4 2
A family at Cotton Street Chapel,	Mrs. E. Plummer	...	...	0 4 0
Poplar	0 3 0	Mrs. A. Foxwell	...	...	1 1 0
Mrs. Gardner	0 1 0	Mr. T. Adams	...	...	1 1 0
"A commercial traveller"	25 0 0	Mr. E. Crick	...	...	1 1 0
Mr. T. W. Lister	1 0 0	Mr. Jno. Storey	...	...	2 0 0
Messrs. Wills and Packham, Ltd.	5 0 0	Mr. E. Hodges	...	...	1 1 0
Mrs. J. C. Grant	2 0 0	Mrs. Parry	...	...	1 0 0
Mr. and Mrs. S. Barlow	1 1 0	Mr. and Mrs. Weekes	...	...	0 10 0
Mrs. M. Perrin	1 1 0	The Misses F. and J. Weekes	...	...	0 10 0
Mr. Geo. Sturrock	1 0 0	Miss S. E. Rude	...	...	0 10 0
Mr. Jno. Gaunt	1 0 0	Mr. F. Turner	...	...	0 10 0
Collected by Miss E. Coker	1 2 0	Mr. A. Middleton	...	...	1 0 0
Collected by Mrs. E. Page	1 0 0	Mrs. S. A. Mitchell	...	...	1 0 0
Collected by Mrs. M. J. Shipway	0 10 0	Miss Walls	...	...	1 0 0
Collected by Mr. A. H. Forbes, M.A.	1 12 0	Money order, Elgin	...	...	3 0 0
Bertie and Stanley, per Pastor T.	Mr. J. Torrens Stevenson	...	...	1 0 0
Spurgeon	5 0 0	Mrs. L. Porter	...	...	0 5 0
Mr. R. G. Battley	2 0 0	Misses Porter	...	...	0 4 4
Mr. and Mrs. Felton	0 10 0	Mr. Jas. Wilson	...	...	0 15 0
Mr. W. E. Stone	0 5 0	Mr. D. Macintyre	...	...	0 5 0
Mr. T. Bush	0 10 0	Miss E. A. Jones	...	...	0 5 0
Mr. R. Adcock	0 10 0	Miss E. Grounds	...	...	0 1 0
Mr. J. Trelease	0 5 0	Mrs. Rugg	...	...	0 10 0
Captain C. Trelease	1 0 0	Miss S. A. Harrison	...	...	0 7 6
Mr. J. B. Stott	0 10 6	Stamps, Penarth	...	...	0 1 0
Mr. J. Cobain	0 10 0	Mrs. Davies	...	...	0 2 0
Mrs. E. Bowden	0 5 0	Mr. and Mrs. Robinson	...	...	0 10 0
Miss E. Swain	0 10 0	Mr. and Mrs. W. Barker	...	...	0 2 6
Mr. T. Bevan	0 10 0	Collected by Mrs. Jephcoat	...	...	0 13 0
Christmas-day service, Baptist Chapel,	D. N.	...	...	0 6 0
St. Leonard's-on-Sea, per Mr. J.	Mr. H. Higbed	...	...	0 5 0
Stockbridge	2 5 6	Collected by Mrs. Beard	...	...	0 9 0
Mr. G. Shepherd	0 10 6	Miss S. T. Pocock	...	...	0 2 6

	£	s.	d.		£	s.	d.
Mr. A. G. Darritt	Pastor A. G. Haste	...	...	...
Miss E. M. Lockett	Mr. J. Williams	...	...	...
Miss Greenlees	Mr. J. Barton	...	...	...
Mrs. Sanders	Miss Chapman	...	...	...
Mr. W. Skinner	Mr. A. J. Foxwell	...	...	...
Collected by Mrs. Beaver	Anon, Liskeard	...	...	...
Mrs. E. Hood	Miss N. Burcher	...	...	...
Miss E. Wilnot	Mr. T. Fleetwood	...	...	...
Mr. W. J. Billing	Collected by Mrs. E. M. Damant	...	...	...
The Misses A. T. and J. and Master	Collected by Miss S. A. Johnson	...	...	...
C. Jones	Miss J. M. Hutton	...	...	...
Mr. and Mrs. Geo. King	Half-year's interest on £5,000 Deben-	...	...	...
Mr. R. David	ture Bonds, Messrs. Cory Bros. and	...	...	...
Mr. T. Bedford	Co., Ltd.	...	120	16 8
Miss K. Doughty	J. B., Southend	...	...	...
Mrs. A. Hughes	Mr. F. Arthur	...	...	...
Mr. T. Field	Miss B. Dunnett	...	...	...
Girls' class, Otley Sunday-school, per	Mr. W. Myatt	...	...	...
Miss Barker	The Misses Lewis	...	...	...
Boys' class, Otley Sunday-school, per	Miss Bull	...	...	...
Mr. G. Dunnett	Miss M. Chillingworth	...	...	...
Mr. J. Luckham	Mrs. Yates	...	...	...
Mrs. T. Waller	Collected by Mrs. Short	...	...	...
Girls' class, Caerphilly Baptist Sun-	Mrs. J. Rice	...	...	...
day-school, per Rev. A. O. Hopkins	Friends at Lancaster Road Baptist	...	...	...
Mr. H. Humphrey	Chapel, Preston, per Mr. Hy.	...	...	...
Miss E. Perryman	Beardwood	...	...	...
Postal order, Queen Street, Cardiff	Mr. A. S. Harris	...	...	...
Collected by Mr. P. S. Wigney	A. B. B.	...	...	...
Collected by Mrs. A. Blant	Mrs. Palmer	...	...	...
Mrs. Shaw	Mr. W. Church	...	...	...
Queen's Road Sunday-school, Wal-	Mr. R. Dawson	...	...	...
lington, per Mr. W. Strange	Collected by Mrs. A. Willmott	...	...	...
Mr. E. Martell	Baptist Sunday-school, Long Pres-	...	...	...
Miss M. G. Cowper	ton, per Miss Brennand	...	...	...
Mr. J. Gavet	Mrs. Anderson, Auds Boyndee, per	...	...	...
Mr. E. Rayner	Mr. Jas. Addison	...	...	...
Mr. J. Sims	Collected by Miss Mason	...	...	...
Mr. D. H. Lloyd	Mrs. W. Fromow	...	...	...
Collected by Mr. A. H. Burnett	Collected by Mrs. Jeal	...	...	...
Per Rev. E. Spurrier:—	Collected by Mrs. Bingham	...	...	...
G. C.	Mr. Jas. Scott	...	...	...
Mrs. Blaxill	Mr. S. H. Rugg	...	...	...
Mr. A. Blaxill	Employees of Messrs. Southall Bros.	...	...	...
36, High Street	and Barclay, per Mr. C. E. Naish	...	...	...
Mrs. Arnold	Mr. F. Flanders	...	...	...
Rev. E. Spurrier	Mrs. E. A. Calder	...	...	...
	Mr. and Mrs. Wale	...	...	...
	Mrs. M. E. Sharman	...	...	...
Mr. F. J. Aldridge	Mr. Jno. Jackson	...	...	...
Mrs. B. Imlach	Mr. R. Walker	...	...	...
A few friends at Downs Chapel,	Mr. F. W. Collen	...	...	...
Clapton, per Mr. W. Payne	Collected by Mrs. Lowe	...	...	...
Mr. A. Briscoe	Mr. C. J. Woodrow	...	...	...
Mr. R. Pope Frost, M.A.	Mr. Wm. Neathercoat	...	...	...
Mr. T. Harris, J.P.	S. G. A.	...	...	...
Mr. Geo. Wakeham	Mr. J. Tebby	...	...	...
Mr. H. P. West	Collected by Miss S. A. Peck	...	...	...
Mr. T. Kemble	Mrs. Martin	...	...	...
Miss E. Adams	Mr. G. Middleton	...	...	...
Mr. J. Brewer	Mr. W. Heywood	...	...	...
C. S. B.	Kingston Baptist Chapel, per Pastor	...	...	...
Mr. J. Hart	W. B. Nichols	...	...	...
Per Pastor W. Sexton:—	Mrs. S. A. Painter	...	...	...
Collected by Miss Daft	Collected by Miss R. Patten	...	...	...
Collected by Master Shaw	The Misses F. and L. King	...	...	...
	Mr. J. H. Mills	...	...	...
Mrs. F. C. Orr-White	Mrs. Piper	...	...	...
Mr. J. Van Toll	Miss E. Gager	...	...	...
Mr. J. C. Lance	Collected by Mr. T. Ackland	...	...	...
Mr. I. Austin	Mr. L. Shepherd	...	...	...
Mrs. J. Youens	Master J. Shepherd	...	...	...
Mr. H. A. Hall	Miss A. Shepherd	...	...	...
Coggeshall Baptist Sunday-school,	Miss E. Millar	...	...	...
per Miss Willsher	Mr. J. Robertson	...	...	...
Mr. W. Fyson	Miss E. M. Smith	...	...	...
Mr. E. W. Diver	Dear Granny	...	...	...
Rev. R. Bastable	E. and R. Ward	...	...	...
Postal order, Bulth	Agricola and his wife	...	...	...
M. A. C., Whitechurch	Mr. Jno. Ocock	...	...	...

	£	s.	d.		£	s.	d.
Collected at barn services, per Mr.				Mr. Richard Guy ...	1	10	0
E. J. Gorringer ...	1	10	3	Mrs. Campbell ...	0	10	0
Collected by Mr. S. Church ...	3	6	0	Mrs. Anderson ...	0	5	0
Mr. W. B. Scott ...	2	0	0	Mrs. M. O. Sellar ...	1	1	0
Carrow Sunday-school, Norwich, per				Mr. C. Gray ...	0	5	0
Mr. W. Reeder ...	1	1	0	Mr. H. Mills ...	0	5	0
Collected by Mrs. Cole ...	1	5	0	Mr. F. C. Neve ...	2	2	0
Mr. A. Sinclair ...	2	0	0	Miss Scoles ...	1	1	0
Readers of the "Christian Herald,"				Young Men's and Young Women's			
per the Editor:—				Bible-classes, Victoria Baptist			
God's tenth ...	1	0	0	Chapel, Wandsworth, per Mr.			
J. T. P. ...	0	2	6	H. A. McLellan ...	1	5	0
L. S. C. ...	0	2	0	Mr. J. O. Cadwaladr ...	0	5	0
K. A. D. ...	0	10	0	Mr. R. Spinks ...	0	7	6
G. C. ...	1	0	0	Mrs. Eaton ...	0	5	0
		2	14	Mrs. E. Jefferies ...	0	5	0
Collected by Mrs. Ward ...	0	10	0	Mr. J. Carter ...	0	2	6
Mr. R. Ball, jun. ...	0	5	0	The Misses F. and L. Duggan ...	0	5	0
Mr. O. Barfoot ...	0	2	0	No. 4 Class, Baptist Sunday-school,			
Helensburgh Baptist Sunday-school,				Llandrindod Wells, per Mr. S. A.			
per Mr. W. Thomson ...	0	11	6	Duggan ...	0	7	
Postal order, Folkestone ...	0	2	0	Miss Parry ...	0	5	
Postal orders and stamps, Aston,				Collected by Miss Simmonds ...	0	2	0
Birmingham ...	0	2	3	A brother in Christ ...	0	10	0
Mrs. Dunn ...	0	2	6	Mr. Jackson ...	0	5	0
A widow, Thorpe ...	0	2	6	The Misses McConnell ...	1	0	0
Mr. R. Sissons ...	0	3	0	Mrs. E. Doughty ...	0	10	0
A Sermon-reader, Edinburgh				Miss G. Turner ...	0	2	6
F. G. ...	1	0	0	Miss Bagster ...	2	2	0
Mrs. Blundell ...	0	10	0	Mr. Thos. H. Howell, J.P. ...	2	2	0
Miss M. R. Hair ...	0	5	0	Mrs. S. Bawtree ...	1	1	0
Mrs. J. Vowles ...	0	10	0	Mr. J. Lloyd ...	1	1	0
Mrs. E. Todd ...	0	5	0	Mr. E. Goodman ...	1	0	0
Mr. R. Giles:—				Mr. H. Rickards ...	0	10	0
Sunday dinner-table box ...	0	16	7	Collected by Mrs. B. M. Johnson ...	0	10	0
In lieu of Christmas cards ...	0	5	0	Collected by Mr. P. P. Jackson ...	0	15	0
In memory of Bertie ...	0	10	0	Mr. and Mrs. Rudd ...	0	10	0
In memory of Bertie's mother ...	0	10	0	A friend, per Mrs. R. Oakley ...	0	2	6
		2	1	Miss F. H. Mills ...	0	2	0
Miss M. J. Warren ...	0	10	0	Constance Dorothea ...	0	2	0
Mr. and Mrs. C. Dauncey ...	5	0	0	W. G., Peckham ...	0	2	0
Mr. J. M. Coutts ...	0	10	0	Collected by Miss G. E. Hamerton ...	0	4	0
Mr. Gwilym Samuel ...	0	2	6	Miss L. Wells and friends ...	0	5	6
M. S. and A. S. ...	1	0	0	Miss Rathbone ...	1	0	0
"Feed My lambs" ...	0	2	6	Collected by Mr. J. Elliott, per Rev.			
Miss G. Jewhurst ...	0	2	0	E. E. Johnson ...	2	11	1
Mr. D. C. Apperley ...	2	2	0	Mr. A. Jungling ...	2	0	0
Sandwich, per Bankers ...	2	2	0	John and Ann Potts ...	1	0	0
Per F. R. T.:—				Mr. A. Davies ...	0	10	6
Belle Isle Young Women's				Mrs. E. Barns ...	0	10	0
Bible-class (towards the				Mrs. E. A. Holloway ...	0	10	0
maintenance of a girl) ...	5	0	0	E. and F. L. ...	0	15	0
Miss Adrian ...	0	5	0	Stamps, Minsterley ...	0	0	6
Mrs. H. Keen ...	0	5	0	Collected by Mrs. W. Adcock ...	0	4	4
Mr. and Mrs. H. Brown ...	0	10	0	Mr. G. D. Remington ...	0	4	0
Mr. Probyn ...	0	5	0	Moiety of collection at united Watch-			
In memory of E. P. ...	0	10	0	night service, West Cliff Taber-			
F. R. T. ...	0	5	0	nacle, per Pastor G. D. Hooper ...	0	13	0
In memory of J. R. T. ...	0	10	0	Collected by Mr. Farley ...	4	17	6
In memory of C. T. ...	0	10	0	Mrs. Barrow ...	0	7	6
In memory of C. H. S. ...	0	10	0	A friend, per Mr. G. Ord ...	1	0	0
Mr. S. Pewtress ...	0	5	0	Sale of jewellery ...	1	19	10
		8	15	Readers of "The Christian," per			
Collected by Mrs. Coles ...	3	6	0	Messrs. Morgan and Scott ...	31	9	0
Collected by Mrs. J. Beere ...	0	16	0	Mr. W. Jackson ...	2	0	0
Miss Melville ...	0	10	0	Mr. G. Huntley ...	1	1	0
Mr. R. S. Haughton ...	0	5	0	Miss Poate ...	1	0	0
Mrs. M. A. Seale ...	1	0	0	A Suffolk friend ...	1	0	0
Mr. W. G. Wilkins ...	1	1	0	Miss Crace ...	0	2	6
Mr. J. Spilman ...	0	10	0	Mrs. E. Angus ...	0	5	0
Mrs. J. Weir ...	0	10	0	Mrs. A. E. Gregory ...	0	5	0
Mrs. Jones ...	0	1	0	Mrs. E. Overton ...	0	3	6
Mr. W. Phillips ...	1	0	0	Halbeath Sabbath-school Mission			
Messrs. Francis Nicholls, White, and				Fund, per Mr. W. Adamson ...	0	5	0
Co ...	1	1	0	Mr. Wm. Ronald ...	1	10	0
Harlesden Baptist Sunday-school,				J. M. T. ...	0	10	0
per Mr. F. L. Luck ...	1	0	0	Mr. Morley Phillips ...	1	1	0
Mrs. E. Bubbs ...	0	5	0	Money order, Harrogate ...	1	0	0
A class in Nottingham Tabernacle				Mr. A. Sconce ...	1	10	0
Sunday-school, per Mr. Waplington	0	6	0	Mrs. E. Jefferys ...	0	5	0

	£	s.	d.		£	s.	d.
Mr. J. E. Wickson	0	2	6	Messrs. W. H. and K. Olney	2	2	0
A friend, per Pastor J. J. Knight	0	5	0	Dr. J. A. Dunbar	1	1	0
Mrs. Ford	1	0	0	Mrs. Page	2	0	0
Mrs. S. F. Clements	2	2	0	Mr. Samuel Sharp	1	1	0
Miss Duckett's Bible-class	1	7	6	Mrs. Faulconer	5	0	0
A friend, per Miss Duckett	0	2	6	Mrs. C. M. Stopford	1	0	1
Postal order, "Yet He found me"	0	5	0	Mr. J. Wilson	0	5	0
Postal order, Kilburn	0	1	0	Mr. J. M. Hooker	0	5	0
Mr. A. C. Johnston	0	5	0	Miss Gregg	0	1	0
Mr. W. Joass	0	5	0	Mrs. Fox	0	2	0
Per Mrs. C. H. Spurgeon:-				Mr. Digby	0	0	6
"My Countess"	2	0	0	Mrs. Stevenson	0	2	6
Anonymous	10	0	0	Mrs. Renshaw	0	2	6
A reader of the "Sword and Trowel," Bedford	4	0	0	Miss McLaren	0	2	6
	16	0	0	H. O.	0	1	0
Miss Winter	0	5	0	Mr. H. A. Basford	0	10	0
Collected by Messrs. R. Holtum and Sons	1	0	0	Mrs. Dury	0	2	6
Woodford Baptist Sunday-school, per Mr. W. French	0	10	0	Miss Hewitt	0	10	6
Mr. W. Mitchell	0	10	6	Mrs. Watson	0	2	0
Mr. D. Millar	0	10	0	Miss Stirling	0	3	6
Mrs. M. Penning	0	3	0	Mrs. and Miss E. G. Lang	0	7	0
Collected by Miss C. J. Spurgeon	0	1	2	Mrs. L. A. Sutt	0	5	3
Mr. G. Fisher	3	0	0	Mr. J. R. Read	0	5	0
Pastor F. E. Marsh	1	1	0	Mrs. Harris	0	12	0
Mrs. Clissold	1	0	0	Mr. Wm. Vincent	0	5	0
Collected by Mrs. Hogbin	0	12	10	Mr. E. Vincent	0	10	0
Executors of the late Mr. F. W. Dorling	179	15	8	Postal order, Stranraer	0	10	0
Executors of the late Miss Agnes R. Mackenzie	45	0	0	Miss Harding	0	1	0
Executors of the late Miss Julia Mead	18	0	0	Master F. R. L. List	0	2	0
Executors of the late Mrs. M. A. Smith	90	0	0	Rev. J. F. Linn	0	2	6
Orphan boys' collecting cards, per list	51	2	4	Mrs. S. Oliver	0	5	0
Orphan girls' collecting cards, per list	32	1	7	Postal order, Portsmouth	0	5	0
MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOR:-				Mrs. Higgins	0	5	0
Ventnor	4	15	6	H. M. F.	0	2	0
Boscombe	4	5	6	Mrs. S. Dales	0	5	0
Sandown	3	12	2	Mrs. J. Toller	0	5	0
Gosport	10	11	6	Mr. S. Hannington	0	7	6
Waterlooville	7	2	7	Endymion	0	10	0
Lake Road Chapel, Portsmouth (proceeds of meeting, collecting boxes, etc.)	22	14	3	Mr. and Mrs. Bland	0	3	0
Cowes, sale of programmes	0	19	0	Mrs. B. Veall	0	2	6
Dalston Junction Baptist Chapel	14	0	0	Miss F. E. Lang	0	5	0
Herne Hill Baptist Chapel	1	10	0	Mr. E. Jones	0	10	0
Haddon Hall Sunday-school	3	3	0	Rev. Geo. Hughes	0	10	0
CHRISTMAS FESTIVITIES FUND:-				Mrs. A. J. Parker	0	5	0
Mr. Chas. Churchill	5	0	0	Mrs. J. Nicholl	1	0	0
J. B. C.	0	15	0	Mr. and Mrs. Scruby	1	0	0
Mr. S. Wellman	0	10	0	Mr. H. Proctor	1	0	0
Mr. Jifkins	0	1	0	Mrs. Jones	1	0	0
W., West Kensington	0	2	6	Mr. J. S. Ruston	1	1	0
Stamps, Chipping Sodbury	0	1	0	Mr. F. W. Grose	1	1	0
Mr. E. G. S. Hornby	0	10	0	Mr. W. A. Weightman	2	2	0
Mrs. R. Jones	0	2	6	Mr. G. C. Heard	1	0	0
Rev. S. R. Young	0	1	0	Mrs. Fakeley and family	0	15	0
Mr. T. W. Denne	0	5	0	Miss A. R. Stocker	2	0	0
Mrs. E. W. Lock	0	5	0	Mrs. W. Paxman	1	0	0
Mrs. S. Evans	0	5	0	Mrs. Guthrie	1	0	0
Rebate	0	1	0	Mr. Geo. Cox	0	10	6
Mr. and Mrs. R. Osborn	0	5	0	Mr. R. B. Hindley	0	2	6
B. J. T.	0	5	0	Mrs. Hawkes	0	10	0
Mrs. D. Sommerville	0	5	0	M. J. B.	0	5	0
Mrs. R. Lane	2	0	0	Mr. C. F. Pfeil	0	5	0
Mrs. Condor	0	5	0	Mrs. Field	0	2	0
Mr. W. H. Willcox	2	2	0	Mr. F. Patterson	0	5	0
Mr. B. Nicholson	0	10	0	Miss A. Marshall	0	5	0
Mr. E. Owen	1	0	0	Miss Gardner	0	2	0
Mr. A. Wells	2	2	0	Mrs. Workman	0	10	0
Mr. F. Hoy	1	0	0	Mrs. Evans	0	2	6
Mr. and Mrs. H. Crees	1	0	0	Mr. H. Lees	0	5	0
				Mr. Sainsbury	0	10	0
				Mr. C. F. Alldis	0	5	0
				Mrs. Barefoot	0	5	0
				Mr. E. P. Kittsley	0	2	6
				Mrs. C. A. Stace	0	10	0
				Upper Norwood	0	2	0
				One drop in the ocean	0	10	0
				Miss E. Jackson	0	10	6
				The Misses A. and L. Rowland	0	5	0
				Mrs. Hall	0	2	6
				Mr. W. Johnson	0	1	0
				Miss Cromwell	0	2	0

	£	s.	d.		£	s.	d.
Mrs. Drayson	0	5	0	Mr. F. Trotman	1	0	0
Mr. R. Stewart	0	2	6	Miss Limebeer's children at the			
Mrs. A. F. Baines	0	2	6	Limes Academy	0	11	0
Mrs. Dodwell, sen.	0	10	0	Mrs. Barrett	0	10	0
Mrs. Boyle	0	5	0	Mr. E. Briern	0	10	0
Miss Mathew	0	2	6	Mr. J. Newcombe	0	10	0
Mr. A. Davis	0	5	0	Mr. J. F. Pearmine	0	10	0
Miss Salmond	0	5	0	Mr. Ward Layle	0	10	0
Mrs. Bascomb	0	10	0	Mr. Thos. Weir	1	0	0
Mr. G. M. Rabbich	0	10	0	Mrs. F. C. Bishop	0	2	6
Miss E. E. Epps	0	2	0	Mrs. B. Isaac	0	5	0
Miss J. Bishop	0	2	6	Miss E. Lacombe	0	8	0
A country minister	0	2	6	Mrs. J. Harvey	0	5	0
Mr. C. Bayes	0	2	6	Miss Beddome	0	2	6
Mr. C. Hooper	0	5	0	L. B. ...	0	5	0
Miss R. Wells	0	2	6	Mr. D. Parkins	0	5	0
Mrs. Hunt and friends, per Mrs.				Miss White	0	5	0
J. A. Spurgeon	3	12	0	Mr. Geo. Brown	0	5	0
Sittingbourne Baptist Tabernacle				Mrs. E. Straw	0	5	0
Sunday-school, per Mr. H. Packer	2	10	9	Miss A. Mackereth	0	4	0
Mr. E. Frisby	2	2	0	Mrs. O. Jenden	0	3	0
Mrs. E. A. Richards	1	1	0	Mr. S. Street	0	2	0
Mrs. E. H. Edwards	2	0	0	Mrs. Hoult	0	2	6
Mr. J. C. Smith	1	10	0	Mrs. E. Lloyd	0	2	6
Mr. Jas. Fear	1	1	0	Rosie's money box	0	5	0
Mr. A. Cave	0	10	6	Mrs. Mumford	0	2	0
Miss H. Wood	1	1	0	Mrs. Stone	0	2	6
Collected by Mr. J. P. Perrin	0	5	0	Miss Scarle	0	1	0
Mr. I. J. Carter	0	5	0	Miss E. Botsford	0	3	0
Postal order, Hitchin	0	5	0	Mr. E. E. Myhill	0	1	6
Mrs. D. Sharp	0	2	6	Master Bullen	0	4	6
Mrs. Wallace	0	2	6	Mr. D. Macpherson	0	5	0
Mrs. S. Watson	0	2	0	Mrs. and Miss F. M. Hay	0	1	0
Mr. J. Buswell	0	5	0	Mrs. Clegg	0	1	6
Mrs. Taylor	0	2	0	Miss E. Randell	0	1	6
Mrs. Rose	0	2	6	Miss Palmer	0	2	6
Auntie Bess	0	2	6	Mrs. Barton	0	2	6
Miss Knock	0	5	0	Miss E. Marr	0	2	6
Miss S. Watts	0	5	0	Mrs. G. Collyer	0	2	6
Miss Carpenter	0	2	6	Mr. Rich	0	2	6
Mr. J. Cullingham	0	5	0	Mr. W. Reeves	0	2	6
Mr. H. H. Dove	0	5	0	Miss S. Clout	0	2	6
Mrs. Knight	0	2	6	Mrs. Alexander	0	2	6
Mrs. Grout	0	2	6	Mrs. Cartwright	0	5	0
Pastor C. T. Johnson	0	2	0	The Misses A. and M. Payne	0	2	6
Mothers' Meeting, Garland Street				Miss C. Palmer and friends	0	5	0
Baptist Chapel, Bury St. Edmund's,				Mr. R. T. Bull	0	5	0
per Mrs. Harris	0	8	0	Mr. J. Pilley	0	5	0
Mr. and Mrs. Trowell	0	2	6	Mr. and Mrs. Clow	0	5	0
Mrs. Bickle	0	5	0	Mrs. Tutton	0	5	0
Mr. J. Foulkes	0	2	6	Postal order, Shepton Mallet	0	5	0
Mr. G. Wood	0	2	6	The Misses Horton	0	5	0
Mrs. Mitchell	0	1	0	Miss Speh	0	5	0
Collected by Miss Kite	0	5	0	Mr. H. H. Seaton	1	1	0
Mrs. Bantick	0	2	6	Collected by Mrs. W. Rice	0	4	0
Mr. J. Grant	0	5	0	Mr. F. Fisher	2	10	0
Miss M. Fraser	0	2	6	Mrs. E. Cook	2	0	0
Miss R. Smith	0	10	0	Mr. E. and Mrs. M. Cousins	1	10	0
A Christmas gift from Tunbridge				Mr. and Miss Davies	0	3	0
Wells	1	10	0	Mr. and Mrs. F. T. Lewis	0	10	0
Mr. and Mrs. H. Stevenson	1	1	0	Miss Muil	1	0	0
Mr. O. Clayburn	1	0	0	J. C., per Pastor T. Spurgeon	1	0	0
Mr. G. C. Ginn	1	0	0	Mr. J. McIlroy	0	5	0
Mr. J. Cutler	0	10	6	Mr. M. Walker	0	10	0
Postal order, Crouch Hill	0	10	0	Mr. J. Harridge	0	5	0
Boyer Street Baptist Sunday-school,				Mrs. Pleasant	0	10	6
Derby, per Mr. S. T. Hudson	0	10	0	Miss M. Hodges	0	10	6
Mr. Barrett and friends	0	6	0	Mrs. H. Phillips	0	10	0
Mr. C. Howe	0	10	0	Mrs. S. Reed	0	10	0
Mr. J. Beswick	0	10	0	Mr. Wm. Dunn	1	5	0
Mr. W. N. Finlayson	0	5	6	Mr. F. T. Tucker	1	1	0
Mr. L. Clayton	0	5	0	Mr. C. Hull	1	0	0
Mr. James Brown	0	10	0	Mrs. E. W. Diver	0	2	6
Mr. E. Davis	0	10	0	Mrs. Stephens	0	1	6
Money order, Baneswell, Newport,				Mrs. May	0	7	6
Mon.	0	2	6	Mrs. Melhuish	0	5	0
Mr. W. S. Hardy	1	0	0	Mrs. Townrow	0	1	6
A friend, Cambridge	0	10	0	From friends at Woolwich	0	3	0
Mrs. E. Royce	1	1	0	M. R. and E. T., per Miss Tarrant	0	2	0
Mrs. Lovering, per Miss R. Stocker	1	0	0	Mrs. Ward	0	2	6

	£	s.	d.		£	s.	d.
Mrs. A. L. Larkham	0	5	0	Two friends, Falmouth	0	2	6
Mrs. Cullen	0	1	0	Stamps, Haverhill	0	1	6
Mr. and Mrs. Matthew	0	5	0	Mr. A. Clay	0	2	0
Edna	0	2	0	Mr. Geo. Wakeham	0	10	0
Mrs. Smith	0	5	0	Miss Peck	0	3	0
Mr. W. T. Clare	0	5	0	Mr. and Mrs. Paterson	0	6	0
Mrs. Beckley	0	5	0	Mrs. A. Gunter	0	5	0
Mr. E. Brouard	0	5	0	Miss J. M. Hutton	0	2	6
Miss E. M. Garrett	0	2	0	Mr. R. Dawson	0	2	0
Inasmuch, Cambridge	0	1	0	Mrs. H. Gray	0	5	0
Friends, per Pastor W. Usher, M.D. ...	0	10	0	Mrs. Wenham	0	3	3
Mrs. Roberts	0	2	6	Willie Barnet	0	2	0
An old boy	0	2	6	Daisy Barnet	0	1	0
Mrs. A. Broom	0	5	0	Messrs. Passmore and Alabaster (a new shilling for each boy)	11	11	0
Fred, Harold, Lily, Will, and Basil Jones	0	5	0	Trustees of the Orphanage (a new shilling for each girl)	10	10	0
S. M.	0	8	0	CHRISTMAS DINNER-TABLE COLLEC- TIONS:—			
Mr. T. James	0	2	6	Little Gwen	0	3	7
Mrs. E. Crosby	0	7	6	Mr. A. Stace	0	10	0
Collected by Mrs. Carman	0	2	0	Mr. E. H. Bartlett	0	5	0
Miss Hulbert	0	2	6	Miss N. Kerridge	0	10	0
Mrs. Gardner	0	1	0	Miss Simmons	0	5	0
The Misses Hardy	0	2	0	Christmas offerings from eight friends, per Miss R. Daniell	1	9	9
Mrs. J. C. Grant	1	0	0	Per Rev. V. J. Charlesworth	0	3	5
Mrs. Donaldson	0	2	6	Mrs. S. Blake	0	5	3
Mrs. Creasey	0	10	6	Men's Bible-class, Higgate Road Chapel, per Mr. C. Weight	3	4	6
Mr. W. E. Stone	0	5	0	Shirley Baptist Chapel, Southampton, per Pastor E. R. Pullen	1	12	8
Mr. Geo. Tingey	1	0	0	Mrs. A. Gould	0	11	0
Mrs. Barrow	0	5	0	Per Rev. E. E. Johnson	1	0	0
Mrs. Chapman	0	10	0	Waltham Abbey, per Pastor Geo. Kilby	20	12	10
Mr. W. Loveland	0	10	0	Per Mr. Geo. S. Lancaster	4	13	11
Mrs. M. Hall	1	0	0	Brentford, per Pastor T. G. Pollard C.E.S., Wallington, per Miss E. C. Smith	7	14	0
Mr. and Mrs. Fryer	0	1	0	Per Miss Harrauld:—			
Mr. Sawyer	1	1	0	Junior C.E.S., Thornton Heath	0	18	10
Mr. G. Lawrence and friends	14	0	0	C.E.S. and friends	0	12	9
Master Stanley Jones	0	2	6				
Master Evelyn Jones	0	2	6	Per Rev. Geo. Sparks	1	11	7
Moiety of collection, Christmas morn- ing service, Garland Street Chapel, Bury St. Edmund's, per Mr. J. C. Ridley	0	4	6		0	10	2
Mrs. H. Claridge	0	5	0				
Per Miss J. Good:—							
Miss McNeill	0	10	0				
Mrs. Leader	0	5	0				
Miss Grosse	0	2	6				
Mrs. Stanger	0	1	0				
	0	18	6				
					£1,837	9	11

ORPHAN BOYS' COLLECTING CARDS:—Angus, J., 2s 6d; Adams, R., 3s 6d; Archer, C., 5s; Boulter, L., 5s; Bond, W., £1 1s; Beckett, P., 5s; Beazley, H., £1 1s; Balderston, L., 10s; Brand, A., £1 1s; Box, J., 13s 6d; Bothamley, J., 1s; Bagdaley, J., 10s 6d; Barnard, P., 3s 5d; Blakeley, F., £1 3s; Barnett, R., 3s 3d; Boddy, W., 11s; Butler, L., 1s; Boots, F., 10s; Bartlett, C., 18s; Burtleton, H., 1s; Bray, S., 3s 6d; Cook, E., 2s 3d; Coombs, A., 5s; Chapman, D., £1 1s; Cander, G., £1 11s 1d; Cooper, B., 3s; Challis, E., 1s; Clayton, T., 2s 6d; Durrant, H., 8s 6d; Dubensky, E., 7s 3d; Davies, W., 1s; Darby, R., 3s 1d; Edwards, C., 3s; Elkins, S., 5s; Elding, A., 13s; French, S., 3s; Floyd, T., 11s 6d; Fuller, W., 10s 2d; Griffin, W., 10s 6d; Goodyear, P., 4s; Garten, F., 5s; Harris, F., 3s; Horton, G., 12s 6d; Huggett, F., 7s; Haddock, B., 10s; Heritage, W., 6s; Hyne, L., 5s; Holland, A., 6s; Hards, P., 1s 6d; Hughes, S., 3s 6d; Hunt, E., 13s; Halsall, J., 5s; Harries, J., 6s; John, J., 5s; Johnson, A., 4s 6d; Jifkins, W., 9s; Jago, C., 8s; Kirby, M., 7s; Kimber, R., 7s 6d; Kirkpatrick, W., 10s 6d; Kimber, T., £1 1s; Locke, T., 3s 6d; Lowe, H., 3s 6d; Levi, V., 5s; Maisey, H., £1 1s; Musto, J., 6s; Macdonald, W., 7s; Newton, H., 6s 9d; Noble, A., £1 10s; Ollett, A., 2s 6d; Partridge, G., 1s 7d; Preston, V., 9s; Parrymore, W., £1 1s; Pateman, R., 11s; Pepler, L., 6s 10d; Patient, T., 6s; Pritchard, D., 5s; Page, J., £1 0s 4d; Rogers, H., 4s 11d; Royal, J., 10s 6d; Sharp, L., 10s; Sheath, F., 5s; Smith, S., 2s 7d; Stradwick, F., 9s 1d; Swan, B., 10s; Sankey, P., 10s 6d; Smart, B., 7s; Smith, J., 10s; Strachan, B., £1 1s; Slade, B., 3s 6d; Smith, W. A., £1 1s; Swain, F., 12s; Stark, C., 5s; Tansley, H., 10s; Temple, A., 10s 6d; Thomas, L., 15s; Trinder, G. D., 2s; Talbot, H., 4s; Thornton, A., 10s; Trim, A., £1 15s; Vercoe, H. G., 7s; Veats, S., 1s 6d; Viney, P., 2s 6d; Watson, J., 10s; Whitfield, J., 1s; Wright, W., 9d; Whitney, T., 10s; Wyatt, F., 2s 5d; Willmore, H., 7d; White, F., 14s; White, F., 10s; Wakeling, H., 8s; Whybrow, H., £1 10s 6d; Whatley, T., 1s; Wyard, J., £1 5s; Williams, A., 1s 6d.—Total, £51 2s 4d.

ORPHAN GIRLS' COLLECTING CARDS:—Atfield, F., 7s; Addis, E., 2s; Atkins, F., 5s; Atkin, M., 18s; Bennett, N., 8s 9d; Birch, A., 5s 6d; Brooking, N. and F., 8s; Brayley, M., 1s 6d; Bradley, M., 12s; Buhicrosan, U., 5s 2d; Bolland, V., 6s; Birch, K., 1s; Boxall, S., 2s 6d; Burroughes, E., 1s; Billson, E., 6s 6d; Coombs, I., 5s 6d; Corke, H., 5s; Colquhoun,

L., 2s; Cory, C., 2s 6d; Civil, E., 6s; Cobb, L., 2s 6d; Clark, W., £1 3s 6d; Choat, R., 2s 6d; Dawson, E., £1 1s; Dixon, C., 5s; Day, N., 2s 6d; Dines, E., 2s; Eldon, M., 6s 7d; Ensom, E., 4s; Fields, M., 4s 6d; Fleetwood, B., 5s; Fielding, B., 2s 6d; Fernley, O., 2s 6d; Figgins, E., 9s; Gosling, E., 1s 6d; Gater, E., £1 1s; Gouyn, M. and E., 9s 4d; Haylock, F., 16s 10d; Hopson, B., 2s; Holland, A., 17s 6d; Hinksman, E., 5s; Halls, M., 7s; Harper, A., 1s; Jackson, N. and W., £1 1s; Jervis, A. E., 7s; Jefferies, L., 1s; Jones, R. and D., £1 1s; Kendall, E., £1 1s; Lacey, M., 3s; Lockett, M., 16s 7d; Low, E., 3s 7d; Lumb, G., 10s; Martin, J., 9d; Munday, J., 1s; Mudge, M. A., 6s; Myers, K., 1s 9d; Mountfield, G., 5s 6d; Marlow, B., 5s; Nichols, M., 5s; Pooley, L., 12s; Petty, V., 3s 3d; Plumley, W., 6s; Page, M., 2s 8d; Payne, C., 2s; Pain, E., 5s; Palmer, E., 2s; Pfauz, F., 10s; Porter, L., 8s; Ruffel, A., 5s; Roseblade, L., 2s; Rawle, E., 6s 8d; Roylance, M., 14s 9d; Siggins, W., 5s; Steed, E., 5s 6d; Senyard, E., 7s; Sadler, M., 1s; Spurgin, G., 3s; Salmon, G., 6s 5d; Suffell, M., 1s; Spencer, G., 9s; Staples, M., 4s 6d; Smith, C., 2s; Tutt, M., 1s; Vaughan, N., 2s 6d; Weeks, M., 4s 10d; Woolley, A., 1s 3d; Wilkins, E., £1 1s; Wicks, R., 4s 2d; Worsley, F., 5s; Warrell, F., 11s; Williamson, R., 1s; Whitnall, A., 3s 6d; Wright, G., 7s 6d; White, M., 5s; Waldron, N., 5s; Wallace, E., 3s; Winfield, L., 5s; Wood, F., 1s 4d; Witting, J., £1 1s 6d.—Total, £32 1s 7d.

LIST OF PRESENTS FROM DECEMBER 14TH, 1899, TO JANUARY 14TH, 1900.

PROVISIONS:—28 lbs. Baking Powder, Messrs. Freeman and Hildyard; 4 Cases Oranges, Mr. S. Barrow, Jun.; ¼ Case Oranges, Mr. E. Newman; 1 Sack Flour, Mr. J. Lawman; 5 cwt. Jam, Messrs. S. Chivers and Sons; 1 Case Oranges, Mrs. Gatward; 16 lbs. Tea, Mr. T. G. C. Armstrong; 2 Sacks Flour, Mr. C. Wagstaff; a quantity of Groceries, Mr. J. T. Daintree; 1 Case Oranges, Mr. W. Taylor; 1 Sack Flour, 1 Case Oranges, Mr. W. Medcalf; 20 doz. bottles Assorted Mineral Waters, Messrs. Maugham and Co.; 1 Sack Flour, Mrs. M. Goddard; 28 lbs. Sweets, Miss E. Cheal; 25 Hearts, 80 lbs. Suet, Mr. Stephen West; 500 Bars Toffee, Mrs. E. Fullum; ¼ Sack Flour, Mr. C. P. Clover; 1 cwt. Sweets, Mr. J. Pascall; 1 New Zealand Sheep, Sir A. Seale Haslam; 2 barrels Apples, Mr. S. Perry; 3 Casks Broken Biscuits, Messrs. Huntley and Palmer, Ltd.; 20 Boxes Biscuits, Mr. H. O. Serpell; 1 Sack Potatoes, 1 Sack Turnips, Mr. H. Steed; 224 lbs. Rice, Mr. J. L. Potter; 25 lbs. Tea, Messrs. Butler's Wharf, Ltd.; 44 lbs. Cake, Mrs. S. Holder; 65 lbs. Beef, Mr. T. Round; 15 bushels Brussels Sprouts, Mr. W. Vinson; 3 Fowls, Miss E. Henderson; 1 Turkey, a friend and well-wisher, Norwood; 1 Churn Milk, Messrs. Walker and Sons; a quantity Bread, Mr. J. Law; 7 Quarterns Bread, Mr. R. Hearn; 80 ½ lb. Teetotal Plum Puddings, Messrs. Peek, Frean, and Co.

BOYS' CLOTHING:—1 parcel Worn Clothing, Mrs. Bullen; 12 pairs Knitted Socks, Mrs. Dexter; 13 Articles, Miss Hunter; 32 Articles, The Sewing Circle, Brighton Road Baptist Chapel, Croydon, per Miss B. A. Pollard; 1 parcel Worn Clothing, Mrs. J. A. Proud; 1 Shirt, Miss Cowherd; 5 Caps, Uckfield Baptist Y.P.S.C.E., per Miss A. Peckham; 3 Articles, Mrs. Kitching; 2 pairs Socks, 1 pair Stockings, Mrs. McCulloch; 14 Articles, The Rock and District Working Society, per Mrs. Davies; 2 Articles, Mrs. A. Blant; 6 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 1 pair Socks, Anon, Maida Hill; 3 pairs Socks, 6 pairs Cuffs, Mrs. J. White.

GIRLS' CLOTHING:—8 Scarves, 6 Crossovers, Miss Torr; 5 Remnants, 2 Jackets, Mrs. Street; 18 Articles, Miss Hunter; 92 Articles for No. 4 Girls' House, Miss Butler's Bible-class, Abbey Road Baptist Chapel, St. John's Wood; 16 Articles, Mrs. E. Morris; 75 Articles, The Young Women's Bible-class, West Croydon Baptist Chapel, per Miss Chandler; 12 pairs Knitted Stockings, Mrs. Gregory; 17 Articles, Miss M. A. Harris; 33 Articles, Miss Poole; 78 Articles, The Ladies' Working Society, Fleet Baptist Chapel, per Mrs. M. Aylett; 20 Articles, Mrs. Mellor; 86 Articles, The Sewing Circle, Brighton Road Baptist Chapel, Croydon, per Miss B. A. Pollard; 24 Articles, Miss M. Gardiner; 28 Articles, Miss Cowherd; 25 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 3 Articles, Uckfield Baptist Y.P.S.C.E., per Miss A. Peckham; 6 pairs Hand-knitted Stockings, Mrs. Casburn; 3 Articles, Mrs. Kitching; 16 Articles, The Rock and District Working Society, per Mrs. Davies; 2 Articles, M.D.; 1 Article, Mrs. Hamer; 10 Articles, Miss O. E. Selfe; 43 Articles, Mrs. A. Blant; 13 Pinafores, Miss Cockshaw; 13 Articles, Mrs. J. Girdlestone; 40 Articles, The Cheam Baptist Working Society, per Mrs. E. Cox; 2 Woollen Hoods, 1 Scarf, Anon, Maida Hill.

GENERAL:—A few Toys, Miss E. Barrett; 2 Quilts, Mrs. K. E. Overbury; a quantity of Christmas Cards, Mr. J. T. Varney; 12 yards Calico, 12 yards Flannel, Miss Torr; a quantity of Books, Magazines, Tracts, etc., The Religious Tract Society; 1 Volume each "Sunday at Home," "Leisure Hour," "Boy's Own Paper," "Girl's Own Paper," "Cottager and Artizan," "Friendly Greetings," "Child's Companion," "Light in the Home," Mrs. J. G. van Rijn, in memory of the late Rev. J. G. van Rijn; a few Christmas Cards and Pictures, The Young Women's Bible-class, West Croydon Baptist Chapel, per Miss Chandler; 17 Toys, Miss M. A. Harris; 4 Scrap Books, Miss Poole; a quantity of Christmas Cards, Mrs. M. Halford; 1 Quilt, a friend; 4 Books, Mrs. M. A. Worsdell; 250 Balloons, 50 Polygraphs, Mr. F. Passmore; a quantity Toys, Friends at Albemarle Baptist Chapel, Scarborough, per Mr. E. Holman; 24 yards Flannel, Miss Hulbert; 9½ yards Flannel, Mrs. J. White; 12 yards Grey Calico, 12 yards White Calico, 24 yards Print, Remnant Print, 2 doz. Handkerchiefs, 6 pairs Gloves, 2 Scarves, 2 boxes Hairpins, Mrs. M. Corbyn; 1 Doll, 1 Cake, 1 Fancy Box, Uckfield Baptist Y.P.S.C.E., per Miss A. Peckham; 4 Christmas Cards, M.D.; 1 Cushion, Mrs. Hamer; 3 Apple Trees, Anon, Norwich; 1 doz. "Our Heritage," The Editor; 7 yards Material, 3 Bundles Tape, 3 Dolls and Cradle, 2 pairs Baby's Socks, 19 Fancy Articles, Mrs. A. Blant; 2 Christmas Gifts for Girls, Miss Cockshaw; 1 box Ties and Bows, a few Scraps of Patchwork, Mrs. Boyle; 1 pair Socks, 1 Comb Bag, 1 Book, Anon; A present for each girl in the Orphanage, from friends, per Mrs. J. A. Spurgeon; 9 Scrap Books (Seaside Home), from friends, per Mrs. J. A. Spurgeon; 9 pairs Cuffs, Anon.

Colportage Association.

Statement of Receipts from December 9th, 1899, to January 14th, 1900.

DISTRICT SUBSCRIPTIONS:—

	£	s.	d.
Metropolitan Tabernacle Sunday-school	10	0	0
Thornbury, per Rev. A. O. Moore	22	0	0
Sellindge, per Mr. H. Rigdon	10	0	0
Barrow, per Mr. S. J. Harwood	10	0	0
Thurlow, per Mr. S. J. Harwood	12	10	0
Melksham, per Mrs. H. Keevil	11	5	0
Sellindge, per Mr. W. G. Tester:—			
Mr. J. Gilbert	0	10	0
Mr. M. Hancock	0	4	0
Mrs. Durntall	0	1	0

0 15 0

Axbridge, per Mr. C. Burcham:—

Mr. J. F. Lawrence	1	0	0
Mrs. R. Clark	1	0	0
Mrs. Derham	1	0	0
Mr. Josh. Storrs Fry	1	0	0
Mrs. Tanner	2	0	0
Mr. H. Bobbett	0	10	0
Mr. Sidney Hill	0	10	0
Mrs. Thompson	0	12	6
Mr. S. B. Pumphrey	0	5	0
Mrs. Brooks	0	5	0
Mrs. Wilkins	0	5	0
Mr. C. Burcham	0	2	6

8 10 0

Tewkesbury, per Rev. W. Davies	2	5	0
Lower Sydenham, per Mr. J. G. Priestley	5	0	0
Minchinhampton, per Messrs. Evans and Son	10	0	0
East Dereham, per Rev. H. Freeman	11	5	0
Cowling Hill, per Mr. F. J. Wilson	10	0	0

£123 10 0

GENERAL FUND:—

	£	s.	d.
Mr. C. Goddard Clarke, J.P.	2	2	0
Mr. S. R. Pearce	1	1	0
Mr. H. G. Budden	1	0	0
Mrs. Jane R. Haywood	1	0	0
Proceeds of lantern lecture at North Cheam, per Mr. C. Gibbs	0	6	0
Mr. Henry Wood, J.P.	10	0	0
Dr. A. McCaig	0	10	0
Mr. J. Dennis	0	5	0
Mr. W. M. Higgs	2	2	0
Proceeds of lantern lectures at Swaffham Prior, etc., per Mr. F. Collier	1	3	0
C., 19,408	5	0	0
Alderman L. Barber, J.P.	0	10	0
Proceeds of lantern lectures at Melksham, etc., per Mr. A. Walker	1	15	6
Mr. A. J. Mabey	0	10	0
Miss Annie N. Price	0	10	6
Donation from Bayford Road Sunday-school, Sittingbourne, per Mr. J. Morey	1	0	0
Mr. M. Gay	2	2	0
Miss Sadler	0	5	0
H. S.	0	10	0
Proceeds of meetings at Southall and Hounslow, per Mr. H. Mears	1	14	0
Mr. A. Portingall	0	5	0
Collection at Runshall Chapel, per Mr. T. Bendall	0	3	0
Proceeds of lantern lectures at Horsforth, etc., per Mr. J. Ford	1	14	0
Miss McEwing	1	0	0
Mr. Jas. Gallienne	1	1	0
Mr. G. T. Stevens	1	1	0

	£	s.	d.
Collection at Willington Baptist Chapel, per Mr. C. Payne	0	14	3
Mr. Frank Thompson	1	0	0
Mr. Gwilym Samuel	0	2	6
Collection at Blackfield Chapel, per Pastor G. Willstead	0	8	0
Mr. Joseph Passmore	5	0	0
Mr. Charles Muir	0	10	0
Mrs. E. A. Sinclair	0	5	0
Mr. H. H. Seaton	0	10	6
Mr. L. Llewellyn	1	1	0
Mr. J. J. Cook	1	0	0
Mr. T. Fuller	0	2	0
Mr. J. T. Corsan	0	10	0
Mr. J. P. C. Haddock	1	1	0
Mr. G. Fisher	1	1	0
Mr. James Gilpin	0	5	0
North Cheam Chapel, per Mr. C. Gibbs	0	1	6
Mr. S. Hynard (collected)	0	5	0
Mr. R. W. Harden	0	10	0
"M"	5	0	0
Mr. J. R. Thomas	1	1	0
Mr. Cochrane	0	4	0
Mr. E. Priestley	0	4	0
Mr. and Mrs. A. H. Bullman	0	10	0
Anonymous, per Mrs. C. H. Spurgeon	2	0	0
Mr. H. W. Bristow	0	2	0
Mr. A. T. Reeve	1	0	0

COLLECTING BOXES:—

	£	s.	d.
Ladies' Working Society	0	16	4
Mr. E. J. Goodman	0	5	0
Mrs. S. Wigney	1	5	0
Mr. E. J. Wigney	0	10	6
Mr. and Mrs. G. Wilmot	0	16	0
Mr. J. Morey	0	4	6
Miss E. Cobbold	0	7	0
Miss Lizzie Johnston	0	17	3
Mrs. Bridger	0	5	6
Mr. H. Webb	0	3	6
Miss Gunner	0	7	0
Mrs. Watkins (deceased)	0	4	3
Miss Queenie Russell	0	2	6
Master Gordon Carpenter	0	2	6
Miss Matilda Ead	0	6	8
Mr. W. D. Dunning	0	10	0
Mrs. E. Fifield	0	3	6
Mrs. A. Portingall	0	12	0
Mr. W. H. Iverson	0	9	3
Master Brisley	0	3	0
Mr. A. R. Richards	0	2	6
Mr. F. Collier	0	3	0
Miss Gracie Gould	0	6	6
Mr. R. Bellamy	1	0	0
Miss Lizzie Jenkins	0	11	6
Mrs. T. R. Todd	0	3	6
Mr. T. Bendall	0	1	0
Mr. G. Nettle	0	4	0
Mr. G. Mead	0	4	0
Mr. T. M. Mead	0	2	0
Mr. J. P. Allen	0	5	3
Mrs. Wagstaff, sen.	0	4	6
Mr. G. Powell	0	3	7
Mrs. Burton	0	6	10
Mr. A. Margetts, jun.	0	3	4
Miss Amy Burn	0	3	0
Mrs. F. Weekes	0	8	8
Miss Lily Smith	0	4	6
Mr. Dean Chandler	0	3	5
Miss Bertha Harvey	0	1	6
Mr. C. Payne	0	7	0
Miss Grace Wagstaff	0	3	1
Miss J. Cook	0	2	6
Miss Weston	0	5	0

	£	s.	d.		£	s.	d.
Mrs. Birch	0	5	0	Master Horace Leverton	0	2	0
Mr. George Wharmby	0	2	6	Mr. J. Goring	0	10	0
Miss E. Watson	0	4	9	Miss Eunice Cooper	0	1	8
Mr. C. Gibbs	0	2	9	The Misses Tatnell	0	10	0
Miss Lottie Russell	0	4	0	Miss Dorothy Ladds	0	10	0
Miss Mary Dodds	0	7	6	Miss Brook	0	8	4
Master David Dodds	0	2	6	Mrs. Percy	0	3	7
Mr. H. E. Cole	1	13	0	Mrs. Raffield	1	4	9
Master George Bird	0	5	0	Mrs. Games	0	5	6
Mr. T. Bignell	0	3	0	Mrs. Curtis	0	9	0
Mr. C. Boutell	0	8	6	Miss Humphrey	1	10	3
Mr. R. Fifield	0	5	0	Miss Grace Pearce	0	15	0
Mr. G. Botwright	0	12	0	Mr. A. Frost	0	3	1
Mr. S. Holly	0	5	0	Mrs. J. Hills	0	6	0
Miss Lily Bellamy	0	10	0	Mr. S. Bartlett	0	5	3
Miss Lizzie Keddle	0	5	0	Mr. W. Hodge	0	1	0
Miss Kate Lloyd	0	3	0	Miss Ethel Smith	0	2	10
Mr. W. Lloyd	0	3	0	Mr. B. R. Slater	0	5	0
Small Dole Chapel box, per Mr. T. Bignell	0	10	0	Miss Bessie Gilpin	0	6	7
Miss Edith Garrett	0	5	0	Mr. T. Boulton	0	2	6
Mr. J. W. Andrew	0	4	0	Mr. C. Powell	0	2	6
Miss C. Hooper	0	7	6	Mr. G. H. Phillips	0	6	0
Miss Hilda Cox	0	1	6	Mr. G. Harris	0	2	6
Miss Daisy Higgs	0	6	0	Mr. F. G. Rose	0	2	0
Colportage Depot box	0	11	9				
Mr. Alavoyné	0	4	3				
					£95	5	9

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from December 15th, 1899, to January 13th, 1900.

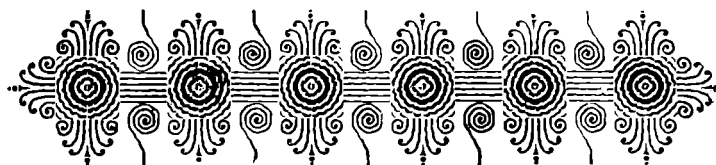
	£	s.	d.		£	s.	d.
Anonymous	10	0	0	A friend, "in loving remembrance of a dear sister"	2	0	0
Mrs. Gregory	2	0	0	FOR TRANSLATIONS OF SERMONS:—			
Mrs. Perrin	1	1	0	"A reader of C. H. Spurgeon's Sermons"	0	4	0
Mr. Wm. Moir	2	0	0	A reader of "Sword and Trowel,"			
Mrs. Holder	0	10	0	Bedford	2	0	0
A reader of "Sword and Trowel,"				H. O. N.	0	5	6
Bedford	2	0	0	Mrs. Medwin	1	0	0
Miss Sarah Bedford	1	0	0	Mr. A. H. West	0	5	0
Mr. and Mrs. Barrett	0	10	6	E. I.	0	5	0
Mrs. Morgan	1	0	0				
Mr. A. H. West	0	5	0				
The Misses McConnell	1	0	0				
Mr. Walter Hinson	2	2	0				
					£29	8	0

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Pastors' College, Temple Street, Southwark, London, S.E. All amounts for the Metropolitan Tabernacle Re-building Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE

Sword and the Trowel.

MARCH, 1900.

Christ, the Rock.

A SERMON, DELIVERED BY C. H. SPURGEON, AT NEW PARK STREET CHAPEL, SOUTHWARK, IN 1856.

FORWARDED BY T. W. MEDHURST, CARDIFF.

(Concluded from page 55.)

"And that Rock was Christ."—1 Corinthians x. 4.

I MUST now request your attention to the record concerning another rock, which is given to us in Numbers xx. 1—13:—"Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto

them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the LORD, and He was sanctified in them."

Of this second rock it may also be said, as of the first one, "and that Rock was Christ." I have already shown you that the first rock was Christ personal.

II. THE SECOND ROCK WAS CHRIST MYSTICAL.

You know what I mean by Christ mystical. You are aware that, in Scripture, the word Christ often stands for Christ's Church, for the whole body of Christ's people, for Christ the Head, and all His members. The first rock was Christ Himself, the God-Man, smitten for us; the second rock is Christ the Church, Christ the Head and all His members together; and out of the Church, and out of the Church only, must always flow all that the world requires. There will never be any blessings given to the world except through the mystical body of Jesus Christ. As pardon and peace alone flow through the person of Christ smitten and crucified, even so the blessings given to the world can only flow through Christ the Head and His body, the Church. Now I am going to show you the parallels here, as I did in the case of the first rock.

First, note *the place where this rock was situated*. Two names are mentioned, at the commencement of the chapter, just as there were in the case of the first rock. "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh." So, this rock was called the rock of Kadesh. Kadesh signifies holiness, and that is just where Christ mystical dwells. Christ mystical may always be known by His holiness. We can tell Christ's Church by its being separated from the world; it dwells at Kadesh. It appears that it was in "the desert of Zin," which means "a buckler" and also "coldness." It is true that the Church of God does stand in a double position. It stands in boldness and indifference with regard to the world, and it stands also secure, as in a buckler, with regard to its God. Observe the name, for it is significant; the second rock was not in Horeb,—barrenness,—as Christ was, personally, in a barren and dry land; but it was in Kadesh,—holiness,—as Christ is now in His Church; for the Church of Jesus Christ is a holy Church, justified through the righteousness of its blessed Lord; a holy Church, sanctified, and made free from sin, by the indwelling of the Holy Spirit. You may know the true Church of the living God, although it dwelleth in the tents of Kedar, and abideth amongst sinners, for it is always in reality distinct from them, and pitches its tent at Kadesh, being holy, sanctified unto the Lord.

Now, beloved, having only hinted at the name, I want to show you the parallel here. Notice the way in which the water was to be

brought out of the second rock ; *it was not to be by smiting, but by speaking.* That was God's plain command : "Speak ye unto the rock before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink." God would have this rock bless the people, not by being smitten, but by Moses and Aaron speaking. So, beloved, it is God's revealed will that Christ mystical should bless the world by speaking. Christ's Church sends forth rivers of living water every day by means of human speech. It is "by the foolishness of preaching" that God has ordained "to save them that believe." He makes the Church to be a stream, pouring floods of living water upon all the barren lands of this world, and producing abundant verdure where, otherwise, all would have been, like the desert of Sahara, given up to barrenness. The Lord makes, or He intends to make, the Church a blessing to the world by means of speaking. How can I bless the world ? By speaking out for Jesus. How can every Christian bless the world, and the Church at large be made a blessing to the inhabitants of the earth ? By speaking. God has ordained the simple means of testifying the gospel of His Son, Jesus Christ, to make the living floods of His grace pour out upon the world. If any man wanteth life from Christ, he must, as a usual rule, get it by hearing the Word of God, and believing in Jesus Christ who is revealed therein ; and if any of us desire to confer a blessing upon our fellow-creatures, it must be by speaking to them the inspired Word of the Lord.

Notice, next, that, while it was God's revealed will that Christ mystical should bless the world by speaking, yet, through the sin of Moses, *the rock did not produce water by speaking, but by smiting.* The rock was smitten twice. Now here is a significant parallel. Christ's Church was designed by God, in His revealed will, to bless the world simply by speaking ; but the wicked men of this world have smitten Christ again in His Church. They have persecuted God's people ; and a large part of the benefit which the Church now confers upon the world, speaking generally, comes through the smiting of persecution. Moses smote the rock in Kadesh,—not once only, as he struck the rock in Horeb,—but twice, to show that, if possible, the people of Christ should be even more persecuted, tormented, and plagued than was Jesus Christ, their Lord and Leader. Moses smote this second rock twice ;—for, apparently, the water did not gush out at the first stroke ;—to show that protracted persecution would be necessary to bless the world, and that the wicked world would be sure to smite the Church over and over again, before the world would be wholly blest.

But, although the smiting of the rock was a sinful act, the water came forth from it, to show that, by persecution, the Church has been made a blessing to this sinful world. The flames, that burned the martyrs at Smithfield, scattered sparks which have lit up a thousand fires all over this land and other countries, too. The smiting of God's gospel Rock, the Church, has caused floods of precious water to flow over lands where, otherwise, the stream might never have penetrated. It has been by persecution that the seed of life has been scattered,

like the seeds which are blown about by the winds from plants which else might have died childless. Persecution takes up the words of God's children, and scatters them abroad everywhere. Never was there a more significant act performed than when the ashes of Wycliffe were dug up, and cast into the river, whence they were carried out to the sea, and so were wafted to the shores of every land. Thus is it still with Christ mystical. His influence must be scattered abroad, His ashes, as it were, must be cast to the winds of heaven, that He may give life to distant nations, and that men in all lands may hear the truth of His blessed gospel.

You see, dear friends, what I have intended to explain to you ; I hope I have made myself clearly understood. This second rock is a type, not of Christ personal, but of Christ in His Church ;—the Saviour of the world instrumentally, not mediatorially. It was not God's revealed will that His Church should be the means of blessing to the world by smiting, but by speaking. Wicked men have run counter to the Divine will, and have smitten the Church ; but, nevertheless, it has been found that the smiting of the Church has produced the best possible results, for the living water has gushed out, and many thirsty ones have been refreshed. The more persecution and the more trial the Church of Christ has to endure, so much the more mighty are those streams of blessing which flow from it far and wide throughout the earth. I believe, my brethren, that there is nothing in the world better for a man, or for a church, than a measure of persecution. Where should *we* have been now, had it not been for the slander, abuse, and contumely, which have been continually heaped upon our head ? I believe that our prosperity is, in no small degree, owing to our enemies. We should not have been nearly so well known unless they had charged us falsely with all manner of evils ; we should not have been anything like so influential unless they had attempted to put us down ; but they cannot put us down by all that they may say or do. The more they try to oppress us, the more do we multiply, as the children of Israel did in Egypt, when their tasks were made heavier, and their burdens were increased. So, my brethren, never be ashamed or afraid of persecution. Remember that you must be smitten. It is true that God did not intend—He did really intend it secretly, but it was not according to His revealed will—that you should be smitten. He is never pleased with those who smite you ; He said you were to bless the world by speaking. Moses erred, and a wicked world has erred. God foresaw that Moses would smite that rock, though he did it sinfully ; and God also foresaw that you would be smitten, in order that you might be of more use to the people in the world. The fig ripens by being bruised, and thou wouldst not have ripened if thou hadst not felt the rod. The fountains of the earth would never send us up their waters unless they were bored deeply ; and, in like manner, the Christian must often be pierced with trouble, and trial, and persecution, to make him give forth living water. It is said that the oyster hath no pearl unless it be sick, so it is true of the Christian that he will have no pearl unless he be persecuted. There will be little good done by any of us, unless we have some trials and troubles. The rock must be smitten ;

if it hath a double blow, do not be grieved; for the rock at Kadesh was smitten twice, and then the waters gushed forth from it.

I want you also to notice that the rock, although smitten wrongly, *was smitten with the rod of the lawgiver*. This delighted me, when I first thought of it, that the second rock, Christ mystical, was smitten with the very same rod which smote the first rock, Christ Himself. If I suffer *for* Christ, my sufferings are, in effect, the sufferings *of* Christ; and, although they are occasioned by man as the second cause, yet they do really spring from God. "The rod of the wicked shall not rest upon the lot of the righteous;" and when the wicked smite us, unwittingly to themselves, they do not smite with their own rod, but with the rod of God. The Lord Himself measures out our trials and our troubles; and let the enemy do what he may against us, he cannot smite us with anything except our Father's rod. The Lord could make even Rab-shakeh the rod of justice to Hezekiah, but Rab-shakeh could not smite with his own rod. It is God's rod that falls on His children; no child of His is ever smitten with any rod but that of his Father. It may be that we think some terrible blow comes from hell, but in truth it comes from Heaven. Even though Judas wickedly betrayed his Master, he did by that very act fulfil the Scripture which had foretold his infamy. If our most intimate friend lift up his heel against us, it is because God permits it. God has given the dog leave to bark, or he would have to be silent. No devouring lion roars against a child of God until the Lord unchains his lips. No fierce leopard comes out of his den against an heir of Heaven until God allows him to do so. Even the devil himself becomes the servant of God, and he cannot smite God's child with anything but God's rod. He had to go and ask leave of God to oppress one of His children; he had to ask whether he might afflict Job; and even then, Satan could not afflict Job himself, but he besought God saying, "Put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." It was, after all, the hand of God that smote Job, even though Satan seemed to be the instrument in the Lord's hand. So, beloved, though thou art smitten by a rod, it is the same rod which fell upon the back of Christ Jesus thy Lord and Saviour.

Once more, observe, you who are the persecutors of the children of God, that although great results flowed from the smiting of the rock, yet *Moses was punished for smiting it*. He was not allowed to enter the Promised Land, because he smote that rock. It was the emblem of Christ mystical, and even in the smiting of the emblem there was significance. Moses was commanded to speak, not to smite; he rashly and wickedly did smite, and therefore he was punished. Mark that, persecutor! Thou shalt be punished for thy persecution, whether it be by word or by deed. Whatsoever thou doest against a child of God shall be fearfully returned into thine own bosom. "Whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." I tell you, men and women, there is pardon for all kinds of sins against the Son of man, even for the sin of persecution; but if there be anything which, when God

doth punish, He visiteth with severer vengeance than other transgressions, it is this sin of persecution. Do you not remember how Herod, the proud persecutor, was eaten of worms? Have you never read of the fate of Antiochus Epiphanes, who put to death the brave Maccabees, the testifiers of the truth? Have you never heard how Bishop Bonner, who persecuted the Lord's children, died? Do you not know that persecutors seldom die in their beds; or, if they do, they die as if the flames of hell were kindled about them even before they entered their eternal prison? To be a persecutor, is indeed a horrible thing; a sinner of any kind must be damned, if unsaved; but a persecutor must be sunk into the lowermost depths of the pit that is bottomless. Tremble, ye who slander, and jeer, and ridicule, and oppress the children of God; remember that their Father is almighty. They cannot avenge themselves; they do not wish to avenge themselves; but recollect that text, "Vengeance is Mine; I will repay, saith the Lord." It may be, concerning some of you who are persecutors of the children of God, that the sentence of exclusion has been pronounced; and if so, O man, thou shalt never enter into the Promised Land, because thou hast smitten that Rock! Yet, if thou art a persecutor, hear yet more of the truth of God. Paul says, "I was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." Have you persecuted the children of God ignorantly? Have any of you been persecuting God's children, not believing them to be His, but supposing them to be hypocrites? Or have you thus wilfully and wickedly acted? Hear this! Return, ye persecutors, return, ye who have sinned against God, for with Him is plenteous redemption. He is able to blot out all your transgressions, and to wash you from all your sins; yea, He will pass by all your iniquities, receive you graciously, and love you freely, if you will but turn unto Him with your whole heart. Oh! believe me, there is no sin which can damn a man if he only has faith in Jesus Christ. There is no crime, however black, which can exclude a man from Heaven, if he doth but believe on the Lord Jesus; but if thou goest on to thy grave a hoary-headed sinner against God, how awful will be thy fate when the fierce lions of His vengeance shall have the mastery over thee, and shall break all thy bones in pieces ere ever thou comest to the bottom of the den where thou hadst hoped to have destroyed Daniel! Thou shalt see him delivered, and thou shalt thyself be cast into the midst of demons fiercer than thou hast ever imagined, and into flames more terrible than thou hast ever dreamed of. Then tremble and repent. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

May God bless, to all your souls, what I have said to you, for our Lord Jesus Christ's sake! Amen.

The Building-up of Souls.

A FRIDAY AFTERNOON ADDRESS AT THE PASTORS' COLLEGE, BY THE VICE-PRESIDENT, PASTOR CHARLES SPURGEON.

"As a wise master-builder."—1 Corinthians iii. 10.

TO build up men in the perfect Christian life, is no secondary work, nor is it an easy matter to be Christ's educators of men. "I often repeat to myself," says Reinhardt, "that, after all, the Christian preacher is more an instructor than an orator." The true minister aims at really edifying the people of God, and the upbuilding of men in things Divine. You may rear mausoleums, and other grand edifices; but, in educating men, you have to build living temples, and this is a Divine art, needing the baptism of the Holy Ghost.

The eternal structure of character is under our control, for God has called us to be schoolmasters in the very highest university the world owns; and our tuition has to do with the spirits and the souls of men. You may have observed that no class of men, warriors or princes, rulers or artists, discoverers or the most popular among heroes, has ever had such an ennobling and inspiring influence on the world as its most devout and self-denying ministers. God has been pleased to use able ministers, not only for the conversion, but for the conforming to His image of fallen humanity. I have no sympathy with those censors who are perpetually underrating the power of the pulpit, in the preaching of the gospel, to elevate mankind. Has the proclamation of the regenerating influence of the Holy Ghost degenerated humanity, the preaching of the cleansing blood of Jesus Christ polluted manhood, and the promulgation of the Father's love begotten an increased prodigality among the children of men? Surely, after eighteen hundred years and more of this glorious ministry, the world has been bettered. Let those who say that the pulpit is a sinking ship, allow me to mildly suggest that they should leave it quickly, for then there may be a chance for it to float, as it would be considerably lightened by being rid of such worthless cargo. At all events, we are determined to stand by God's appointed means of rescuing men, and landing them upon the shores of salvation, as we believe that, by the power of His Holy Spirit, through "the foolishness of preaching," they will not only be saved, but will be built up on their most holy faith.

The gospel ministry has had an order of giants, who have been living landmarks in the Church's history; and I want you, brethren, also, to make your mark among those who are pre-eminently useful in soul-winning and soul-sanctifying. I have jotted down a list of individual preachers who have been men-builders,—a hero-roll shall I call it?—of God's mighty men, who have really stamped His blessing upon the hearts of men through all ages. You can go right back to the early times, in the first centuries, and still we have the fragrant memory of an Ambrose, a Jerome, an Augustine, a Chrysostom, and a Paul. These preachers were men who influenced and shaped the thought and destiny of nations; and who, by teaching those principles that underlie the structure of humanity, moulded the characters of multitudes. Martin Luther, John Knox, John Calvin, as religious

reformers and sanctified politicians, combining their intellectual force with devoutness of heart, moved the masses Godward. Remember John Wesley, Roger Williams, Zinzendorf, pioneers of great movements, and founders of vast bodies of believers and workers. Forget not Judson, Carey, Morrison,—the leaders of an advanced guard in the battle against heathenism and superstition; Arnold, Weyland, Alison, and Witherspoon, all men of marked piety, and scholars of the highest rank; Charles Wesley, Isaac Watts, and a mighty host of poets, consecrating their gift of song to the same blessed ends; Fenelon, Massillon, Whitefield, Chalmers, Guthrie, standing pre-eminently as pulpit orators, devoting their rhetoric, eloquence, logic, and masterly qualities to the upbuilding of their fellow-men. Time fails to tell of Pascal, Butler, Lardner, Paley, Watson, together with Edwards, Owen, Hodge, Hooker, Lange, Ellicott, and Hackett, and the galaxy of holy, able men which includes such preachers as Summerfield, Sherman, Rowland Hill, C. H. Spurgeon, and D. L. Moody. I have only named these to show that, all through the ages, God has been pleased to raise up such ministers to be men-builders. Is it too much to say that, what has been, is to be? Well, thank God, there are men, still alive, whom the Lord is using in the same manner. Brethren, seek to be Fellows of this Royal Institute of Soul Architects.

There are two or three passages of Scripture to which I want you to refer. The apostle Paul speaks, in 1 Cor. iii. 10, about being "a wise master-builder;" again, in Col. ii. 7, he wishes the members of the Church to be "rooted and built up" in Christ Jesus. Both Peter and Jude use similar expressions (1 Peter ii. 5: "built up;" and Jude 20: "building up"). The meaning of these passages, as far as I can find out, is twofold. Reference is not only made to a sound structural design, a perfect and picturesque elevation, and ample accommodation;—all this is necessary in building up the soul that it may become fit for the habitation of God by the Spirit;—but it also contains the idea of nourishment and instruction. Thus, we speak of building up a constitution as well as an institution. Our materials are described as "living stones."

Let me say, just here, that there is a personal upbuilding which we all need. "Take heed unto thyself." According to the purity of your own Christian life, will be your power to preach; and the more we feel the need of cultivating our own hearts, the more likely are we to become "good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine." Round about our ministry should hang, as on the high priest's garment, "a golden bell and a pomegranate, a golden bell and a pomegranate." Interchangeably, the bell of golden speech and the fruit of holy living should ring out and set forth perfect precept and perfect example; the two chiming in sweet unison, and making melody alike acceptable to God and man.

Ministers must differ from masons. Many of the latter build mansions for others, and live in mud huts themselves. As we have to be temple-builders, we must be temple-dwellers; and as we are the temples of the Holy Ghost, all should correspondingly be of the holiest and highest order. Our work, therefore, is twofold,—that of saving sinners, and that of establishing saints;—and while we are preaching upbuilding doctrines to believers, sinners will hear these

truths, and will be the stronger Christians when turned from the error of their ways. See to it, brethren, that your preaching is equally balanced. Learn how to amalgamate the two, as the apostle says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Do not despond if, sometimes, when you are labouring for the Master, you find no soul-saving results for a season. Perhaps this is the time to spread the board for believing hearts, and as you are presenting these doctrinal truths, others may see the tempting dishes you have put on the table, and their mouths may be set a-watering after the good things. There is great need, in the ministry to-day,—a need that I trust will be supplied by you,—of teaching the people the Word of God. This will give you ample scope.

God calls out men for different kinds of work. Look at those three eminent French ministers. Massillon was an interpreter of the religious instinct, and became famous for speaking to the heart; he seemed to get an insight into the inner-being of his hearers. Then there was Bossuet; he was a preacher of dogma, and specially gifted in appealing to the conscience; with such wonderful force did he bring home the truth to his audience, that his appeals were irresistible. Bourdaloue addressed himself to the reason, and made much of morality, and thus he introduced Jesus Christ into many hearts. God has thus qualified different men, by these various methods, for the important work of edifying His people. What we need, is the wisdom to combine these powers, so that our ministry may be as though it were spikenard in an alabaster box, that, when it is broken, the fragrance may go forth to the senses, and the souls of our hearers shall inhale the wonderful perfume with pleasure, because of the many compounds going to make up the one ointment.

Our calling involves so much that it is best illustrated by house-building itself. I had once to do with the building of a house, and I never knew, before, that it took so many men to erect a dwelling-place; but I found it out when I invited them to supper. Eighty-six of them came. The invitation embraced all who had done anything in the work. Now, the master-builder, and head of the firm, needed a firm head on his shoulders, for he had to know all the different branches represented by those eighty-six men, and I look on him as the type of man ministers must be like, as they seek to build up the soul, and superintend all the different parts in the structure, so that at last it may be presented to the Lord as a perfect tabernacle for the Holy Ghost. Bishop Ken has made an album in the following lines, containing portraits of the same person in different characters:—

"Give me the Priest whose graces shall possess,
Of an *Ambassador*, the just address;
A *Father's* tenderness; a *Shepherd's* care;
A *Leader's* courage, which the cross can bear;
A *Ruler's* awe; a *Watchman's* wakeful eye;
A *Pilot's* skill, the helm in storms to ply;
A *Fisher's* patience, and a *Labourer's* toil;
A *Guide's* dexterity to disembroil;
A *Prophet's* inspiration from above;
A *Teacher's* knowledge; and a *Saviour's* love."

You have to be all these, brethren, and yet one man, in being men-builders. If we can get into the spirit of all these offices, we shall be able to teach men; for, so long as we can touch men, we can teach them.

To attain this end, it is essential, in the first place, that **OUR PREACHING SHOULD BE DOCTRINAL**. No preaching ever had any strong power that was not the preaching of doctrine. The preachers, who have moved and held men, have always preached doctrine. How Luther thundered out the doctrine of justification by faith! Over and over again, day by day, and month by month, it pealed forth, until the truth of it flashed into the hearts of men, and they were struck. He had it on the brain, or rather, on the heart; so he let them know it, and made them comprehend it, too. We do not often hear the good old-fashioned Puritan terms nowadays. Many of the people stare when we talk, in the old-time way, about the Sovereignty of God. "Oh!" they say, "we do not understand what you mean; we know what sovereigns of gold are, but 'the Sovereignty of God' is a new doctrine to us." Now, I ask, whose fault is it that the people are ignorant? I think the blame mostly rests with the ministers.

"Election? Oh! we may have that, sometimes, when Parliament is dissolved, and a General Election is taking place; then our parson does not mind putting out a bill to inform the public that he is going to preach on 'Election' next Sunday;"—a piece of claptrapism which finds but little favour at my hands. Preach the doctrine, and discard these dodges. The Covenant, the Eternal Purposes and Decrees of God, the Atonement, Free Grace, and Final Perseverance;—let these great ingots of truth be ever prominent in your preaching. You will be able to do with these precious truths what a gold-beater does when he has the gold. It is wonderful how much these doctrines will cover over in a man's ministry. You can turn them any way you like, the facets flash brilliantly, like well-cut diamonds. Preach doctrine, preach all the doctrine you know, and preach it always;—not that men may merely believe it, but that they may be saved by believing it. Listen to the words of our late Peerless President:—"If you take away doctrine, you have taken away the backbone of the manhood of Christianity. It is its sinew, muscle, strength, and glory." The objections of many to doctrinal preaching reminded him of Philip when he essayed to enslave the men of Athens, and wished them to give up their helpers. Demosthenes' reply was, "Is it the wolves' desire to have peace with the shepherds? The dogs must first be given up." Beware of the wolves when they desire to lie down with the lambs. Do you know how they would lie down with them? With the sheep inside them! And that is what the wolves of to-day want to do. They wish us to give up barking out the doctrines of the Word of God. "Burn the charts! What is the use of them? We can sail without charts; why, our captain knows every rock on the coast." So talk the wiseacres of the "Know-all College of Sceptics." Yes, brethren, they generally know all the rocks, for that is where they make shipwreck of their souls; and, by preaching uncertainties, cause others to be damned through doubting.

In the preaching of doctrine, let me say, I do not mean that you are to preach fanciful human deductions from the Word, but the pure,

unadulterated Word itself, the revelation of God, the teaching of the Lord Jesus Christ, the testimony of the law of the Lord. The biographer of Legh Richmond informs us that he was often heard to declare that two great subjects pervaded the Bible;—sin, and salvation from sin;—and that these ought to form the basis of the Christian ministry. Brethren, fail not therefore to point out, distinctly and forcibly, how man was ruined by the Fall, his condition under the law, his moral inability to deliver himself by any power or strength of his own, but by free and full justification by faith in the atoning blood and righteousness of the Redeemer; the nature of justifying faith, its fruits and evidences; the operations of the Holy Spirit in the regeneration and sanctification of believers; and the necessity of the renewed heart, and of holiness of life, not as a title to Heaven, but as a meetness for its enjoyment. These are the doctrines which have been the food of the Church in all ages, the manna which has sustained the children of God in the many and divers scenes of human trial and infirmity, the song of their pilgrimage, their joy in tribulation, and their guide to life and immortality.

That is how I judge, and I trust you will learn these things here; and when you go forth, I hope you will preach them. And, I ask again, do you really think that these truths are presented to-day with sufficient clearness, and earnestness, and frequency to our congregations? I fear it is not so. May we bring in a glorious era concerning the teaching of the doctrines of grace, not fearing to enunciate them in these old terms, using the very words of the Puritans, and thus bringing the doctrines distinctly and forcibly before the hearts of men! May the Lord make you, in this sense, true master-builders!

Next, in order to be master-builders, go in for **EXPOSITORY PREACHING**. The pulpit must not be behind the Bible-class or the Sunday-school in this important matter; indeed, it should hold the premier position, since the minister is the teacher of teachers. It is for us to unveil the Word of God, and to draw back the darkening curtains of ignorance and prejudice, which often hide from view the glory which shines from between the cherubim, who overshadow the ark of the testimony. There is no more delightful task than delving in this wealthy mine; for, whether we bring forth gold or gems, the labour pays; as the wise man puts it,—

“And when my spirit drinks her fill,
At some sweet word of Thine,
Not mighty men, who share the spoil,
Have joys compared with mine.”

Care must be taken, however, that it is the right sort of expository preaching. Dr. Armitage, of New York, owns to some difficulty in defining what “expository” preaching is. He says, “I hear every one commending it; but nobody troubles himself to tell me what it is. Judging from the common acceptance of the phrase, I should think that it consists mostly in rambling over a chapter, or up and down the Bible generally, especially if it is bound in limp backs; then having the people go from Book to Book with you, to see if you read the passages right, and lose all the sense of your explanation while they are finding the place. This form of interpretation has a very lively

'hop, skip, and jump' movement with it; beside the soothing advantage of a great rustle of leaves. The expositor dips in here, and flutters about there, catching at all sorts of distant resemblances in words and figures. He can make himself very much like a swallow darting over a mill-pond, after a midge here, and a bee there, a butterfly now, and a dragon-fly then; and can enjoy much the same sort of twist and twitter. Now, at the best, such shallow performances show about the same sort of culture as the farmer who scratches a thousand acres an inch deep, and then calls it ploughing. I prefer his neighbour, who tills a hundred acres by subsoiling. He puts the ploughshare in to the beam, and turns up the rich soil for a harvest, rank in its golden wealth. You cannot cultivate gospel truth by the square rod. Thorough work calls for an exhaustive process in that which you do till."

If we are really to build up men, we must go deeply into things, and spare no pains upon our toil. Like the honest gold-digger, you will have to pour out the sweat of your mind as he does the sweat of his brow, in prospecting, digging, sifting, washing, and in crushing to obtain the pure gold of truth. The mental microscope must constantly be used in order that the preacher may rightly discern, in the Word of God, all the minutiae and detail, every hue and every fibre of the sacred thought expressed in the whole Book. That sermon, which has explained the Word, will do your hearers real good, for a discourse of this nature will have put round them a strong wall, and will furnish the soul with a substantial buttress. The more you feed the spiritual nature of your people, the more able will you be successfully to oppose the fads and falsehoods found in corrupt interpretation. The art of bringing one text to bear upon another is a Divine one, in which Christ excelled, and by choice selections from the Old Testament, He expounded the doctrines of the New.

This kind of preaching necessitates careful study of the Scriptures, and it means much more than spinning spiders' webs, or laying railway-lines across the pages of your Bible in various coloured inks. There is no depth in such superficial scratchings. The Holy Spirit will lead you to discover that, all through the Sacred Volume, there is consecutiveness, more clearly indicated than by a mere similarity of words, and He will teach you how to take up the separate threads in their due order, until a perfect piece of tapestry, rich in design, will be the result, setting forth some striking and attractive truth. The delightful artist, Millais, used to say, "The end of the day is the proof of the picture; the quantity and quality of good paint is best seen when illuminated by the setting sun." Our work will be worthily done if, both as regards the quantity and the quality of Scriptural exposition, we limn out upon the human heart, as on canvas, the central doctrines and fundamental truths, so as to pourtray, with abiding faithfulness, the mind of God, all radiant with the sunset glow of the dying love of Jesus. This will mean that you come into touch with the living God, and so receive a great influx of the enlightening influence of the Divine Spirit, whereby you may understand the inspired Word. The teaching of the Divine Interpreter is the *sine qua non* of true interpretation; and no intellectual work, or scholastic attainment, can beget such wisdom as cometh from above.

There is nothing more beautiful, in the writings of Tyndall, than where he shows that all the forces in the world are solar forces. According to his theory, the sun has given life to the vast forests of trees, which have formed the coal beds; the coal is used to obtain heat, which, transforming the water into steam, transfers its energy to machinery, and thus again shows itself in varied forms. So is it with the Divine. All energy is from one great Source, though it passes in intricate forms of Divine influences through the instruments. "The Lord is a sun. . . . He will give grace and glory."

So, brethren, preach the doctrine of Christ, and expound the Scriptures, and you will be among men-builders.

Thirdly, let me say, **EXPERIMENTAL PREACHING** is also essential in this great work of building-up men. You must be very faithful here, for borrowed experience will be easily detected. It is very much like second-hand clothes, they never seem to fit perfectly; and people will soon have their suspicions concerning the genuineness of your preaching, if you draw upon your imagination, instead of speaking actual facts. You need not always say that it is your experience. The *ego* need hardly ever appear, for a recital from the heart carries with it the impress of the author. I think it would be possible to gather Latimer's history from his sermons, and in reading Bunyan's *Pilgrim's Progress*, I have always thought that Christian was himself. Learn to weave what God has done for your soul into every discourse, and thereby make it a *tableau vivant*. Pass your thoughts and words through the fiery crucible of personal brooding until they glow and burn again. It is in the silver baskets of personal experience that the golden apples of truth gleam most fair and tempting to the eater.

Andrew Marvel, who was indeed a marvel, and a most excellent preacher, never broached what he had not brewed, and only preached what he had pre-studied. He was wont to say that he "would cross the common proverb, which called Saturday the working-day, and Monday the holiday of preachers. Experience is a day-school without half-holidays." It may seem hard to be kept in class for so long a term without a break, but the true minister of the gospel will be glad to remain in session, since the teaching he receives will render him a more able minister. George Herbert recommends "the dipping and seasoning of all our words and sentences in our own hearts before they come into our mouths, truly affecting and cordially expressing all that we can say, so that our auditors may plainly perceive that every word is heart-deep." If you would build up men, tell them how you have yourself been built up. A true guide leads men to God by the way along which he himself has gone, and a true preacher will say with Cecil, "I well know now what it is to have preached from a text which I did not so much as understand till it was thoroughly opened to me by experience."

Set forth God's dealing with your own soul, in its joys, sorrows, temptations, and deliverances, and the people will read your life-story for their own edification. Some say that experimental preaching is shallow. "Shallow," responds Beecher, "it is deep as is the soul of God." Never mind going down into the dark ravine in order that you may be able to lead others out of the dangerous defile. Fear not the noise of battle, or to be found in the thick of the fight, for you are

no carpet-knights, but soldiers of the cross; and he only is worthy to wear the laurel wreath who wins his spurs in actual conflict. Be ever proud to enrich others at your own expense, and with unstinted generosity give forth the well-made coins from the mint of your personal experience. The more hammering and chiselling you endure in the perfecting of your character-building, the better, for it will enable you to quarry and sculpture other natures, until "all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

James Hamilton beautifully says, "A chemist may analyze the wine of Lebanon, and he may tell you that it contains so many salts and alkalies; and you may combine all these. You may mix them in just proportions, but chemistry will never create what the vintage yielded. To make the wine of Lebanon, needs Lebanon itself,—the mountain with its gushing heart and aromatic springs." Thus is it with real experimental preaching. If the soil of your heart is rich, the flowers of speech will bloom with beauty, and become bowls of blessing shedding fragrance everywhere, and scenting the lives of multitudes. The *animus* of the preacher will stamp sincerity on his utterance; the fire brought from the altar of his own soul will kindle a flame in the hearts of his hearers. This will be as the silver bugle-note to which your every thought will march, and victory result in the mind of your auditors. It has been well said, "All pulpit freshness springs from that deep, holy feeling and thought which pervade a preacher's soul through and through. You cannot strike home to any man's heart without striking home from your own." Is not this an exposition of that experimental piece of penmanship found in 1 John i. 1, 3? "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; . . . that which we have seen and heard declare we unto you."

Lastly, and in but a sentence or two, let me say, such preaching as comprises a doctrinal, expository, and experimental presentation of truth cannot fail to be PRACTICAL, and, consequently, conducive to the upbuilding of men. The dealing with every-day difficulties, such as are common to the lot of the persons who form our ordinary congregations, will of necessity follow, or better still, accompany the exposition of the Word of God, whether from a doctrinal or experimental standpoint. The "King of Truth" will be recognized and received, and the practical result will be a rallying to His standard, or, to revert to our principal figure, the Palace Beautiful will become perfected, the building completed, the entrance of its Owner consummating the work. Ours is a noble calling, so let us seek to be "workmen that need not to be ashamed," fulfilling all our parts, whether as soul-winners or men-builders, under the inspiration of our Saviour and Sanctifier, until of each of us it may be said,—

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

C. H. Spurgeon's most Striking Sermons.

XXV.—BY A COUNTRYMAN.

OF those who have contributed to this series of admirable articles, none, so far as I remember, have written from the point of view occupied by a countryman, say a hundred and fifty miles from London, thirty-two years ago.

What a stir was made in our little community when the news of the rise of this bright particular star first reached us, and afterwards, when, at our village meeting-house, we were favoured with a repetition of some of the burning words of this "man sent from God"! Besides, if we could get an order to the nearest town, a month in advance, we could secure *The Baptist Messenger*, containing, as its first and chief item, a Sermon by C. H. Spurgeon. Again, if we were sharp about it, there was at least one man in the village, who could raise the needful sixpence to purchase "The Organ of the Denomination," wherein we could read how the largest of the London meeting-places was crammed with those who came to listen, and also, how the streets were blocked by those who wanted to hear Mr. Spurgeon, and how several would-be-congregations had to go home disappointed, because the building was already filled to its utmost capacity.

What excitement it caused; and though we, down there in the country, were but a feeble folk, yet we did not so much mind that, for was not "the prince of preachers," like ourselves, a Baptist? Even great London itself was a different sort of place to us from the time we knew that C. H. Spurgeon was in it; and we could no more think of Kidderminster without thinking of Richard Baxter, or of Bedford without being reminded of John Bunyan, or of our own village sanctuary without recalling our dear old pastor, than think of London without associating with it the beloved minister of the Metropolitan Tabernacle. In fact, in our vocabulary, the two terms—London and C. H. Spurgeon—were, I believe, synonymous.

What folks meant when they said, "See Naples, and die," we could not understand, nor did we wish to do so if that was to be the result; for, if we lived, and were ever rich enough to pay the fare, we meant to hear the man whose fame had reached our ears, and whose God-given message had reached our hearts in the power of the Holy Spirit. In those days, he was our Prime Minister; and every Baptist who was worth his salt, and who could get the chance of "goin' to Lunnon," of course timed every other engagement, whether it was for pleasure or for business, by the great clock at Newington. Let who would be late, it was not the "young man from the country." He was there even before the door-keepers arrived!

Well do we remember that long-looked-for, and now never-to-be-forgotten day, in Midsummer, back in the 'sixties, when, for the first time, we elbowed our way through the crowd to find that we could not get in without a ticket. We can recall, even now, our fear lest we should not, after all, reach the goal of our desire; and then our joy when we learned that, by placing an offering in an envelope handed to us, we might make sure of entrance. Would we? Ay! gladly, though it meant emptying our slender purse, and tramping

back the weary miles to our home in the country. Then, as we have done many a time since, we passed through that iron gate, and we have gone through many another since then.

But what a sight was that which we beheld when we were once inside the Tabernacle! It seemed to us as if the great judgment day had come; we had never till that day seen such a throng. Long, long ere we could take in the scene before us, the preacher came in. Yes, there he was! At last, we saw the man of God of whom we had heard and read so much; yet, somehow, we soon lost *him*. True, we continued listening to his voice,—who that ever heard its music could do anything else but listen to it?—yet we were more sensible of the presence of Another One with whom the preacher was evidently speaking face to face.

There was at least one member of the congregation, that night, who did not join in the opening hymn, albeit that it was—

“Jesu, Lover of my soul,”—

sung to the tune to which we always sang it at home; for we had heard it read, that night, as never before. What a pity more ministers do not try to give out hymns as dear Mr. Spurgeon did! Souls would often thus be saved and helped.

By the time the preacher began his Sermon, we were like the Queen of Sheba in the presence of King Solomon, there was no more spirit in us. There were three texts:—

“One thing is needful.”

“One thing I know.”

“One thing I do.”

But what was the preacher about? It seemed to us that he was having a familiar talk with someone before him,—a confidential chat, like our old minister used to have, after he had closed the Book, said, “Finally,” and leaned over the pulpit, and just talked to us. It seemed to us that, up there, on the platform; we saw a musician, who had so given himself to “one thing” that he had worn away the keyboard of his loved instrument. Anon, we saw a mother packing the trunk for her boy leaving home for the first time; and, though many days have passed since then, we could go in the dark, and pick out the Bible the mother put in that box.

Our notions of great preachers were revolutionized on the spot. There was not a child in our little class in the village Sunday-school who could not have understood the whole of that Sermon. We learnt some lessons that night, which we have never forgotten, and never shall forget.

It was some years after that memorable service ere it was our joy to speak with the dear preacher face to face; but he won our heart that night, and he never lost it. Nay, as the years have gone by, our love has deepened, not only to the messenger, but also to the message he brought us from God, and we can truthfully appropriate his own words, in a private letter, written not a month before he went home:—“Our autumn of life mellows our knowledge of the gospel. We have no inclination to change; I might almost say, ‘no temptation to alter.’ None but Jesus. Nothing but grace.” “Amen, Amen,” say we.

"Our Own Men" and their Work.

LXXV.—REV. H. H. PULLEN, AND THE SPEZIA MISSION.



CARLYLE says, "The latest gospel is, 'Man, know thy work, and do it.'" Judged by this dictum of the cynic of Chelsea, HARRY HERBERT PULLEN may be considered thoroughly "up-to-date"; for his life-motto, as professed by his lips, and demonstrated by his deeds, is: "I must work the works of Him that sent me . . . ; the night cometh when no man can work." You could not be long in his company without feeling that you were with a man who was "SENT", who had a "WORK", and was doing it.

A faithful literary portrait of our friend and his work would evoke two opposite verdicts from those who do not know him, and those who do. The former would say, "Very nice, but very flattering;" while the latter would say, "True; but the man is better than the portrait." Let the following brief sketch testify concerning the beneficent impression produced by this consecrated and gracious worker on various Mission bands, on College chums, on Baptist churches, and on the Spezia Mission.

He was born, in 1862, at Horselydown, in a house recently demolished for the approach to the new Tower Bridge. His parents

were godly and worthy Christians, who enjoyed an intimate acquaintance with Mr. Spurgeon in his New Park Street and early Tabernacle days. It will thus be seen that, from his earliest years, the boy was under potent and gracious influences, which had much to do in the making of a fine character, and developing a charming personality. But though he owes much to his birth and early training, any student of the principal incidents of his life must ascribe far more to his second birth. He was educated at Queen Elizabeth's Grammar School, St. Olave's, Horselydown, and there, the future Italian missionary distinguished himself by carrying off a few valuable scholarships. This early mental training formed a splendid foundation for his later studies; and the men who sat on the same benches with him at College felt that Brother Pullen had had good "early grinding," which gave him an advantage over many of his fellow-students. The great king and sweet singer of Israel was trained partly in the sheepfold on Bethlehem's plains, and that—

"Divinity that shapes our ends
Rough-hew them how we will,—"

next sent young Pullen to business in the City for five or six years; and, in confirmation of Wordsworth's declaration,—

"The child is father of the man,"—

he, who carried off the prizes at St. Olave's, learned to wield the engraver's tool with the hand and touch of a skilful artist. His work in this direction shows that, had he continued in that calling, he would have attained an enviable position. His firm valued his services as they respected his character, placing considerable responsibility upon him, beside holding out attractive prospects for the youth's future. But engraving on wood or brass was not to be his chief employment, for he could say, with the venerable Dr. Moffat,—

"My album is the savage breast
Where darkness reigns, and tempests wrest,
Without one ray of light.
To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

Those few years in business did much for our brother; but we must pass on to that event, without which "a man lives poorly here below, and never lives above." It takes many stones to build a Rome, and many blows to carve a statue in beauty perfect all but life; and many are the forces used by the regenerating Spirit to bring a soul into the likeness of the Lord Jesus Christ. Mr. Pullen gratefully acknowledges that God used mainly three grand men in bringing about his conversion. They were C. H. Spurgeon, D. L. Moody, and Rev. Robert Maguire, of St. Olave's Church. The crisis came while our friend was attending a watch-night service at St. Olave's, December 31st, 1875. The siege was ended; the youth of thirteen capitulated; and the glorious Conqueror came in, and took over the command. Yes, and what is good to add, the young surrendered soul at once

enlisted under the Conqueror's Red Cross flag as a willing and devoted soldier.

In College, many of us realized that Brother Pullen was a most fragrant "blend" of childlike freshness and precocity. He must have been born old. Therefore, dear reader, do not be surprised to hear that, when only sixteen or seventeen, our friend "took the helm" of the Charles Street Mission, Horselydown; and, further, that a gracious seal of blessing was given at the first service he held there. He spoke on the prodigal son; and, at the close of his appeal, at least a dozen prodigals sought the Father's face.

This was not by any means the only mission work done by him during those business years prior to entering College. He was becoming known as a ready speaker and wise winner of immortal souls, and his services were being sought by many. For a time, the leadership of the Little George Street Mission, Bermondsey, was entrusted to him, with happy and blessed results. When the time came for him to relinquish this work, warm and hearty were the expressions of appreciation and love spoken at the public meeting at which the devoted young leader took a formal farewell. He is "remembered by what he has done," and he remembers his former fellow-workers not less by their kind support and co-operation than by the tangible memento presented to him on that occasion.

The young soldier was also called out to try his powers in broader fields, and among less known and probably less sympathetic assemblies. He became connected with the Metropolitan Tabernacle Evangelists' Association, which brought him into contact with mixed audiences, not only in London, but also in the provinces and in Ireland. By this time, it had become abundantly manifest, both to himself and to others, that "the Lord had need of him" in the regular work of the ministry. For this noble service, his whole life had been a continual training, to which a College curriculum was to be but a scholastic supplement. It will thus be seen that Mr. Pullen was a typical specimen of the kind of man for whom Mr. Spurgeon founded the Pastors' College. He went to College, as he is going through life, a man of one idea, and even that not his own. That idea is that "the gospel of Christ is the power of God unto salvation to every one that believeth."

Mr. Spurgeon was once sitting under a tree in his own grounds at "Westwood," surrounded by a group of his students who were plying him with questions, when he suddenly stopped them by saying, "Hush, brethren, hush!" And for a few minutes there was silence beneath the tree, that all might give audience to a sweet-voiced messenger which sang among the branches. When the pretty creature finished, the great preacher, with a face suffused with joy, said, "There, brethren, God only taught it one tune, and it sings that for a lifetime to His praise." The application was obvious to a group of future preachers of the Word.

For some time, Mr. Pullen was the youngest student in College, but he was respected and beloved, by all who knew him, for the fervour and freshness of his piety, the transparency of his motive, and the intensity of his zeal. That he was a favourite with the men, was shown by their electing him to a seat among "the twelve apostles."

Very gratefully does he own his indebtedness to the ever-genial Professor Fergusson and to that graceful classic, Principal Gracey.

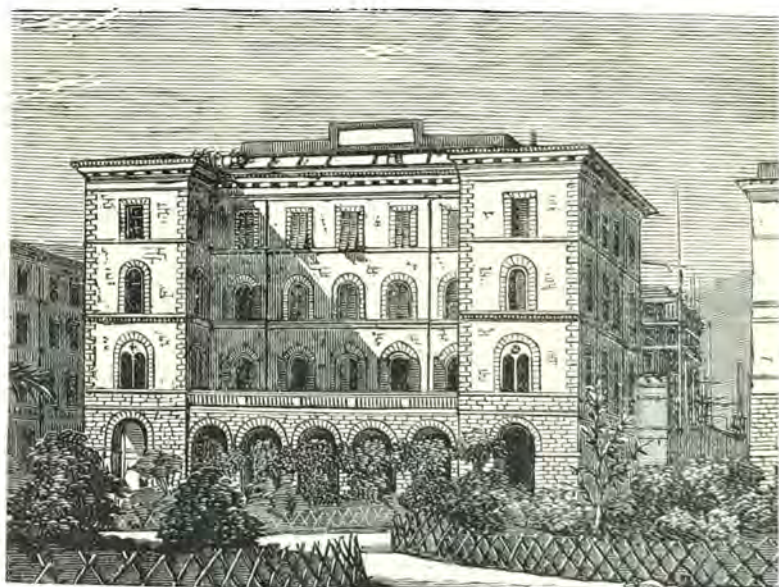
In 1884, the church at Harrow-on-the-Hill extended a cordial and unanimous invitation to Mr. Pullen to undertake the pastorate, which he did, to the joy and blessing of many. His association with that church brought him his greatest earthly blessing,—a devoted and accomplished wife,—in the person of Mary Collins Wilkinson. They were married in May, 1886, after Mr. Pullen had removed from Harrow to Darlington. Mrs. Pullen is a saintly woman, a brilliant musician, and an attractive writer. This latter talent she probably inherits from her father, whose articles (over a *nom de plume*) add considerable weight to one of our London dailies. Not long ago, an old friend, writing to Mr. Pullen, said, "I wonder you ever married such a gem, for she puts you completely in the shade;" and no one will add a heartier "Amen" to that assertion than the eclipsed husband himself. Their work at Darlington was characterized by bold and aggressive features for reaching the masses of that town. The church, with its varied organizations, became a veritable hive of workers.

It seemed, however, that God had taken Mr. Pullen to the rugged North for the purpose of further preparation for what was to be the chief work of his life. While preaching there, in his own pulpit, one Sunday, a stranger took his seat among the audience, and, at the close of the service, went round to see the pastor, and said to him, "I want you to come out to Italy, to labour with me in the Spezia Mission." That stranger was Rev. Edward Clarke, the venerable founder of what many regard as the most wonderful Protestant Mission on the Continent of Europe to-day. The invitation was as sudden and surpriseful as "a bolt from the blue." Time proved, however, that it came, not from Jupiter or Fortunatus, but from Jehovah Himself. The work being done in Darlington was wonderful,—including a Sunday-evening meeting of a thousand working-men,—a monthly magazine, with a circulation of 5,000, carried to the homes of the people,—open-air work, etc., etc. But the moving spirit of all this work had heard the Divine call on behalf of poor Italy. Mr. Clarke, the Moses of the Spezia Mission, had been praying for a Joshua, and was convinced that he had found him at Darlington. Mr. Pullen waited earnestly on God for direction, which came gradually but surely.

At first, after becoming intensely interested in the Spezia Mission, he travelled in England to enlist the sympathy of others in the movement. This deputation work continued for a few years, during which time he was making good progress in acquiring the Italian language. Then came the invitation to the church at Crouch Hill, London, which gave him further facilities for the advocacy of his beloved Mission. There were great difficulties in his new sphere,—difficulties which, under a less gracious pastor, would have become disruptions. But gentleness, patience, and loving tact are the ingredients of indispensable ballast in the ministry. A leading and honoured worker at Crouch Hill wrote, concerning Mr. Pullen, "He gained the devoted love of the young, and the warm esteem of the old, for his consistent walk and conversation. He has the rare gift of arousing enthusiasm. He started a C.E., which was numbered 40 on the roll of English

Societies. He thereby cultivated the young Christian life in the church very successfully, and growth in grace in many was most marked. He gave up part of his salary to help the Building Fund. His visits to the homes of his people were always welcome; and the fact that he never left without prayer, was much commented on and appreciated."

Of the parting gifts, which the church presented to Mr. and Mrs. Pullen, one was a gold hunter watch bearing this brief but suggestive inscription, "Presented to the Rev. H. H. Pullen, on his retirement from the Crouch Hill Baptist Church, September 25, 1894. An example to the believers, whose faith follow." Twice, during his pastorate here, he had been urged to enter fully and entirely on the work at Spezia, but he preferred to stay in order to see the church through some of its difficulties, and established on a firmer basis. At last, the time came for him to devote himself wholly to the work in Italy. Spezia is the busy naval port of Italy, about fifty miles South-east of Genoa. Like so many other parts of that country, its physical features are as enchanting in their beauty as its spiritual condition is pitiable in its superstitious darkness. Yet here, in the midst of Romish paganism, flourishes this splendid Protestant Mission. If the story of the Spezia Mission were written, it would read like a romance. This Troy has indeed received the horse within its gates, but it is the "white horse" bearing the crowned and conquering Rider. The beautiful building, here represented, Casa Alberto, the headquarters



CASA ALBERTO, SPEZIA.

of the Mission, is most centrally situated for inviting the people into the gospel services conducted there by Mr. Clarke and Mr. Pullen. Many

poor dark souls, who had never before seen further than a crucifix, have there been pointed to the Cross, or rather, to the Crucified. And some, who were once in Papal darkness, are now not only enjoying the light of truth as it is in Jesus, but also are faithful workers on the Mission staff. Just across the way is the Orphanage, where two or three dozen bereaved Italian girls are homed and educated away from the blighting influences of pernicious priests and Jesuits.

How varied and far-reaching are the operations of the Spezia Mission,—preaching the gospel, week-day and Sunday-schools, work among soldiers and sailors, visitation of ships of all nations, tract distribution, etc., etc.!

Let the reader imagine himself traversing the busy city in the midst of a professedly Papal population, whose priests manifest the bitterest hostility to Protestantism in any form; and then, let him realize that, in their very midst, this Mission has no less than a thousand children in its Bible Day Schools! Ponder it! It means that our friends are sending forth, every few years, a thousand youths and maidens into various phases of Italian life, thoroughly impregnated with Bible truth and Christian teaching. No wonder the venerable founder of the work says, "The Romanists have tried to stab, shoot, and poison me."

Nor is the work confined to Spezia alone, for that city is but the centre, from which you may draw thirty radii, each one terminating in a Mission-station. Mr. Spurgeon greatly rejoiced in the truly wonderful work thus being done for Italy,—a fair, fair land, of bright blue skies, a land of marble mountains, round whose bases lie beautiful lakes like liquid sapphires, a land of vineyards and olive groves; but, alas! a sad, sad land of darkened minds, aching hearts, and weary lives. Surely, if the former Editor of this Magazine were still with us, he would indeed rejoice to see one of his "own men" acting as co-director of this beneficent Mission. It was in Italy Paul died; and "the blood of the martyrs is the seed of the Church." It was through Italy that the gospel came to England,—

"And shall not we take up the strain,
And send the echo back again?"

Mr. Pullen has spent this winter in Britain bringing the claims of the Spezia Mission before the people of his native land. Those who have heard his eloquent advocacy, and given to the cause for which he has pleaded, are happier and wealthier. The Mission is a genuine work of faith and prayer,* as truly as Mr. Müller's at Bristol. It only remains for English Christians to know of it, in order to be intensely interested in and devoted to it. Over that dark land, the Sun of Righteousness has already arisen with healing in His wings. His Kingdom is increasing, and the power of Romanism is decreasing. Happy are the members of this Spezia Mission band, called to be fellow-workers for Italy's regeneration, and upon all who rally to their aid, bright will be the smile of Immanuel "in that day."

A. B. PRESTON.

* Particulars concerning the Annual Report of the Spezia Mission are given in the Notes on a later page of the present Magazine.

The Pastor's Page.

BY THOMAS SPURGEON.

RACHEL'S HEART-BREAK.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."—Matthew ii. 17, 18.

RAMA had probably been, in Jeremiah's time, the scene of an awful tragedy. There, as at Jerusalem, the Assyrian had come down like a wolf on the fold. Many were slaughtered, and others were carried off into lifelong captivity. The sons of Benjamin were slain or bound by their relentless foes. Well might Rachel weep. She had lain in her grave, "in the way to Ephrath," for generations, but this was enough (as we say,) to make her turn in her tomb, and reawake to weep. With an ardent longing, she had yearned for children; and now the descendants of her second son, Benjamin, were spoiled by the enemy. She was right, after all, when she named him Benoni, "the son of my sorrow." All Rama is in tears. Matrons and maidens yield themselves to uncontrollable grief because their spouses and their sons and swains have been wrested from them by the cruel sword or by the scarcely less welcome chain. Rachel had grief enough while she lived, but her daughters' grief eclipsed her own. *She* mourned a moment for a child that lived; *they* wrung their hands for sons fullgrown, done to death before their eyes. What could console in such a case? God had forgotten to be gracious. His mercy seemed clean gone for ever. He had in anger shut up His tender mercies. There was no ray of light. This, they knew, was a judgment for their transgressions,—the sentence of a loving God provoked to wrath. And there was no deliverer. O sin, sin, sin, what floods of tears thou hast occasioned! "By sin came death;" by death have come the rivers of grief that furrow the face of the earth.

"History repeats itself." Rachel's tears must flow again. Bethlehem, through Herod's jealousy of the newborn King, is the scene of an unparalleled atrocity. All its infants fall by the edge of the sword. Rachel's tomb was but a mile to the North of the township, and the Evangelist poetically pictures that mother in Israel stirring in her sepulchre, and rising to mourn with the childless parents of "The House of Bread."

It may be that there was not so great a slaughter as we have been tutored by mediæval art to picture. As Bethlehem was "little in Israel," the number of babes in so small a place and its neighbourhood would be inconsiderable, but the grief would be great enough. "Lamentation, weeping, and great mourning,"—these "three drops of gall" do scarcely suffice to tell the misery the ruthless broadswords caused. The wild boar out of the wood had broken into this fair garden, and destroyed the tenderest shoots and choicest buds. The rough soldiers had massacred the innocents, and piercing shrieks arose to Heaven from many a maddened mother-heart. Bereavement

in its saddest and most sudden form had stricken them. Then was Bethlehem transformed into a Bochim, and the House of Bread into a Place of Tears. Alas, poor mothers! Your weeping must endure for many a night, for no joy cometh in the morning. A few short months you have had your precious treasure,—at how great a cost!—and now the prize is gone. A curse on the bloody king whose deed this is! This “innocent blood” shall assuredly witness against him; it crieth from the ground. Of all Herod’s enormities,—and their name was legion,—this surely must be reckoned the chief. There were others as sanguinary; and some, in a sense, more notable; but none more detestable. Profane history does not record this atrocity, but is it not written in the Book of the Chronicles which God keeps? And wheresoever this gospel shall be preached, in the whole world, there shall this also that the tyrant hath done be told for a memorial of his infamy.

Thus the world hated Jesus from the very first. The dragon was waiting to devour the Man-child. The babe was scarcely in His cradle before the war began. Herod’s hate is but an emblem of the enmity that is in the natural heart against the Lord and His Christ. Herod missed the mark, and so will all his successors in the rebel ranks. Yet some must suffer for “the Name.” Christ came not to bring peace on the earth, but a sword.

These infants died for Jesus, but they went to the Heaven He had left, for He had already, in effect, died for them. The noble army of martyrs is preceded by a band of blessed little ones, who suffered the pains of death on Christ’s account. Nor did their parents suffer less. Rachel’s tears flowed long after the stream of life-blood stopped. The sword was but a moment at the infants’ breasts, but it pierced through the heart of every mother also. Perchance it would have comforted some among them could they have known that their darlings died for the Messiah. Alas, that the veil was upon their heart!

Since that day of desolation, many have suffered—oh, so willingly!—for His dear sake. They have counted not their lives to be dear unto themselves so that they might finish their course with joy. They have cried triumphantly, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Oh, that we may stand in the evil day, and having done all, stand, even though dear ones weep because of us!

But mark how God preserves His own. The jealous king thought to make so clean a sweep that the baby rival should be slain; but he missed his mark. He was too late. God and His angel were before him. A heavenly vision works more quickly than even an angry monarch. The coming King was “way down in Egypt’s land” before the storm broke. To mortal eyes, it appeared an unequal match. What could the helpless infant do against this puissant lord? What though His tender mother and His reputed father loved Him dearly; how should they suffice to withstand the onslaught of the royal fury? The case seemed hopeless, and so it must have been

had not God interposed. But He did!—of course, He did. Man's extremity is God's opportunity. This little one was to become a thousand, and this small one a strong nation. Ten thousand swords could not reach the little heart. It must beat for three and thirty years,—*and then break!* Rachel must shed her tears in Bethlehem that He may shed His blood at Calvary.

But I am wandering from my real theme. Let us to weeping Rachel again. She grows more like her sister Leah, who was tender-eyed, for these tear-torrents inflame and irritate. There is good cause for weeping for the children still. Some live, yet "are not" in any noble sense. Parents they have, but neither *father* nor *mother*. Abodes of a kind are theirs, but no *home*. Their bitter cry is loud and long. Theirs is a living death. Many of them pine from birth, and early pass away. These are the happiest. But who slew all these? Sin! The drink is at the bottom of most of it. This is the modern monster,—Herod up-to-date! Herod is out-Heroded by Bacchus. One Herod was a fiend, and the other a fox; this latest edition is both, only it is a fox first, and a fiend later. "*At the last it biteth like a serpent, and stingeth like an adder.*"

For these massacred innocents let us weep. It will be better still to work for those that remain. These need not die, if we step in to the rescue. Would God this were the only evil the little lives were exposed to! There are many more. Yet, methinks, if this sword were sheathed, the rest would be blunted.

Have some of my readers lost their little ones? Then hear me, for I, too, have walked that *Via Dolorosa*. A certain well-loved text hung on my study-wall, illuminated by my own hand. I little thought, as I drew the letters, and gilded the capitals, that the words would have a very literal fulfilment. But I knew it ere the blossom fell. She had been sick a little while, and none could tell how it might end. As I hoped, and feared, the truth leapt from the wall right into my heart, in the twinkling of an eye:—"Suffer the little children to come unto Me." Soon after that, my firstborn was with the angels. Then, once more, "was there a voice heard, lamentation, and weeping, and great mourning." Did we do wrong to grieve? Is weeping sin? Nay, nay; for "Jesus wept." But we did not sorrow as those without hope; we did not refuse to be comforted. I own no foot of land save a little plot in an Auckland cemetery, and there, beneath a drooping acacia, is a little shell-strewn mound, and a simple stone with this inscription:—

DAISY SPURGEON. Aged 3 months. "Even so, Father . . ."

My sorrowing friend, write "Even so, Father," on your gravestones. Your little ones are "gone before." Do not push away the pierced hand that holds the kerchief of consolation to your streaming eyes. I pray you, refuse not to be comforted. "The Spirit and the bride say, Come;" and if your tear-dimmed eyes prevent you coming to the Comforter, remember that He is called the Paraclete. He will come to you if you will call to Him.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

III.—LONDON UNDER JAMES II.

ON the morning of the 6th of February, 1685, all London was in a state of great excitement. Gossips gathered, and at the rendezvous of the period discussed the news. Many women and fewer men flocked to the churches at the hour of morning prayer. There were less consecrated buildings to pray in than there had been, for the great fire had destroyed the cathedral and about a hundred parish churches. Sir Christopher Wren, on a salary of £300 a year, supplemented with plenty of abuse, was endeavouring to remedy the deficiency. The people who repaired to prayer passed by and under the scaffolds of Wren. But the case was urgent; for King Charles the Second lay a-dying, and crowds had gathered to beseech the Almighty that so genial a monarch, and so perfect a gentleman, should be again restored to be "a father to his people." The bishops were kneeling around the royal bed at Whitehall, and imploring the blessing of this paragon of excellence! Charles solemnly spread out his hands, and gave his benediction to the Episcopate. They deserved it, for had they not been zealous for Church and King, even to the haling of men and women to prison, and the purging of the land of the hated Puritan? They did not deserve the shabby treatment which followed. They were all cleared out of the death-chamber, and the door was double-locked. The heir to the throne and two earls alone remained. The dying king then received, at the hands of a priest, introduced by his brother, the last act of absolution according to the rites of Rome. The consecrated wafer stuck in his throat, and one of the two nobles cautiously opened the door, and asked for a glass of water. The wafer went down, and the king was ready to die. The English bishops were re-admitted. Ken, the author of the *Morning and Evening Hymns*, tried to awaken the king's conscience, and then pronounced over him, in plain mother tongue, the absolution and remission of his sins. So Charles the Second was shrived in two languages; while the people, in their ignorance, met to pray that this "defender of the Faith"—which faith?—might be restored.

It was all over at noon on Friday, the 6th of February, in this year 1685, and James the Second reigned in his stead. The bishops made obeisance to the new defender, who, in his turn, promised to protect the Church. He gave one hand to the prelates, and the other to Huddleston, the priest who had confessed his brother; and, like his predecessors of faithless memory, he prepared to shine in the character of Mr. Facing-both-ways. Meantime, the people, who had been denied the privilege of another "Glorious Restoration" of Carlos Secundus, thanked God that they had their liberties—what there were left of them—again confirmed on the word of a king, and they were pleased to hear his late majesty had died like a saint, and that his present majesty was prepared to live like one! There was only one thing to mar the exuberance of the enthusiasm;—the groans of prisoners for conscience sake all over the land,—the moans, in Newgate, of such men as Delaune, Baptist and scholar, which failed

to penetrate through the thick walls to the ears of the people as they prayed for one king, and when he was taken, thanked the Giver of all good for his brother.

And during these February days, the buds swelled on the hedges at Islington, the first primroses peeped out of the dells on Haverstock Hill, the thrushes paired amid the bushes of Hampstead, and the rooks cawed in the gardens of Bloomsbury House, oblivious of the fading sight of kings, regardless of the sighs of the Puritan prisoners, apparently mocking the grief of the widow of the patriot lord, who had lived so pleasantly, but plotted so fatally, in the mansion of the Russells, hard by the great trees of St. Giles'. But events moved on, through darker hours and more terrible tragedies, to a great day of deliverance. Puritanism was never more noble than in its sufferings, and the sufferings of its adherents were never more deplorable than in the period between the autumn of 1685 and the summer of 1686. All who did not conform to the Established Church were afflicted and tormented. They worshipped on mountains and in dens and caves of the earth. Their services were sometimes held just as the black night turned pale before the coming day, and sometimes at the midnight hour. A favourite resort was the woods at Newington, hard by the place where, in the long long after of a happier time, thousands gathered to the ministry of C. H. Spurgeon. But the unrighteous laws were rigorously enforced all around London. From the purlieus of the great city, spies poured forth, and in these very woods of Newington the secret worshippers were caught. Informers thrived on the honesty and industry of Dissenters, who were in danger of summary arrest and imprisonment. In what were then the suburbs of London, houses were strictly and rudely searched, and distresses, to the amount of many thousands of pounds, were levied on the well-to-do Puritans. Some of the most eminent lay in prison; among them, intolerant, contentious, but conscientious and thorough, Richard Baxter. Others, like John Howe, that giant among divines, quitted the kingdom for a time.

One of the greatest orators of this period was South, at the time of the Revolution Prebendary of Westminster. He was a past-master in the art of rhetoric, and gracefully as he described the compassions of the Most High, he showed neither grace nor compassion in dealing with Nonconformists, but vilified them in the coarsest terms, showing "more charity for the greatest sinner before him than even for a Howe or a Bates." The mass of the clergy were perfectly rabid in their hatred of the "schismatics." There were, of course, noble exceptions; but no one can read the annals of the time without seeing that, whenever, from policy or humanity, the fires of persecution were allowed to slacken, there were hundreds of the beneficed clergy and dignitaries of the Establishment who were ready again to fan them to a flame. The present writer doubts whether the spirit of intolerance is altogether dead even now. The Nonconformist minister of to-day has the protection of the law, but many a village pastor knows to his cost that he and his are under the social ban of the powers that be. It was only during the past summer that *The Christian* newspaper severely criticised an extensively localized Ritualistic magazine; *The*

Dawn of Day, for the issue of a short story in which the horror and guilt of marriage in a Dissenting chapel were set forth. On a parish cover of this same magazine, one clergyman, a little later, called his neighbours "infidels and Dissenters," and accused them of persecution! The sad verdict of English history is, that the clergy have been the prime movers in all the persecution, and in all the social ostracism, that have fallen to the lot of Free Churchmen for three long centuries.

But to be quite fair, there have ever been, even back to the times of which we write, men, in the higher and lower ranks of the clergy, of far nobler mind, and therefore of nobler actions. A later type is well set forth in Praed's charming poem of "The Vicar":—

"His talk was like a stream which runs
 With rapid change from rocks to roses:
 It slipped from politics to puns;
 It passed from Mahomet to Moses;
 Beginning with the laws which keep
 The planets in their radiant courses,
 And ending with some precept deep
 For dressing eels or shoeing horses.

"He did not think all mischief fair,
 Although he had a knack of joking;
 He did not make himself a bear,
 Although he had a taste for smoking.
 And when religious sects ran mad,
 He held, in spite of all his learning,
*That, if a man's belief is bad,
 It will not be improved by burning.*"

The policy of James the Second was marked by startling contrasts. It was fear as to what the king would do next which ultimately led all sections of Protestants to combine against him. When Charles died, there lay in Newgate a Baptist of the name of Delaune. He had landed himself there through accepting the challenge of Dr. Calamy, one of the royal chaplains, who had invited Separatists to state their views, that the truth might be ascertained. In reply, Delaune wrote his celebrated "Plea for the Nonconformists." He was at once lodged in Wood Street Compter, where he had "a hard bench for a bed, and two bricks for his pillow." The book was too clever by half, so it was promptly burned. Judge Jeffreys consigned Delaune indefinitely to Newgate, after fining him £66 13s. 4d. The man was ruined for ably defending a great cause, and not a Puritan in the kingdom lifted up a hand for him. We may, in the course of this series of papers, tell this sad tale in full. Suffice it now to say that Delaune lay in gloomy Newgate on that Sunday evening of February the first, 1685, while King Charles, at Whitehall, was "sitting and toying with his concubines, Portsmouth, Cleveland, etc., a French boy singing love songs in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at basset, round a large table, a bank of at least £2,000 in gold before them." On the Thursday of the same week, the bishops were kneeling at the king's bedside for his blessing. On the Friday, the crowd went to church to

pray that this excellent monarch might be spared. At noon, Charles was summoned before the Eternal Judge. And, all the while, Delaune lay in Newgate watching his poor wife and two children slowly die.

When James came to the throne, he told Penn, the Quaker, that "all men ought to have liberty of their consciences." Yet Delaune was left to his fate; and in October, 1685, the king consigned Mrs. Elizabeth Gaunt, another Baptist in prison in Newgate, to the stake, for succouring a wretch who informed against her.

At last, in 1686, the policy of the Court suddenly changed. The prison doors were thrown open, and multitudes, who had been confined for conscience sake, were once more free. Men, who had been wrenched from their homes, young, black-haired, firm of foot, returned old, with locks bleached to snow, and with limbs marked with jail fetters, and scarred with jail diseases. No fewer than fifteen hundred Quakers came out into the free air once more.

This act of James freed many Papists. And this was the drift of the whole policy. The king was pushing forward to the re-establishment of Roman Catholicism. The intolerant Church of the Middle Ages again reigned at Whitehall. Rome never changes. That fact, England at once realized. Oh, that she were as prompt to see it to-day! In 1687, the men who had come out of prison white and worn, declined to accept Indulgences at the expense of law. They joined hands with the existing State Church, which had persecuted them so cruelly, to prevent the greater evil,—the extinction of English liberty, and the supremacy of the Popish faith.

During these stirring times, London witnessed some strange sights. In 1685 and 1686, thousands of French Protestants fled to England, on the Revocation of the Edict of Nantes. Many of these might be seen in the streets; for a great colony of them settled in the East of the growing town, working there at their trade as silk-weavers; while more of their co-religionists took up their residence in Wandsworth, where to this day a Huguenot cemetery may be seen. This toleration of refugees from France was allowed in order that a more invidious toleration should be connived at. The penal laws against Catholic priests and the Catholic faith were set at nought, the Roman orders were once more seen openly wearing their religious garb in the streets of London, and the pedestrian might brush against Carmelites, Benedictines, and Franciscans, while the Jesuits, the most subtle of Rome's ministers, profited by the Indulgence to start a school in the neighbourhood of the Savoy. There are always those who will go with the rising tide, so the Jesuit school was soon crowded. A few months previous, a determined attempt had been made to ruin the Academies for teaching started by the Puritans, and even ere the year 1686 closed, Delaune, the Baptist, who was himself a London schoolmaster, had perished in Newgate. But what is one inconsistency in such a policy as that of James the Second?

The people resented the Romanizing of the National Institutions, and showed their feelings in riotings and burnings. To overawe his refractory capital, James set up a great military camp at Hounslow. Here he gathered what was considered in England, then, a great standing army. He could not get reason on his side, so he staked the

success of his policy largely on force. Yet not altogether so, for Indulgence followed Indulgence. The whole of the penal laws were annulled, simply by the king's decree. These were so many sops to the Puritans to acquiesce in abrogation of the Acts of the Legislature. A few gave way, but the leaders, Baxter, Howe, and Bunyan, stood firm against the king.

So dawned the year 1688. Wren was still at work church-building. The great cathedral of St. Paul's was in his hands. Strange faces watched it rise. Nonconformists, who had been in prison for years; Huguenots, who had fled from the tender mercies of the King of England's patron, Louis the Fourteenth; emissaries of the Pope; and agents of William of Orange. The air was charged with the electricity of change, and these were the signs of it, as men with such different purposes jostled each other in old Ludgate.

On the first Sunday in May, the clergy, of all men, resisted the royal will. James's Indulgence, which dispensed with law, was only read in four of the London churches. The worms, in the persons of the bishops, had turned! Poor worms! They had been prone enough at the death-bed of Charles. They now foresaw the incoming of a hierarchy that would, without scruple, send them to Smithfield with John Bunyan. They would have been more honoured in death than in life. They resolved to avoid the possibility of the privilege. It would have been denied them, so far as the great dreamer went, for he whom they and the king had kept in jail for the fifth part of his life, departed, in the summer of that very year, to spend eternity with the Lord.

But the Stuart-made bishops were martyrs for once, and actually went to the Tower. We must give them credit for their courage, for it brought things to a climax. On the June day of their acquittal, London went wild with joy. Bells were rung, and bonfires lighted. Through the summer night, horsemen from the City spurred along the country roads, carrying the news to the shires. On the same evening, an agent left the capital with the historic invitation to William of Orange; and, four months after, that ever-memorable banner was unfurled in the West,—“THE PROTESTANT RELIGION AND THE LIBERTIES OF ENGLAND.” At the news thereof, James and Rome trembled at Whitehall, but London and the shires were glad.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

III.—MR. STANDBY.

DON'T run away with the idea, please, that all the Queer Folk I have come across are after the manner of the Grumbling Family or the Minimum Squad. It is quite true that I have met with people “as whimsical as dancing bears;” with those, also, who, like Mr. Minimum, are “neither one thing nor the other,—neither fish, nor flesh, nor good red herring.” But it is equally true that I have met with a goodly number of earnest, steadfast, reliable, hearty folk.

There is one whose company is always an inspiration; his name is, Mr. Standby. It does me good to spend a little time in his society. His conversation enthuses me; his zeal warms me; his earnestness inspires me; and his strong grip of the truth thrills me. One cannot help catching the infection when brought into contact with Mr. Standby. Little boats totter about on the surface of the water, easily overturned by a puff of wind; while the great ship settles deeply in the ocean, and goes steadily on. The cause of its steadfastness is its depth. Just so, Mr. Standby, having entered deeply into the great truths of God, holds his ground steadily. Error, unbelief, false doctrine may press him hard; but they can make no headway. He is "rooted and grounded in love," and the fiercest blast falls lightly upon him. He is too deeply immersed in truth to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Mr. Standby's Christianity is not of the nature of those impetuous religious impulses which are rootless and unable to bear the after-strain. Before surrendering to the Lord Jesus, he counted the cost of discipleship. The Christ, who saved him, gives him also "staying power"; and it will never be said of him, "His goodness is as the morning cloud, and as the early dew." I look upon Mr. Standby as a living object-lesson on the power and truth of Christianity.

A very fair idea of the working of the steam-engine may be obtained from elaborate treatises on the subject, illustrated by diagrams, plates, and charts; but a much more vivid impression is obtained from the examination of an engine fully equipped, and smoothly and quietly working. In like manner, we may gather many excellent ideas of Christianity from books and sermons; but a living specimen of a faithful Christian—such as Mr. Standby,—furnishes a much more vivid representation than all the books or sermons ever written.

Mr. Standby's grand characteristics are:—Firstly, whatever position he occupies, he is always at his post. He is one of the pillars of the church, the zealous and enthusiastic supporter of every good cause. His word is always as good as his bond.

Secondly, wet Sundays make no difference to him. Wet or dry, his place in the house of worship is never vacant. His song is,—

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day!"

"I love her gates, I love the road;
The church, adorn'd with grace,
Stands like a palace built for God,
To show His milder face."

Thirdly, he loves the weekly prayer-meeting, and is always bubbling over with eagerness to pray. His prayers are something worth listening to; no long ramblings, no telling God a lot of things He knows already. He always prays with a firm conviction that God knows all about the Bible, and about everything else; so his prayers are short, sharp, and to the point. Mr. Standby always helps a small prayer-

meeting, as he never comes alone. He makes it a point to know that God the Father, God the Son, and God the Holy Spirit are with him.

Fourthly, he is always ready for every good work,—heart, and hand, and pocket-book. There are three Bible maxims which he always strives to follow :—" Not slothful in business, fervent in spirit, serving the Lord ; " " Owe no man anything ; " " Whatsoever thy hand findeth to do, do it with thy might."

God bless Mr. Standby! Would that there were thousands of this clan!

"Text for To-day."—January 25.

"*The Lord God omnipotent reigneth.*"—Revelation xix. 6.

HE reigns! All's well!
 The waves may toss, the winds may roar,
 The billows rage as ne'er before;
 The tumult of a dread confusion,
 The phantasy of fear's illusion,
 May waken terror, gender thrall,
 Above the din there comes the call,
 "HE reigns! All's well."

The Lord God reigns!
 The earth may to its centre shake,
 The floods burst forth, the mountains quake,
 Troubles abound, and hearts wax fearful,
 Hands fail, knees tremble, eyes grow tearful,
 Comforts may fail, joys disappear;
 The balm for all, the cure is here,
 God reigns! All's well!

HE reigns,—the LORD!
 At this high note of victory,
 Evils and doubts and phantoms flee;
 His children must be safely guarded,
 His plans can never be retarded;
 Can aught frustrate Omnipotence?
 Can aught break through the Lord's defence?
 HE reigns! All's well!

All's well! God reigns!
 My heart,—the King is on the throne;
 Thy Jesus rules the world alone;
 Be neither fretting nor mistrusting,
 He superintends, He is adjusting
 All, by the counsel of His will,
 Rest in His love and wisdom still;
 The Lord God reigns!

Paraphrase of Psalm 67.

A PRAYER FOR THE PRESENT DISTRESS.

O GOD, be merciful to us,
And with Thy favour bless us ;
Pierce with the brightness of Thy face,
The clouds that now distress us ;
Return again, we pray,
Make known to us Thy way,
Thy saving health display,
O God, be merciful !

O let the people praise Thee, Lord,
Let all the people praise Thee ;
Let all the nations of the earth
A joyful song up-raise Thee ;
Beneath Thy righteous sway,
Let wrong be done away,
And night be turned to day,
O God, be merciful !

O let the people praise Thee, Lord,
Let every heart adore Thee ;
Then shall the land, with joyfulness,
Pour out her fruits before Thee !
God, our own God, shall bless
The world in righteousness,
And all the earth confess
That God is merciful.

East Dulwich.

E. A. TYDEMAN.

Keeping Communication Open.

WE should cultivate the "upward look." "I will guide thee with Mine eye," is the promise of God. Then, our eye must be upon His eye.

"What's the time, Babu?" The question is asked at a mofussil (country) station. "There it is," is the reply, pointing to the clock. "I don't think that's right," says the enquirer. "I will ascertain at —," naming a large station. At once the reply comes back, through the wire, showing the clock to be twenty-five minutes out. The communication was open, hence the instant reply. How constantly we need to be reminded, in our spiritual life, of the necessity of keeping communication open between our soul and our Saviour!

"Nothing between, Lord, nothing between ;
Thus may I walk with Thee,
Thee always may I see,
Thine only let me be,—
Nothing between."

Darjeeling.

H. RYLANDS BROWN.

In Memoriam—Henry Greenfield.

IN the first week of January, there was called to his eternal reward, in his eighty-seventh year, one who, in the days of his strength, had been an active worker in the cause of Christ,—MR. HENRY GREENFIELD. He had been laid aside from public service for a long period, so that many, who knew him best in his working days, passed on before him into the glory-land, and others have entered into their labours; but those who still remember him, and the more intimate circle of friends who were permitted to know him in his years of retirement, will lovingly cherish his memory, and gratefully recollect his happy piety.

At the early age of thirteen, he lost his father, and so was left to make his own way in the world. By careful attention to business, by honest and upright conduct, he succeeded in establishing a home for himself and the wife of his youth. At this time, neither Mr. Greenfield nor his wife had found the true peace of heart which faith in Jesus brings. They were in the habit of worshipping at the Established Church; but, not realizing the satisfaction for which their hearts craved, they began to attend various Nonconformist services. After some months of wandering from place to place, they settled down at New Park Street Chapel, Southwark, under the ministry of Pastor James Smith. There, both husband and wife found the Saviour; and the teaching of their Pastor, and the fellowship of the church, were to them for years a source of the highest and holiest joy.

Mr. Greenfield was one of those who united in inviting "the boy-preacher," C. H. Spurgeon, to London, and he was an active and honoured co-worker with the new Pastor at New Park Street. When the movement for building the Metropolitan Tabernacle commenced, it had Mr. Greenfield's entire sympathy and support, and he became one of the original Trustees of the new building,—a position which he held as long as he lived.

In after years, in the providence of God, he removed to the West of London, and became a member of the church at West End, Hammer-smith, where he worshipped with his family, and where, as one of them writes, "we renewed our early joys." Although afflicted with deafness, he realized the communion of saints and the spirit of true worship. As his strength declined, he was only able to attend one service, on the Sabbath, near his home. At last, this was not possible; but he still had communion with his Lord in his home. Even then, he retained his interest in public worship, and anxiously looked for a report of the service on the return of some members of his family; the hymns, the text, and any leading thoughts in the sermon were duly reported to him, and formed the subject of profitable meditation. Happily, although his hearing failed, his sight remained good, and he spent many hours in reading, and so his mind was kept bright and his faith unwavering.

Those who knew Mr. Greenfield best recall many things which marked his character. He was noted for his perfect integrity in all business transactions, and God gave him prosperity. He had great love for nature; his grandfather was an artist, and he seemed to inherit the artist's eye for seeing the beauties of creation. He had great love for children; many a ragged boy, whom he caught looking longingly in the bakers' windows, he has taken inside, and treated to some desired delicacy. The sunshine of his presence and love made the home always bright and happy; he was a tender husband and father.

Although his weakness increased much, he was confined to his bed for only a few days. He fully realized that the end was near. The day before he died, he said to those around him, "Be happy, there is no

cause for gloom; I have not a pain, and I have no fear. You know where I am going." He also said, "My soul is struggling to be free. Father! Father! I am waiting. Precious Saviour!" At midnight, on January 5th, the summons came; and, in perfect peace, without a pain, and without a fear, he went home to the Lord he loved, and the dear ones who had safely landed on the heavenly shores before him. He felt from the first that it was the Master's call; he had lived so long in Beulah Land that it was only a step into the Celestial City.

Teddington.

W. PAGE.

After Ramadan.

RAMADAN came with January, this year; so, few came for medicine,—287 all told. Everything is overturned in this "holy" month; fasting and dozing by day, feasting and talking by night, are good for nobody and nothing.

Yet Moslems pride themselves upon keeping the fast, for is it not written in their books that those who do so "will be pardoned all their past venial sins," and "when the month of Ramadan arrives, the doors of Heaven are opened, the gates of hell are shut, and the devils are chained"? So, when it is over, one might expect them to be extra good; but this is not the case. It so happened that the first day of the next month was medical mission day at our out-station, Moknine, an entirely native market-town, yet no market was in progress, but scores of youths and boys filled the space outside. They were seated on the ground, in groups of eight or ten, their heads close together as if they were absorbed in something very interesting. What was it? Gambling! The small boys, who could not afford "sous", were playing for handfuls of almonds.

When we spoke to the bystanders about it, they said, "It's all right; we know that card-playing is forbidden; but we have Mohammed, so it does not matter what we do, for he has undertaken to intercede for us, and all is right."

This is the short and easy creed of those around us. The possibility, of anything being wrong with *them* hardly seems to enter their minds. They are as good as others, they think; and a really moral, truthful person would be contrary to all their experience. As we argued, that morning, for holiness, one of the crowd said to us kindly, "Well, you will admit that *you* get drunk, won't you?" Of course, we would not admit anything of the kind; but the question shows what ideas the people have. How much need there is, among those who hold such false notions, to live for and tell of the living and true Witness, who said, "I, if I be lifted up from the earth, will draw all men unto Me."

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

<p>It seems likely that there will be as many unauthorized and unreliable "Lives" of Mr. Moody as there were of Mr. Spurgeon; but those who desire to have the one</p>	<p>that is issued by authority should secure his son's <i>Life of D. L. Moody</i>, published by Messrs. Morgan and Scott, especially as in that way they will help to perpetuate the great</p>
--	--

evangelist's work. A small popular edition is already issued at 6d. and 1s., and "the monumental biography" will be prepared and published as soon as possible.

We have received from the Sunday School Union, *The Life Story of D. L. Moody*, by DAVID WILLIAMSON (1s. net). With such a writer, and such a subject, there is, of course, much to interest the reader; but the story is fragmentary, and not always accurate, and it bears manifest marks of hurried preparation. After reading it, we repeat the advice contained in the preceding paragraph.

Charles A. Berry, D.D. By JAMES S. DRUMMOND. Cassell and Co.

A GREAT and commanding figure passed from the religious life of this country when Dr. Berry died; and to everyone who knew him, his departure came as a personal loss. There was a thrall in his personality, and a thrill in his eloquence, for which it was almost impossible to account. He was so simple, so unaffected, so genial, so human, so devoted to Christ! On the whole, his influence was on the side of Evangelical truth, though he scarcely occupied our standpoint. To him, more than to anybody else, may be traced the impulse towards the spiritual union of the Free Churches. His refusal of the tempting offer to become the successor of Henry Ward Beecher, gave him his opportunity among his own countrymen,—an opportunity, alas! all too brief; and his easy oratory, apparently so unstudied, placed him in the very front rank of the preachers of the Cross.

We opened this biography expecting to be disappointed, and therefore we are not disappointed. Mr. Drummond has done his work most creditably, but no man could put Dr. Berry's charm into a biography, any more than he could give us in a book on botany the fragrance of a flower. This volume will be greatly valued by Dr. Berry's friends who can read into

it what they knew of the man, and what they know nobody could tell them if they did not know it. "I would rather," he wrote, two days before his death, "preach and suffer, than be silent and be strong." That is the man; that is the epitaph most fitting; and this book is but that saying translated into months and years of strenuous endeavour and discipline.

Alexander Moody Stuart, D.D. A memoir, partly autobiographical, by HIS SON, KENNETH MOODY STUART, M.A. Hodder and Stoughton.

THE last of the school of McCheyne passed from us when Dr. Moody Stuart died,—the last and the first, for he was the originator of it. Without any parade of power, he was one of the greatest Evangelical forces in Scotland during his long career.

We know of one opponent of the faith, whose opposition was expressed in a most decided antipathy to two men,—C. H. Spurgeon and Moody Stuart;—they both stood to him for the same thing. But when that man was converted, the change manifested itself in this, he became a diligent reader of Spurgeon's Sermons, and he would have no minister but Moody Stuart. Lovers of C. H. Spurgeon will, therefore, find themselves much interested in this biography: they will find some things quaint, many things edifying and suggestive; and while the narrative is here and there a little involved, they will rise from its perusal thanking God for the memory of a good man and a faithful minister of Jesus Christ. He was conspicuous as a man of prayer; some notable instances of his proof of its power are given in these pages: he was ever a lover of the Jews, and the account of his visits to Hungary and Bohemia is not the least interesting part of the volume: and as a physician of souls, he had few equals. We fear his type is largely of the past; all the more reason for enshrining the history of such a man in so worthy a manner.

Calls to Christ. By Rev. W. ROBERTSON NICOLL, M.A., LL.D. Morgan and Scott.

WE welcomed this little book on its first appearance years ago, and have treasured our copy of the first edition. In the eleven simple chapters it contains, there is a subtle charm, which, while scarcely preparing us for the subsequent career of the distinguished author, yet, read in the light of his present commanding position, is full of suggestion. Apart from the interest of authorship, the volume itself is worthy of high praise, and is full of Evangelical fervour.

"Called Wonderful;" or, Cause and Effect as Seen in Christ. A word to doubters. By AVARY W. H. FORBES, M.A. Partridge and Co.

AN excellent pamphlet. The author is strong and clear on the Deity of Christ, and packs his pages full of facts relating to the progress of Christianity.

Tools for the Master's Work. Comprising over 250 Sermon Outlines, Bible Studies, Children's Addresses, etc., collected by J. ELLIS. H. R. Allenson.

THIS author's little books are selling by thousands, showing that they meet a great need. This volume will prove a very handy tool-chest. It contains a wide range of subjects, to which there are admirable indexes.

Heavenly Blossoms on Earth's Pathway. By LADY HOPE. Partridge and Co.

A SIMPLE record of gospel service, but told with great charm and fervour. Such facts, as to the saving and sanctifying and comforting power that Christ bestows, are worth more than all the theories that ever were invented, and are the finest defences of the faith. It is a tender, gracious, soul-refreshing volume, and should be read by all who prize the records of the Saviour's victories.

In the next edition, some slips in

the construction of sentences should be rectified; but even these are only tiny spots on a very bright sun.

The Development of Doctrine in the Early Church. By J. S. BANKS. C. H. Kelly.

REMEMBERING Professor Banks' standpoint as an Arminian theologian, this volume is a very strikingly good and fair one. He is severe on Augustine; and how could he help it? If he were not, he would be severe on himself and the rest of the Methodist body. But he neither misrepresents nor distorts the teaching of the greatest of the Fathers; he only plainly shows he (Professor Banks) cannot distinguish between Divine election and fatalism.

Apart from this blemish, we consider this "Book for Bible Students" one of the best compendiums of early Christian Church theology ever produced. All lovers of the truth should read it; and, allowing for the Arminian bias, will find it richly profitable.

The Quiet Hour. By Rev. G. H. C. MACGREGOR, M.A. Partridge and Co.

A TASTEFULLY got-up booklet on the cultivation of the spiritual life, well written, simple, sound, and Scriptural. It deserves to be widely circulated.

Worship. What is it? By CORTOPAXI. W. G. Wheeler and Co.

A VERY lucid and able exposition of wherein true worship consists. We wish that it might be read by all true believers, for it would clear away much of vagueness and misunderstanding upon this very important theme. One statement we can hardly approve; viz., that only the individual, and not an assembly, can be the temple of the Holy Ghost. Ephesians ii. 20-22 would seem to teach that the whole body of believers, as well as the individual, may be the divine Temple. But this is a comparatively small defect in an otherwise valuable little pamphlet.

Historical Geography of the Holy Land. By S. R. MACPHAIL, M.A. T. and T. Clark.

ONE of the series of cheap and popular "Bible Class Primers," and one of the best of a fine series. Mr. Macphail has the rare power of making technical subjects fascinating, and in this little book geography is made positively alluring. His own transparent enthusiasm for his topic is quite infecting; and the result is, that one is held with delight to the very last page, and asks for more. We should gladly welcome a much larger volume from this capable writer; and, in the meantime, recommend to all preachers, teachers, and students of the Bible, the purchase of this precious little book, worth many times its cost.

New Testament Greek. A Course for Beginners. By G. RODWELL, B.A. Methuen and Co.

ALTOGETHER excellent, supplying a real need. Simple, accurate, and bearing always in mind the beginner in New Testament study. How much of mechanical memorizing and mere drudgery this will make needless! We heartily wish for it a very large sale, and hope that all kinds of Bible students will read and master its contents. Those who are strangers to this royal language will, from this introduction, soon catch its charm; and those who already love it will find their love increased thereby. Such a book is a real benefaction, and we earnestly hope that it will richly reward its author.

Baptism. A Letter to Believers in our Lord and Saviour Jesus Christ. By Lieut.-Col. S. D. YOUNG. William Gourlay, 49, Morningside Road, Edinburgh.

A DEFENCE of the Bible, and of believers' baptism. The author, true to his profession, has a militant style, and lays about him with vigour, giving no quarter to those who teach and practise what is not according to the Scriptures. Baptist Churches (so-called) with an open membership and open pulpit

are severely handled by the gallant colonel.

What Can a Young Man Do? The Gain of Decision for God. By CHARLES BULLOCK, B.D. Second thousand. "Home Words" office.

THE greatest kindness that could be done to many a young man would be to place this sixpenny booklet in his hands. Will not you, dear reader, try its effect on some friend in whose spiritual welfare you are interested?

Christian Unity and Ecclesiastical Union. By PRINCIPAL HUTTON. Paisley: A. Gardner.

THE lecture, on a burning question of the day, is a very frank, manful statement of the problem and its difficulties, and an equally breezy exposure of the miserable expedients suggested for its solution. The enigma remains an enigma after Principal Hutton has dealt with it; but he greatly helps us to clear our minds of cant, and look the prime and vital difficulty in the face. A Baptism of the Holy Ghost, that would merge all State Establishments in an universal blessing, spiritual in its character, seems the remedy for all division. Shall we not cry for it? This pamphlet implies this by its destruction of all other panaceas.

The Holy Spirit and Christian Service. By Rev. J. D. ROBERTSON, M.A., D.Sc. Hodder and Stoughton.

AN altogether delightful book on a theme of profoundest importance. Though there has been a whole library of recent literature on the Holy Spirit and His majestic work, this volume easily makes a place for itself therein. Originally delivered, in the main, as addresses to Christian workers, and therefore somewhat popular in style, they lose nothing by their transference to print. The thought is lucid, strong, and full of argumentative force, backed by Scripture declarations; whilst the style is limpid,

choice, and charged with Evangelical fervour. No preacher or Christian leader can miss reading this splendid volume without suffering great loss; and, on the other hand, we believe none can study it without finding mind and heart enriched, and all service for God greatly quickened.

It is by such books as this that the great Evangelical and soul-saving revival, for which we are all looking and longing, will come. The truth about the Holy Spirit mastering the Church, will teach the Church to master the world by revealing Him who is the Master of mankind.

The Position of the Laity in the Church. By Rev. C. D. MARSTON, M.A. C. J. Thynne.

ONE of the many remedies suggested for the curing of the ills of the Established Church. Doubtless, more power to the godly laity would restrain the Romanizing clergy; but it would be a poor palliative at the best. Nothing will end the present chaos and plague—for it is both,—but the re-enthroning, as supreme Master, of Him who is both Physician and Lord to His people.

The Advance of Rome. By D. M. PANTON. Alfred Holness.

A BRIEF, popular setting forth of the character of the great apostacy. If only Britons would read the story, they would learn who is their greatest enemy, and from whence their most terrible peril arises. We hail, gladly, this and every other attempt to show Rome in her true colours as, in turn, first the courtesan, and then the murderess, of the spiritual life of the people.

Ritualism Abandoned; or, a Priest Redeemed. By KATHLEEN IRETON. James Clarke and Co.

THIS work of fiction is of quite a different order from anything which has recently come under our notice. Not only has it a substratum of fact, but it is largely composed of

the same material. It is a book that can be safely introduced into any family. The authoress is well versed in the vagaries of Ritualism, and mercilessly exposes its pretensions and machinations. She also thoroughly understands the Non-conformist position, and is in fullest sympathy with its principles and aims. The style of the work reminds us of Rowland Hill's "Village Dialogues." The descriptions are very realistic, and the characters are ably delineated. Such a book as this should have a wide circulation; its Protestantism is of a sturdy type, all too rare nowadays, yet never so much needed as at the present time.

Under Diocletian; or, the last of the Persecutions. By EDWARD JOHN BODEN. Partridge and Co.

A SLIGHT story of the times of the Emperor whose name it bears. If the author's skill equalled his knowledge, the volume would be worthy of higher praise. As it is, though we are by no means satisfied with the gospel he preaches, nor with the narrative he writes, Mr. Boden has produced a little book which bears traces of considerable reading, and is itself worthy of being read.

The Witness of Creation. By M. CORDELLA LEIGH. Jarrold and Sons.

SOME of our readers may be already acquainted with the articles, of which this tastefully-illustrated half-crown volume is composed, for they appeared in *The Sunday at Home* under the title, "A Voice from the Whirlwind." They were well worthy of publication in a separate form, and they ought to be of great service to Sunday-school teachers and leaders of Bible-classes. Each chapter is founded upon a passage in the Book of Job or the eighth Psalm, and great care has been taken to ensure accuracy in all the scientific allusions.

If any friends can obtain a copy of *Straight Talks, a Bundle of Arrows Meant to Hit*, by Rev. J. A.

SOPER, they will enjoy the racy, often pathetic, and always faithful and Evangelical "talks" that "one of our own men" has been giving to the public and the press at the other side of the globe. We suppose the price of the volume is a shilling, and it is to be obtained at the office of "The Australian Christian World," 301, Pitt Street, Sydney, New South Wales. The following passage, at the end of the address entitled "Up Higher," is a fair specimen of Mr. Soper's style:—

"My brethren, lift up your eyes, for 'your redemption draweth nigh.' Jesus is coming again. Already the mountains redden with the glow of the morning. In the year 1683, Vienna, the capital of Austria, was besieged. A great army of Turks, who were then making war with the nations of Europe, lay before it. When it was known that they were near Vienna, the Emperor of Austria fled from the city, and the poor people were left in sad fear and distress; the only person they thought likely to save them was the King of Poland, and they sent entreating him to come to their help. They knew that he would only come to them over the Northern mountains, and day after day they rose early, and watched for the first morning light, in the hope of seeing the Polish army on the way to their relief. It was anxious waiting, but hope sustained them. The siege began in July, and on the 11th of September some weary watchers were looking out from the ramparts to the mountains of the Kalimberg, when, oh! delightful sight, they saw something bright on the hill side, and discerned the lances and armour of the brave Poles marching to their rescue. That very day a battle was fought, the Turks defeated, and Vienna free. And, to-day, the enemy is at our gates; sin abounds, and Satan seems to gain the upper hand in the world. We feel ourselves to be helpless, and often we are ready to despair. O Church of God, lift up thine eyes; the King is coming! He may even now be riding over the mountains;

and when He comes, He will make His enemies His footstool, and cause His beloved people to sit with Him upon His throne. The Lord hasten the day; and, meanwhile, may we be found among those who 'love His appearing.'"

Mr. Andrew Melrose has published, at 6d. net, the Address delivered by the Earl of Rosebery in connection with the unveiling of the statue of Oliver Cromwell. The frontispiece is an etching of Cooper's painting of England's great uncrowned king. It is a pity that care was not taken to secure the best report of this notable speech, for it was worthy of the subject and the occasion. When we see how well fitted, in many respects, the Earl of Rosebery is to be a guide to his fellow-men, we mourn all the more that he appears determined to disqualify himself for that honourable and enviable position. Perhaps, when the darkness, in which our beloved country is at present enveloped, becomes still more dense, the Lord will send us a leader as true, and brave, and humble, and godly as the great Protector was. God grant that it may be so!

Mr. Elliot Stock has published, at 9d., under the title, *Missionary Mail*,—"to Faithful Friends, and Candid Critics, from Shen-hsi, China," by MOIR B. DUNCAN, M.A.,—a booklet containing the substance of letters written to a friend in Britain concerning "the field, the people, and the work,—its nature, conditions, and results." There is a vast mass of information condensed into the nine epistles, and the illustrations are exceptionally good. The booklet is a valuable addition to our current missionary literature.

Courtship and Marriage, by CHARLES BULLOCK, B.D., "Home Words" Office, has reached its tenth thousand, and there seems to be no good reason why the ten should not be increased to a hundred thousand, for the subject is of perennial interest, and the treatment of it is

in every way admirable. The many excellent illustrations help to make up a cheap and valuable eighteen-penny book. If it should aid any young man or woman in choosing a suitable life-partner, it will be worth its weight in wedding rings.

Mark Hamilton's Daughters. By A. FRASER ROBERTSON. Nelson and Sons.

THIS interesting story shows how easily one may be deceived, and

caused to be unjust to a noble character, who makes no claim to be anything extraordinary, while one who poses as a martyr, turns out to be selfish and heartless. Her brother falls in love with the former, much to his sister's chagrin; but when time and circumstances show her true character, brother and sister rejoice together. The book is published at two shillings, and is issued in Messrs. Nelson and Sons' usual excellent style.

Notes.

Our readers will rejoice to know that MRS. C. H. SPURGEON'S doctor believes that he has discovered and removed the cause of her recent severe suffering. The operation was successfully performed, on Monday, February 12, by Dr. Bunn, of Upper Norwood, assisted by his partner, Dr. Rutherford; and each day since, up to the time of making up these "Notes," the doctor has been able to report that his patient has been "going on satisfactorily." This gives additional reason for blending thanksgiving with the supplications which many are offering on Mrs. Spurgeon's behalf.

At intervals, during her illness, Mrs. Spurgeon has been able to continue at least a portion of her Book Fund work; and, with the help of her companion, she has attended to the most urgent portions of her correspondence. One incident gave her special pleasure. A minister, whom she had helped, mentioned in a letter that he was going to have "a sale of work," so a copy of her booklet, pointing out the objections to that way of raising money for the Lord's cause, was sent to him, and in reply he wrote:—

"Dear Mrs. Spurgeon,
Please accept my grateful thanks for your little book, 'A Protest against Bazaars.' After a very careful and prayerful perusal of it, I have resolved, in my own heart, not to have a sale of work in connection with our chapel, and to recommend the same resolution to my people. And I am pleased to tell you that, since I resolved to abandon this method of raising the £100 we need, and to seek it *from the Lord*, I have received over £25 in a few days. With my most earnest prayers that, if

it is the Lord's will, He would raise you up again, and make you able to continue, in renewed strength and grace, the glorious work He has called you to do for Him in His Church,

"I am,

"Yours gratefully,

"_____."

On *Lord's-day, February 4*, Pastor Charles Spurgeon was again able to preach at South Street Baptist Chapel, Greenwich, after an absence of several weeks, through illness. At the communion, after the evening service, among the new members received into the church, he had the special joy of giving the right hand of fellowship to two of his daughters,—Grace Susie and Dorothea,—whom he had baptized before he was laid aside. He also presented to each of them, in the name of the church, a suitably-inscribed Bible as a memento of the happy occasion.

The home-going of *Pastor J. C. Houshin* removes another of Mr. Spurgeon's old friends. He became the minister of Stambourne meeting-house after Mr. Spurgeon's grandfather was called home, and there are several references to him in the first volume of the *Autobiography*. It may not be generally known that he was one of three men, who all claimed to have preached the memorable sermon, on January 6, 1850, when C. H. Spurgeon was converted. It is remarkable that so many individuals should have had the same impression; but Mr. Spurgeon always believed that they were all mistaken, and that the Lord never intended it to be known who was the instrument He employed in pointing the burdened lad to the Lord Jesus Christ.

Another of Mr. Spurgeon's very old and liberal friends—*George Holt Mason, Esq.*,—passed away on February 8, at St. Leonard's-on-Sea, in his sixty-ninth year. He was one of the worshippers at the Surrey Gardens Music Hall when Mr. Spurgeon preached there, and he was one of the largest contributors to the fund for the Mission Hall erected as a permanent memorial of that wonderful series of services. To his sorrowing widow, and all who are bereaved by his departure, we desire to express our respectful and heartfelt sympathy.

The portrait and sketch of the life and work of our Brother H. H. Pullen, given in the present number of the Magazine, will interest many of our readers in the Spezia Mission, of which he is co-director. The Annual Report of the Mission can be obtained of A. B. Reuss, Esq., The Cottage, Ditton Hill, Surrey. It is written in a most interesting manner by Mr. Clarke and Mr. Pullen, and ought to be the means of greatly increasing the funds of the various branches of the work.

The February issue of *Footsteps of Truth*, published by Messrs. Shaw and Co., contains a full report of the Missionary Reception held at the Conference Hall, Eccleston Street, to take leave of the two daughters of Mr. C. Russell Hurditch, who were about to start for the foreign field, one in connection with the Zenana Bible and Medical Mission in the Bombay Presidency, and the other under the auspices of the Church Missionary Society in Uganda, Central Africa. We congratulate their father, and regret to read of the illness which made it necessary for him to say farewell to them in his sick-room.

On *Thursday evening, February 8*, the Tabernacle annual church-meeting was held in the Lower Hall, under the presidency of the Pastor. There was a large attendance of members, and the whole of the proceedings were characterized by the utmost unanimity. The statistics for the year 1899 were as follows:—Increase, by baptism, 78; profession (having been previously baptized), 14; dismission from other churches, 32; decrease, by transfer to other churches, 154; names removed for non-attendance, 112; friends joining other churches without letter, 54; removed at their own request, 7; for in-

consistent conduct, 2; "gone home," 80; leaving a net decrease of 285, and the total number of names on the books, 3,861. In connection with the church, there are 23 mission-stations, with 7,480 sittings, and 25 Sunday-schools, with 671 teachers, and 8,681 scholars.

After the Pastor had referred briefly to the past position and future prospects of the church, he moved a long and loving resolution of sympathy with the relatives of the late Treasurer and Senior Deacon, Mr. Thomas H. Olney, which also recorded in fitting terms the great loss sustained by the church through his promotion to higher service. Deacon W. Payne seconded the resolution, which was carried by all present rising. The church accounts were read by Mr. James E. Passmore, and it was with great satisfaction that the members heard that there was a balance in hand on every fund, this pleasing result having been made possible through the generous amount of £696 2s. received for the Pastor's Birthday Fund. After the accounts had been adopted, Mr. James E. Passmore was heartily and unanimously elected Treasurer for the ensuing year, and also Treasurer of the Rebuilding Fund. (It was mentioned that the Trustees of the College had elected Mr. Frank Thompson as Treasurer of that Institution.)

Mr. Ford reported that the sum still required for the Rebuilding Fund was £4,350 3s. 4d., and stated that, through the long delay in waiting for the iron, the work would probably not be completed before August. Mr. Thompson read the College accounts, which also showed a balance in hand on each branch, although the church has been unable to contribute as much as in previous years to this important part of its service for the Master. Three new deacons were unanimously elected,—Messrs. F. H. Ford, G. P. Johnston, and C. Wagstaff; a resolution of hearty sympathy with Mrs. C. H. Spurgeon in her long and trying illness was proposed by Dr. McCaig, seconded by Mr. Chamberlain, and carried by acclamation; and after special attention had been called to the approaching evangelistic services, the long and happy meeting was brought to a close.

Mr. Thomas H. Olney generously bequeathed the following amounts to Tabernacle Institutions:—Church

Poor Fund, Pastors' College, Stockwell Orphanage, and Haddon Hall Mission, £500 each; Pastors' College Poor Ministers' Fund, £200; Colportage Association, Sunday-school, and Almshouses, £100 each,—a total of £2,500.

The special services at the Tabernacle are being held just as the Magazine is in the hands of the printers, so we are only able to report that they have commenced most encouragingly, giving promise of a great blessing before they are concluded. The wintry weather was very trying for those who undertook the visitation of the neighbourhood, or who attended the meetings during the week of prayer; but the Lord's presence and many tokens of His approval well rewarded them for making the effort.

COLLEGE.—Mr. H. R. Cripps has accepted the pastorate at Horley, Surrey.

The following brethren have removed, or are about to do so:—Mr. M. Ashby, from Breachwood Green, to the Tabernacle, Hertford; Mr. A. Hewlett, from Wollaston, to Stogumber; Mr. A. W. Holden, from Hornchurch, to Halling, Rochester, Kent; Mr. R. F. Jeffrey, from Belfast, to Cross Street, Islington; and Mr. F. C. Morris, from Maldon, to Hornchurch, Essex.

CONFERENCE.—On *Friday evening, February 2*, the London brethren met at the College, under the chairmanship of the President, to arrange for the forthcoming Conference. In addition to the usual business, a resolution of loving sympathy with Mrs. C. H. Spurgeon was heartily and unanimously passed; and, with equal cordiality and unanimity, a resolution was carried, as an expression of sympathy and condolence with the Tabernacle Pastor and Church on the great loss they have suffered by the home-going of Mr. Thomas H. Olney.

Four deaths and two resignations were reported, with three names to be recommended for removal from the roll. It was decided that the Conference should commence (p.v.) on *Monday, April 30*, the week after the Baptist Union meetings being the only time available for our gatherings. By the kind invitation of Pastor Frank H. White and his friends, the Monday afternoon and evening meetings will

be held at Talbot Tabernacle, Notting Hill, the usual evening meeting being simultaneously held at the Metropolitan Tabernacle. Other arrangements will be announced in due course on the Conference programmes.

ORPHANAGE.—The Trustees have unanimously elected Mr. William Higgs as the Treasurer of the Institution in succession to Mr. Thomas H. Olney. Mr. Higgs has accepted the position, which was formerly held by his father for many years.

The next number of "The Orphanage Quarterly" will contain special references to the home-going of Mr. Olney, including his portrait, and those of the First Committee of Management, of whom Mr. Charlesworth is now the solitary survivor. Reproductions of two of the illustrations in Vol. III. of *C. H. Spurgeon's Autobiography* are also given, with portraits of the premier girl and boy who received the presentation watches at Christmas-time. Among other items of interest, Mr. Charlesworth contributes reminiscences of Mr. Moody, including the appeal for the Orphanage that the great evangelist made when he was at the Tabernacle.

Collectors will hardly need to be reminded of the meeting to be held at the Orphanage, on *Tuesday evening, March 13*, under the presidency of T. W. Stoughton, Esq. The Secretary will be glad to enrol the names of additional collectors.

COLPORTAGE.—There are no striking events to chronicle for the past month. The weather has been very trying to the colporteurs, making their journeys laborious, or necessitating their abandonment altogether. The general health of the men, however, has improved; and, on the whole, there has been much to encourage us, at least so far as the spiritual side of the work is concerned.

Among the reports sent in, we may quote the following specimen:—"My work, by God's blessing, has been continuously carried on. Sales have improved during the winter; the sick have been visited, and pointed to Him who is able to heal both body and soul. The gospel message has also been regularly preached. The work at W—— Chapel is still growing, and we have had times of much blessing. On the closing Sabbath of the year, one of the congregation, who had for

long been wandering, was led to penitence and renewed confidence in Christ. Others, who have recently confessed their faith in Jesus, are striving to help us in working for the Master."

We are quite hoping, next month, to be able to announce the opening of two new Colportage Districts, one in Somersetshire and another in Kent. Negotiations are in progress, which we believe will result successfully.

The President has fixed the date for the Annual Conference, and we are thus enabled to make the preliminary

announcement that the Annual Meetings (D.V.) will be held on *Monday, May 21*, when it is hoped that all friends of the work will make an effort to be present. New subscribers are badly needed, and an earnest appeal is made for regular help in this most useful and convenient form of Home Mission service. All communications and contributions should be addressed to Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at the Metropolitan Tabernacle, Lower Hall, February 1, six.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from January 15th to February 14th, 1900.

	£	s.	d.
Amount previously acknowledged	18,012	0	11
Mr. John Baverstock (Natal) ...	2	0	0
Mr. John Hines, per Mr. T. Round	5	0	0
Mrs. Elgee ...	1	11	6
Mr. Robert Hunt ...	1	1	0
Miss S. J. Meller ...	2	0	0
Mrs. Hellier ...	20	0	0
"Thankoffering from North Africa"	5	0	0
Mr. J. Weller ...	1	1	0
Mr. T. H. Woodeson ...	2	2	0
Pastors' College Evening-classes, per Mr. S. Johnson ...	3	7	3
R. W. N. ...	1	5	0
Mrs. Turner ...	1	0	0
Mr. and Mrs. Patridge ...	5	0	0
Mrs. S. Priddy ...	1	1	0
Mr. and Mrs. Brazil ...	1	0	0
Bank note in Tabernacle gate box	10	0	0
Cash in Tabernacle gate boxes	2	15	2
Deposit interest ...	5	12	10

	£	s.	d.
Mrs. Bunce ...	1	0	0
"Self-denial," per Pastor T. Spurgeon ...	5	0	0
Church-meeting, per Pastor T. Spurgeon ...	1	0	0
Mr. and Mrs. F. W. Weekes ...	3	0	0
"An old friend" ...	10	0	0
Amounts under £1 ...	4	1	0
Collecting cards:—			
Mr. J. Rowe ...	1	12	6
Mr. A. H. Bullman ...	0	10	0
Pastor E. Spanton ...	0	12	6
Miss J. E. Warren ...	3	3	0
Miss Foster ...	2	0	0
Mr. Martin Powell ...	3	0	9
Miss Ballantine ...	0	5	6
Collecting boxes:—			
Mr. W. G. Hart ...	0	7	0
	£18,118	9	11

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from January 15th to February 14th, 1900.

	£	s.	d.
Pastor Isaac Near ...	0	5	0
Mrs. Rainbow ...	0	7	0
Mr. S. Snow ...	0	10	0
Mr. W. Pitcher ...	1	0	0
Annual collection at Salters' Hall Baptist Chapel, Islington ...	2	7	7
Mrs. Eggleton ...	0	5	0
R. J. H. ...	0	10	0
Miss Hitherton ...	0	10	0
Mrs. Thorn ...	0	10	0
Pastor G. W. Linnecar ...	0	12	6
Pastor E. J. Burrows ...	0	10	0
Contribution from Lymington Baptist Chapel, per Pastor J. Collins ...	1	0	0
Pastor E. Ashton ...	0	2	6
Mr. T. H. Woodeson ...	2	2	0
Contribution from Emmanuel Baptist Church, Harringay, per Pastor G. T. Edgley ...	0	15	0
Mr. Johnson (Buck's Legacy), per J. T. D. ...	6	10	0
R. W. N. ...	1	1	0
Rev. R. J. Beecliff ...	0	2	6
Mrs. S. Webster ...	0	5	0
Mr. and Mrs. Brazil ...	2	0	0

	£	s.	d.
Part collection at Upton Chapel, per Pastor W. Williams ...	3	2	9
Contribution from Bunyan Tabernacle, Norbiton, per Pastor I. O. Stalberg ...	3	0	0
Mr. W. O. Butler ...	0	5	0
Collection at Metropolitan Tabernacle annual church-meeting	20	10	0
Church-meeting, per Pastor T. Spurgeon ...	2	0	0
Mrs. E. M. Plumb ...	0	10	0
Mr. Thos. Clements ...	0	10	0
Pastor J. H. Plumbridge ...	0	10	0
Mr. T. S. Penny ...	2	2	0
Mr. and Mrs. W. F. Weekes ...	0	10	0
Mrs. Raybould ...	1	0	0
Weekly offerings at Met. Tab.:			
Jan. 21 ...	1	14	10
" 28 ...	1	5	7
Feb. 4 ...	1	15	4
" 11 ...	1	5	5
	6	1	2
	£61	6	0

Pastors' College Missionary Association.

Statement of Receipts from January 15th to February 14th, 1900.

	£	s.	d.		£	s.	d.
Mr. E. Johnson	1	1	0	Mrs. Barrett	1	2	1
Mrs. E. Barnes	0	10	0	Mrs. Harris	0	5	0
Friends at Beulah Baptist Chapel, Thornton Heath, per Mrs. Ralls ...	3	12	5	Mr. F. Fuller	0	6	6
For Christ's sake	0	4	0	Mrs. Ballantine	0	3	0
Mr. J. Russell	0	10	0	Mrs. M. L. Smith	0	4	9
Collecting boxes:—				Miss Hancocks	0	7	0
Miss Annie Brown	0	6	6				
Miss Perkins	0	3	0				
					£8	15	3

The Stockwell Orphanage.

Statement of Receipts from January 16th to February 15th, 1900.

	£	s.	d.		£	s.	d.
Baptist friends, per Pastor J. Field	1	15	0	Shaftesbury Memorial Hall Sunday-			
Mr. F. J. Collier	3	3	0	school, per Mr. Jas. Blackman ...	0	15	0
Mr. J. T. Ford	1	1	0	Mansfield Street Sunday-school, per			
Hirst S.S.C., per Mr. W. Andrew ...	0	10	0	Mr. E. Johnson	1	0	0
The Misses J. and M. Salmound ...	0	6	0	Mr. J. F. Verry	0	5	0
Mrs. Hodges	0	3	0	Collected by Mrs. T. Rossiter at			
C. S. and fellow-servants	0	10	0	Brockley Baptist Chapel	7	12	0
Collected by Mrs. J. Sear	1	1	0	Evesham Baptist Sunday-school and			
Collected by Mrs. Burnett	0	11	0	Bible-classes, per Mr. E. T. Field	1	10	0
Collected by Mr. G. F. Smith ...	3	1	9	Per Widow Adlem:—			
Wishaw Baptist Sunday-school, per				Church of England	0	5	0
Mr. T. Prentice	0	14	0	Hunt and Son	0	2	0
Mr. E. J. Reed	2	2	0	M. H.	0	1	0
A friend, West Norwood	5	0	0	C. R.	0	1	0
Mrs. Cockburn	1	10	0	J. H.	0	1	0
Mr. H. W. Wright	1	1	0	Some friends	0	4	0
Mr. Jno. Cairns	1	1	0	Adlem family	0	6	0
Mrs. Oddy	1	0	0				
A friend, per Mr. A. J. Foxwell ...	0	10	0	Mrs. Patten	1	0	0
Rev. J. Kempton	0	5	0	Mrs. E. Hopkins	1	0	0
Miss R. Daniell	0	5	0	Miss G. Pessell	0	5	0
Watch-night service, Woodville				A friend	0	5	0
Road Baptist Chapel, Cardiff, per				Collected by Mrs. R. C. Allen	0	6	0
Pastor C. Griffiths	1	13	0	Mr. H. Viner	0	10	0
Watch-night service, Baptist Chapel,				Mr. J. Davis	0	4	0
Combmartin, per Mr. G. H. Creek	0	4	8	Collected by Miss E. C. Willis	0	13	6
Baptist Sunday-school, Newark, per				Collected by Mrs. Humphrey	1	10	0
Mr. E. Nicholson	0	10	0	Mr. H. S. Summers	1	1	0
P.S.A., New Road, Oxford, per Mr.				Miss Brooke	0	10	0
F. H. Alden	0	10	3	Mr. S. Cornish	0	10	0
Baptist Sunday-school, New Road,				Mrs. M. Leaver	0	5	0
Oxford, per Mr. F. H. Alden ...	0	15	9	Abigail, Barton-on-Humber ...	0	2	6
Mr. R. J. Baker	2	2	0	Mr. F. C. Lusty	0	5	0
Mr. Simpkin's Bible-class, Lans-				Mr. G. Hutchinson	0	6	0
downe Baptist Chapel, Bourne-				Miss M. Jocelyne	0	2	0
mouth	1	0	0	Mr. W. Spencer	0	12	6
Mr. S. Calver	1	0	0	Miss A. Collins	0	5	0
Mr. W. Baker	1	0	0	For Jesus' Sake	1	0	0
Miss J. Pearce	0	2	6	Rev. H. Phillips	0	7	6
Mr. R. C. Jones	1	1	0	Mr. F. Gear	0	5	0
Mrs. Hazelton	0	2	6	Per F. R. T.:—			
Theale Congregational Church, per				Mr. R. M. Dix	0	5	0
Mr. G. Mosdell	1	0	0	Mrs. Dix	0	5	0
Mr. A. O. Bagster	1	1	0				
Mr. C. E. Bennett	3	3	0	Mr. C. Ibberson	0	10	0
In the Lord Jesus' Name	0	10	6	S. M. P.	0	3	0
Mr. T. Butcher	1	1	0	Parsons Heath Sunday-school, per			
Zion Sunday-school, Eastry, per Mr.				Mr. H. Letch	0	16	1
W. Clark	1	1	0	Mr. H. Letch	0	10	0
Master A. W. McConnell	1	0	0	Mr. J. Letch	0	5	0
Mrs. C. Dorsett	0	2	6	Mr. C. E. Fox (towards the main-			
M. A. L.	1	0	0	tenance of three orphans for a			
Mr. and Mrs. J. W. Moore	0	3	6	year)	50	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Woolwich Baptist Tabernacle Sunday-school, per Mr. Seager	2	10	0	Miss Tarrant	...	0	2	0			
Mr. Geo. Shaw	2	0	0	Mrs. Langley	...	0	2	0			
Mr. T. Fordham	2	2	0	Mr. and Mrs. F. Tarrant	...	0	4	0			
Baptist Sunday-school, Ledburn, per Mr. H. Varney	1	0	0	Mr. J. F. Tarrant	...	0	1	0			
Mrs. Lawrence	0	5	0	Miss E. Tarrant	...	0	2	0			
Miss B. Freegard	0	5	0						0	14	0
Mrs. S. James	0	5	0	Derby Street Baptist Tabernacle Sunday-school, Burton-on-Trent, per Mr. F. J. Glover	...	0	15	3			
Mrs. Purvis	0	5	0	T. B. L., Bridgnorth	...	1	0	0			
Townsend Street Sunday-school, Old Kent Road	2	16	6	Miss Davis	...	1	0	0			
Mrs. Curtis	0	5	0	Mrs. Taylor	...	0	3	0			
Mr. J. Varley	2	2	0	Mr. and Mrs. Harding	...	0	3	0			
Out of the Lord's increase	5	0	0	Baptist Sunday-school, Niton, per Mr. S. Squibb	...	0	14	0			
Baptist Sunday-school, Burnham-on-Crouch, per Pastor C. D. Gooding	2	0	4	Mrs. Morgan	...	0	2	0			
Lossiemouth Baptist Sunday-school, per Mr. W. Smith	1	0	0	Miss C. Williams, for the late Mrs. Delishe	...	5	0	0			
Mr. E. Joscelyne	1	0	0	Mr. W. Arnott	...	1	0	0			
Mr. W. Munro	0	10	0	W. D. S., Hove	...	0	5	0			
Postal order, Rochester, Northumberland	0	3	0	Sploott Road Baptist Sunday-school, Cardiff, per Mr. J. Lewis	...	0	16	11			
Mrs. Goodif	0	6	0	Mrs. Dodd	...	0	5	0			
R. B.	0	6	0	Readers of "The Christian World," per the Editor	...	1	0	0			
In memoriam, Mrs. H. Woolland	0	10	0	Mr. T. H. Woodeson	...	2	2	0			
Mr. Jas. Baxter	2	0	0	Collected by Mrs. S. Wright	...	0	3	0			
Miss Gemmell	0	10	0	Mr. E. W. Diver	...	0	2	6			
Members of the Presbyterian Church Temperance Guild, Willesden, per Miss Hainson	0	18	2	A friend, Maindee, Newport	...	0	5	0			
Mrs. Newman Hall	5	0	0	Mr. Jas. Wilson	...	0	10	0			
Gold Hill Baptist Sunday-school, per Mr. H. Mills	0	8	0	Mr. O. Barfoot	...	0	2	0			
Mr. C. White	0	5	0	Miss C. Williams	...	0	5	0			
Mr. L. Haigh	1	0	0	Mrs. Pickworth	...	1	0	0			
Miss M. Mills	0	3	0	Sandwich, per Bankers	...	2	2	0			
Mr. W. H. Roberts	1	0	0	Mr. F. Flanders	...	1	0	0			
Miss H. Jensen	1	0	0	Mrs. M. A. Stringer	...	0	2	6			
Mr. J. Duncan	0	5	0	Colour-Sergt. J. Marriott	...	0	5	0			
Miss C. Sladen	0	2	6	Mr. J. J. H. Gardner	...	1	0	0			
Mrs. A. Wilson	0	10	0	Collected by Mrs. Rhodes	...	0	16	0			
Miss E. Geddes	35	0	0	Miss D. Gordon	...	0	6	0			
Mr. J. Ollington	0	5	0	The Excelsior Trading Co.	...	1	1	0			
Mrs. A. Smyth	0	10	0	Lordship Lane Sunday-school, per Mr. H. J. Sayers	...	2	2	0			
Postal order, Southsea	0	10	0	A Folkestone working-man	...	2	12	6			
Mr. W. Barritt	0	10	0	M. A. G.	...	1	0	0			
Mr. E. E. Gowing	1	0	0	Miss S. Muir	...	1	11	0			
"Old iron, Tatenhill"	2	0	0	Mr. W. Johnson	...	0	6	0			
Miss MacCormack	0	3	0	Mrs. J. Melville	...	0	10	0			
Miss A. Leeder	0	2	6	Collected by Mrs. Cooper	...	0	4	0			
Mrs. M. Allen	0	2	6	Mr. A. E. Alder, per Mrs. J. A. Spurgeon	...	1	1	0			
Sympathy	0	5	0	Collected by Mrs. Hawthorne	...	0	17	0			
Postal order, Finchley	0	1	0	Mrs. Chalk	...	0	10	6			
Miss M. A. Dobson	1	1	0	Master W. Siggers	...	0	2	1			
Faringdon Baptist Sunday-school, per Pastor H. Smith	0	5	0	"An old boy"	...	5	0	0			
Mrs. Talbot	0	5	0	Roomfield Baptist Sunday-school, Todmorden, per Mr. J. S. Pilling	...	1	5	0			
Mrs. J. Gregory	0	2	0	Mr. F. Lewis	...	1	1	0			
E. P. R.	0	5	0	Mr. F. Clements	...	0	10	0			
Mrs. E. Williams	0	5	0	Mr. T. Church	...	1	0	0			
Mr. and Mrs. Haynes	1	0	0	H. D.	...	0	0	6			
Y. R. A. M.	2	12	0	Mrs. M. A. Manaton	...	0	10	0			
Cemetery Road Baptist Sunday-school, Sheffield	2	5	3	Collected by Miss A. E. Hill	...	0	16	0			
Collected at Messrs. Coopers Stores, Ltd.	0	8	8	Queen Street Sunday-school, Erith, and Erith Men's Bible-class, per Pastor J. E. Martin	...	2	0	0			
In memoriam, Pastor C. H. Spurgeon	1	0	0	Collected by Mr. F. R. Freeman	...	0	10	0			
Mr. J. W. Phillips	0	0	6	Mr. F. Simcoe, per Mr. G. Lawrence	...	0	7	0			
Stamps, Holloway	0	5	0	Mark; Coventry	...	0	10	0			
Ashley Sunday-school, per Mr. M. Ayres	0	10	0	Mrs. E. A. Holloway	...	0	10	0			
Mr. J. Woodward	0	5	0	Mr. and Mrs. Edwards	...	1	0	0			
Mrs. Balls	0	2	6	Mrs. M. J. Jordan	...	1	1	0			
Miss P. Exton	0	10	0	Surrey Square Mission and Sunday-school, per Mr. Pavey	...	4	2	0			
Miss Bennett	0	2	6	Mr. T. S. Penny	...	2	2	0			
Mrs. E. Barnes	0	10	0	Jno. F. H.	...	2	0	0			
Per Miss E. Tarrant:—				Mrs. Cocks	...	1	0	0			
Miss Rogers	0	1	0	Mrs. Halstead	...	0	7	6			
Mrs. Rogers	0	2	0	Collected by Miss R. Robinson	...	0	4	0			
				Per Mrs. Jas. Withers:—							
				Mr. D. Heelas	...	2	0	0			

	£	s.	d.	£	s.	d.		£	s.	d.
Mr. J. O. Cooper	1	0	0				Shaftesbury Hall, Bournemouth	7	0	0
Mr. H. Cooper	0	10	0				Young Abstiners' Union, Exeter			
				3	10	0	Hall	2	2	0
A. L. P.				5	0	0	Sale of programmes, per Mr.			
Postal order, Northampton				0	10	0	Webster	0	3	0
Mrs. E. M'Caughan				1	0	0	Beulah Baptist Chapel, Thornton			
Mrs. J. Le Feuvre				0	10	0	Heath	2	7	2
E. M., Beckenham				0	5	0	Barry Road Wesleyan Band of			
Mrs. I. Iremonger				1	1	0	Hope, Dulwich	2	2	0
Mr. J. E. Perraton				1	0	6	North Brixton Baptist Chapel	2	2	0
Miss Bartlett				0	10	0	East Grinstead, per Mrs. Arbuthnot	10	10	0
M. A. G.				0	10	0	Mint Street Workhouse, Southwark,			
Mr. Jno. White				1	0	0	per Miss Higgs	5	0	0
Mr. R. M. Boodle				1	0	0	CHRISTMAS DINNER-TABLE COLLEC-			
Misses Dunstan				1	0	0	TIONS:—			
Mr. and Mrs. A. J. Burt				1	0	0	Bethel Chapel, Brabourne, per			
Executor of the late Mrs. M. A.							Pastor A. F. Cotton	1	17	0
Swindell				50	0	0	Mr. T. Basson	0	3	2
From the estate of the late Miss							Longley Road Chapel, per Pastor			
G. I. Small				3	1	0	G. H. Rumsey	5	4	0
Orphan boys' collecting cards							George Street Sunday-school, Ryde,			
(second list)				11	11	2	per Mr. W. H. Daish	2	10	3
Orphan girls' collecting cards							Highgate Road Men's Bible-class,			
(second list)				12	7	8	per Mr. C. Weight (second			
West Street Sunday-school, Crewe,							amount)	0	3	0
per Mr. W. O. Salter				0	17	1	Mr. H. Greening	0	3	0
Miss M. A. Butterworth				5	0	0	Per Miss E. Cubitt	0	10	9
Miss F. Cook				0	5	0	City Road Chapel, Winchester, per			
Mr. T. Johnston				2	0	0	Mr. A. Parfitt	2	6	10
W. P., per J. T. D.				0	10	0	Peckham Park Road Baptist Chapel,			
Miss Hetherton				0	5	0	per Mr. Phillips	6	2	0
Lymington Baptist Chapel, per							Brentford, per Pastor T. G. Pollard			
Pastor J. Collins				1	0	0	(second amount)	0	17	6
R. W. N.				1	1	0	Miss L. C.	0	2	6
Mr. F. W. Sigge				0	2	6	C.E.S., Totteridge Road Baptist			
Mrs. E. M. Plumb				0	5	0	Chapel, Enfield, per Pastor A. W.			
Mr. and Mrs. F. W. Weeks				0	10	0	Welch	6	11	3
MEETINGS BY MR. CHARLESWORTH							Vernon Chapel, King's Cross, per			
AND THE ORPHANAGE CHOIR:—							Pastor D. H. Moore	7	10	0
Christchurch, Hants				1	15	6				
Kent Road, Southsea				2	3	6				
Elm Grove, Southsea				8	15	6				
								£450	12	5

ORPHAN BOYS' COLLECTING CARDS (SECOND LIST):—Baker, G., 7s 6d; Barton, C., 1s; Burgess, J., 4s 6d; Bingham, A., 2s 6d; Cross, W., 2s; Channer, F., 1s 1s; Castle, J. W., 16s; Copping, G., 1s 6d; Cracknell, E., 1s 6d; Daniels, M., 5s; Doel, B., 1s 2s; Gallop, C., 7s; Hewitt, W., 5s; Howe, B., 2s 6d; Hulbert, H., 2s; Locke, S., 2s 4d; Maddar, F., 4s 3d; Platt, A., 4s 9d; Robins, O., 1s 1s; Robinson, H., 2s 2d; Rolph, A., 10s 6d; Shepherd, G., 5s; Stannard, W., 7s 6d; Talkington, C., 2s 6d; Tarrant, W., 7s; Upton, W., 9s; Voysey, A. E., 1s 1s; Weston, H., 6s 2d; Woods, W., 3s; Walker, T., 3s 10d; Williamson, A., 2s 7d; Williams, E., 10s 1d; Yendall, F., 7s 6d.—Total, £11 11s 2d.

ORPHAN GIRLS' COLLECTING CARDS (SECOND LIST):—Ayres, E., 10s 6d; Ayling, A., 3d; Briggs, A., 8s; Baker, G., 6s 4d; Brooks, L., 2s; Benthall, B., 2s; Bishop, L., 6s 9d; Crispin, M., 13s; Court, B., 2s; Cooper, K., 1s 6d; Cole, C., 6d; Day, M., 4s; Dodd, G., 1s; Finch, D., 1s 2s; Francis, K., 4s 6d; Friend, M., 1s 1s; Grover, K., 2s 6d; Glover, V., 6s; Gearing, B., 2s 6d; Hull, V., 12s; Heagerty, K., 2s; Hussey, V., 1s 6d; Montford, F., 2s; Morley, D. M., 6s 3d; Peterson, L., 8s 7d; Platt, O., 4s 9d; Rawlings, B., 4s; Roscorla, A., 1s 1d; Stickland, F., 2s 1d; Smith, C., 16s 6d; Smith, I., 14s; Tinworth, A., 1s; Upton, S., 10s 6d; Usherwood, E., 15s; Warr, L., 10s 7d; Williamson, M., 2s 3d; Woodward, M., 8s; Widdeson, M., 5s; Wiffen, R., 1s 6d; Wilks, D., 2s 9d.—Total, £12 7s 8d.

LIST OF PRESENTS FROM JANUARY 16TH TO FEBRUARY 15TH, 1900.

PROVISIONS:—1 New Zealand Sheep, Sir A. Seale Haslam; 2 Fowls, 3 Cakes (for Infirmary), Mrs. S. T. Barrah; 1 Hamper Oranges, Apples, etc., Mrs. R. V. Barrow; a quantity Bread, Mr. Henderson.

BOYS' CLOTHING:—6 Day Shirts, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 2 Shirts, Beulah Chapel Working Meeting, Bexhill-on-Sea, per Mrs. H. D. Cunningham.

GIRLS' CLOTHING:—23 Girls' Articles, Beulah Chapel Working Meeting, Bexhill-on-Sea, per Mrs. H. D. Cunningham; 14 Articles and a few Sundries, Miss A. M. Turner; 6 Articles, Mrs. Roberts; 26 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 68 Articles, The Reading Young Ladies' Working Party, per Mrs. James Withers.

GENERAL:—1 Load Firewood, Messrs. Jonas Smith; 2 Boxes Toys, The Bonanza; 1 cwt. Blacking, Messrs. Carr and Son; 1 Writing Desk and a few Handkerchiefs, Anon; 84 Presents (including 12 Cricket Bats), Friends, per Mrs. J. A. Spurgeon; 1 Load Firewood, Mr. F. Fisher.

Colportage Association.

Statement of Receipts from January 15th to February 14th, 1900.

DISTRICT SUBSCRIPTIONS:—		£	s.	d.			£	s.	d.
Eastchurch "H"	45	0	0		Proceeds of lantern-lectures at				
Maldon, per Pastor C. D. Gooding	3	15	0		Earl's Colne, per Mr. T. R. Todd	0	15	0	
Eden Bridge, per Rev. R. H. Powell	11	5	0		Miss M. E. Squire	0	3	0	
Brentford, "In memoriam" ...	10	0	0		Mrs. H. Hoskin	1	0	0	
Southern Baptist Association ...	60	0	0		Dr. Boodle, per Mr. J. Morey ...	0	10	0	
Codicote, per Mr. A. Lockhart ...	11	5	0		Collection at Bethel Chapel,				
Fritham, per Mr. W. R. Griffith ...	11	5	0		Minster, per Pastor W. Whitehead	1	4	6	
Horsforth, per Miss Billbrough ...	11	5	0		Miss Nellie Green, collecting box	0	6	3	
Home Counties' Baptist Association	30	0	0		Mr. F. Fishwick	1	1	0	
Cardiff, per Mr. John Cory, J.P. ...	11	5	0		Mrs. L. Rayner	2	2	0	
Sellindge, per Mr. W. G. Tester:—					Mr. T. S. Penny	1	1	0	
Mr. E. Smith, Brabourne	1	0	0		Mr. J. R. Stevens	1	1	0	
Mr. H. S. Pledge, Ashford	0	10	0		Mrs. A. Hughes	1	0	0	
Tewkesbury, per Mrs. T. White ...	1	5	0		Mrs. A. Scandrett	0	2	6	
Tewkesbury, per Mrs. Robinson ...	5	0	0		Mr. S. Johnston	1	0	0	
Aylesbury, per Mr. G. Tweddle ...	10	0	0		R. W. N.	1	1	0	
	£222	15	0		Mr. and Mrs. Brazil	1	0	0	
					Church-meeting, per Pastor T.				
					Spurgeon	1	0	0	
					Mrs. E. M. Plumb	0	5	0	
					Mrs. S. Wigney	0	10	6	
						£16	12	9	
GENERAL FUND:—		£	s.	d.					
Miss R. Daniell	0	10	0						
Mr. J. Marshall, per Mr. H. Mears	1	0	0						

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from January 15th to February 14th, 1900.

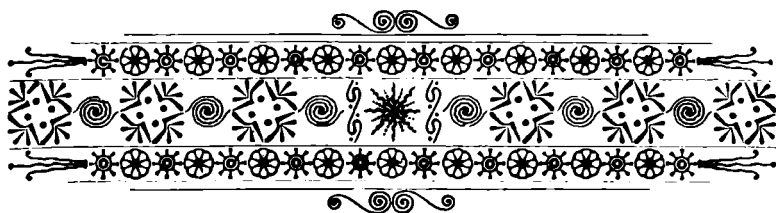
		£	s.	d.			£	s.	d.
Mrs. Hill	5	5	0		Mrs. Moore	0	10	0	
Mr. A. Dodwell	0	10	0		Postal order, Northampton ...	0	10	0	
S. J. Taylor and friend	0	5	0		Mrs. Hutchinson	0	10	0	
A reader of "Sword and Trowel,"					FOR TRANSLATIONS OF SERMONS:—				
Winchcombe	0	15	0		"Carey's Penny" for 1899, for Ben-				
Mr. Martin Powell	0	6	0		gali Sermons	0	4	6	
Mr. R. T. Tucker	0	2	6		Miss L. Smith	0	10	6	
Madame de Mirimonde (10 francs) ...	0	7	11		John xv. 2	0	7	6	
Mr. and Mrs. Proctor	3	0	0						
Mrs. Mannington	0	10	0						
Mr. J. T. Stevenson	2	0	0						
							£15	13	11

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Pastors' College, Temple Street, Southwark, London, S.E. All amounts for the Metropolitan Tabernacle Rebuilding Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE
Sword and the Trowel.

APRIL, 1900.

Prospect and Prayer.

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE,
NEWINGTON, ON LORD'S-DAY EVENING, JUNE 20TH, 1875,
BY C. H. SPURGEON.

"Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of Bether."—Solomon's Song ii. 17.



OUR text is preceded by one of the sweetest verses in the whole Bible,—perhaps, the sweetest of all: "My Beloved is mine, and I am His: He feedeth among the lilies." Faith, with full assurance, lays hold on Christ with both her hands, and says, "My Beloved is mine;" and love embraces Him, and in return is embraced by Him: "My Beloved is mine, and I am His." There is a mutual delight and a mutual possession between Christ and His people,—Christ ours, and we Christ's,—Christ altogether ours, a whole Christ the property of His people, and we altogether Christ's, with no reserve, wholly consecrated unto Him who hath redeemed us unto God with His most precious blood.

There is also, in the preceding verse, a picture of the Lord Jesus as present with the person who thus speaks of Him: "He feedeth among the lilies." He is in the midst of His saints, who are to Him as beautiful as the lilies; they toil not, neither do they spin, in spiritual matters, and yet are more glorious than was Solomon himself in all his regal splendour. Amongst these lilies doth Jesus feed. There is everything in that sixteenth verse to make up an all but perfect state. It is one of the "idylls of the King." Surely it is a stray sonnet from

Heaven itself. Perhaps, even the harps of angels cannot reach to a higher note of bliss than this: "My Beloved is mine, and I am His; He feedeth among the lilies."

But yet everything was not quite perfect, or altogether as the singer wished it to be. There were still shadows, for there is a mention of their fleeing away. There was still a brighter day yet to dawn, for there is something about the daybreak; and from this we learn that, even when we get our best here below, beloved, we have not yet obtained all that we desire. When the child of God is highest on the mountain of spiritual experience, he is not as high as he shall yet be; when he is leaning his head upon his Saviour's bosom in closest fellowship, he is not as near as he shall be by-and-by; and when he has feasted on the choicest dainties at the banquet of love, he has not tasted the sweetest things that shall yet be his. There is something better in store for us than we have ever imagined, for "it doth not yet appear what we shall be; but we know that when He (our Beloved) shall appear, we shall be like Him; for we shall see Him as He is."

I want, if I can, by God's help, to carry your thoughts right away to the world that is to come, and yet that is so near to some of us. It is well for us only to think of this world as the interval between us and Heaven, and to use it wholly for God's glory, reckoning this land of our sojourning as a place where we may render some slight service to our Lord, and bring Him some glory before we ascend to the mountains of myrrh and the hills of frankincense where He has gone to prepare a place for us.

My talk will be very simple, and it will be about two things,—a *word of prospect*, and a *word of prayer*. The word of prospect is, "until the day break, and the shadows flee away;" and the word of prayer is, "Turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of Bether;" that is, "of division or separation."

I. First, then, let us talk a little about THE WORD OF PROSPECT: "Until the day break, and the shadows flee away."

"Until" is the key-word of the sentence; and I want to explain it thus. Until what? or, life's goal. What until? or, life's walk. What only till? or, life's patience; and what not until? or, life's climax.

First, *until what? or, life's goal*. There is something yet to come, a boundary line to this mortal life, a goal, a "finis" to be written at the end of the volume of our earthly existence. Dear hearer, if I were to put that simple question to you, "Until what?" how would you have to answer it in your own case? With the Christian, it is, "Until the day break, and the shadows flee away;" but with some of you it would have to be, "Until the sun set, and the everlasting midnight lowers down." It is a dreadful thing to know that, in the life of so many of our fellow-creatures, the current is ever descending lower, and lower, and lower, and yet lower still. Every hour brings them nearer to a dread eternity, to an angry God, and to the awful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." They are "outward bound"; and every wind that blows, and every mile they sail, or drift, bring them nearer to everlasting shipwreck. They are getting every moment further from home, further from hope, further from God. O wretched voyager, across a sea that is none too smooth, to a whirlpool terrible beyond all

utterance or imagination, into whose fatal vortex your doomed vessel may any instant be drawn, how dreadful is the prospect before you!

It is not so to the Christian. With him, whatever brightness there may be in the sky now, it is night compared with the glory that is yet to be revealed. He reckons that all the delights of earth are so inferior to the joys that are yet to come that he is still in his night season; and when he is asked, "Watchman, what of the night?" his answer is, "The morning cometh; the morning cometh." Every hour of his life, he is getting nearer to the eternal day which shall have no night. He is "homeward bound." Every wave wafts him nearer to the Fair Havens of everlasting bliss. Every step of the journey which he takes, however rough his pilgrim path may be, is bringing him nearer to that dear home above where many of his loved ones have already gone, and where Jesus stands to welcome him. We, who believe in Him, do not look for the goal of our life "until the day break, and the shadows flee away."

And, to my mind, this fact has a gracious influence on the whole of our life. I have noticed—and you also must have noticed—how even a horse, when his head is turned towards home, though the distance is just the same homeward or outward, always likes the homeward journey best, and pricks up his ears, and quickens his pace, as if to show that he knows which is the way home. And if you and I, my friend, have to traverse just the same distance in our earthly course, yet, if you are going away from home, and I am going homeward, my steps and yours are very different. We may have to go over the same flint stones, and we may have equal loads to carry; but, still, the journey is of a totally different character, if you are going away from God and hope, and if I am going towards God and Heaven. Do you not find, ye tried servants of the Lord, that this fact sweetens everything that you have to endure,—that there is an end to it, and that that end is the crown eternal, immortal, incorruptible, and that fadingeth not away? Do you not bless and praise God that you are even now in the twilight before the dawn of the everlasting day, and that the twilight continually increases its brightness, and that, by-and-by, it will develop into the perfect day? This gives a fair colour to the darkest night that ever passes over us; and, though the night wind may blow, and chill may be the blast of midnight, yet this is the source of our gladness, that every time the pendulum swings to and fro brings us somewhat nearer to the daybreak when the shadows shall flee away.

What is this daybreak to which we are ever getting nearer and nearer? Well, it may be, brethren, the coming of the Lord Jesus Christ in person from Heaven; for, according to the teaching of Holy Scripture, we are bound to expect that, at any moment, He may come back again from the glory land whither He has gone. He said to His disciples, "Of that day and hour knoweth no man, no, not the angels of Heaven, but My Father only;" but, still, He will come in like manner as He went up into Heaven. Writing to the Thessalonians, Paul said, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God." That will be our daybreak, for, then, if we are alive and remain here, we shall be changed in a moment, and shall be caught up to meet the Lord in the air; or if we have slept awhile in the tomb, we shall then

rise, incorruptible, and shall be changed at the coming of the Lord from Heaven. Let us ever be looking forward to that blessed time, waiting for the glorious appearing of our Lord and Saviour Jesus Christ, for that will be the daybreak to us.

But it is possible that many or all of us may fall asleep in Jesus before that glorious daybreak; and if we do, brethren, then I venture to say that, the moment our eyes are closed on earth, we shall have a daybreak in another and a better world; for we know that, when we are absent from the body, we are at once present with the Lord. What a daybreak that will be,—to go from the bed of sickness to the abode of immortality,—to leave the cottage of poverty, and enter upon the mansion of eternal felicity,—to go away from the temptations, and trials, and sorrows, and reproaches of earth, to the everlasting hallelujahs of Heaven! What a wondrous surprise will come over our spirits when once we find ourselves in that world of light and blessedness. Methinks, one of the first tendencies will be to swoon away with the every ecstasy of delight, and then to look round, and marvel how ever we could have been admitted there, until our eyes shall behold Him whom our soul loveth, and then we shall understand it all, and begin to realize the fulness of our delight in gazing upon His adorable person, which surely will rivet our eyes, and hold them fast for ever and ever.

So, dear friends, either the Lord's coming to us, or else our going to Him, will be the daybreak when the shadows will all flee away, to return no more for ever.

And what a daybreak that will be! The break of day, at any time, is a most delightful period. The birds always think so; they sing from the earliest dawn of the early summer mornings, as though they would wake up even the sun himself. They begin to chant the praises of the Lord while yet the dews are fresh upon the grass. But what must it be when first we wake up in the heavenly daybreak! Oh, how the angels will sing, and how we, too, will sing then! Everything is so fresh and bright in the early morning, earth is like a rich Orient pearl in the first hours of the day; but what will be the splendour of the pearls with which Heaven will be hung in that daybreak which we are so soon to see?

And, beloved, what shadows will then flee away,—shadows of ignorance, shadows of doubt, shadows of defilement, shadows of mystery, shadows of care, shadows of trial, shadows of affliction and sorrow of all sorts! In that blessed daybreak, all of them will be gone. As in a moment, they will have sped away; and we shall be where the light shall last for ever, and the sun shall no more go down. It is until that daybreak that we have to speed on our way, ever looking forward to that glorious goal of our earthly existence. O happy men and women, who have such bliss as that in prospect!

But, secondly, we were to enquire, *What until? or, life's walk.* What are we to do until the day break, and the shadows flee away? We see now what the "until" includes; but what about that which is to happen between now and the time when we reach that boundary line, and arrive at that goal? Come, my brethren, let us think of how this interval is to be occupied. If we have believed on the Lord Jesus Christ, and we have a little time to wait "until the day break, and the

shadows flee away," what lies between then and now? I will tell you as far as I can.

On God's part, between now and then, a gracious providence will supply all our needs; our bread shall be given us, and our waters shall be sure. The Lord has engaged that, between here and the daybreak, "no good thing will He withhold from them that walk uprightly." What a blessed assurance is that! On God's part, "until the day break, and the shadows flee away," forgiving love and grace of every kind shall be yours if you are a believer in Jesus. There shall be cleansing for you whenever you sin, restoration for you whenever you fall, provision for you according to all that your wants may require; in fact, everything is arranged and prepared for you between here and the pearly gates of the New Jerusalem. And all shall be freely given "until the day break, and the shadows flee away." From your Heavenly Father there will be given to you every gift of love that shall be desirable or necessary between here and Heaven; for He is both able and willing to give you exceeding abundantly above what you ask or even think.

One of the very choicest gifts which you shall have between here and Heaven is the Holy Spirit. "He shall abide with you for ever." Never will that Divine Comforter desert you. He will be your Monitor, Counsellor, and Guide, until you enter into the land of your rest.

And as for you yourself, between here and the daybreak,—what are you to have? Why, first, faith. Believe your God; trust in Him at all times, and go on, even in the dark, firmly persuaded that, where He bids you to go, it must be safe for you to tread. Between here and the daybreak, what else is there for you to do? Why, to be daily learning, daily submitting yourself to the Divine teaching, daily preparing for the better land, daily seeking after more conformity to the image of Christ, that you may, as much as you can, reflect His glories among the sons of men, till you are taken up to be with Him, and to rejoice in His light for ever. What else is there for you to do between here and the daybreak? Why, with all your heart and soul, to love Him "whom having not seen we love," and to let even the angels see how much poor, infirm, mortal men can love the Lord Jesus Christ, and what sacrifices they can make for their Lord and Master, and with what strength of passionate affection they can cleave to Him under all manner of reproaches, and sorrows, and trials, and temptations.

Between here and the daybreak, brethren, let us also try to keep up unbroken communion with our Lord Jesus Christ; and let us also try to work for Jesus, doing all we can "until the day break, and the shadows flee away." Often have these words flashed across my mind when I have been somewhat weary in my Master's service. I have thought to myself, sometimes, when "weary, and worn, and sad," "Ah, well! it is only until the day break, and the shadows flee away." And when discouragements have come,—and they will come, more or less, to every worker for Christ,—one has said, "Be of good courage, faint heart; it is only 'until the day break.'" If the Master has given us our night's work or watching to do, and already the Eastern sky has begun to redden with the approach of the rising sun, let us not be too anxious to lay down the tools of our service or the weapons of our warfare,

but let us be willing to work right on "until the day break." Methinks, when we get to Heaven, this life will seem to have been but a point of time, a mere pinprick compared with the countless cycles of eternity. We shall wonder how we could ever have got weary in such a short space; and if we can blush in Heaven, we shall do so as we regret that we did not even wish for a longer time of service and of suffering here in which to labour for our Lord—

"In works which perfect saints above,
And holy angels cannot do."

(To be concluded next month.)

C. H. Spurgeon's most Striking Sermons.

XXVI.—BY J. C. CARLILE, FOLKESTONE.

WHAT constitutes a striking sermon? The utterance over which one man yawns, awakes another man's enthusiastic interest. Are sermons dependent upon the individual taste of the hearers, or is there a definite standard by which their quality may be determined?

Many sermons are striking because of the presence of one characteristic. It may be the thought, as in Robertson; the imagination, as in Talmage; the insight into human nature, as in Manning; the subtle reasoning, as in many of Newman's discourses; or the clearness of exposition, as in Dr. Maclaren's.

It is curious to observe that the critics have not yet decided upon the chief characteristic of C. H. Spurgeon's Sermons. We do not think there will ever be substantial agreement upon this point. Mr. Spurgeon was a manifold man; he was not clever, but colossal; his was the mark of genius. There are some qualities common to all his Sermons. They are alike in their fidelity to the spirit of the Scriptures. They are all expressed in plain language; his phrase is never vulgar, though usually homely, and easy to comprehend. It would be possible to compile a wealth of epigram and a system of proverbial philosophy from the volumes of *The Metropolitan Tabernacle Pulpit*. Mr. Moody once said, in our hearing, that "the best commentary, for a working minister, was Spurgeon's Sermons."

We have listened to most of the pulpit orators of our time; but there is only one sermon which stands out in striking vividness upon the pages of memory. To remember a discourse after thirteen years of a crowded life, is an evidence that it was more than a collection of platitudes or common-place moralizing. It was just an ordinary Thursday night service in the sanctuary which has become a shrine. The visitors to the May Meetings were impressed by the magnitude of the congregation; we were overwhelmed by the preacher. The text was John xii. 36: "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them." As he read the words, there was to us a new meaning in the familiar text. Mr. Spurgeon's emphasis was in itself a means of instruction. Never shall we forget the impressiveness of the preacher, or the awe of the congregation, as, with lifted hands, he said, "There is a light that comes to some men in human form, for

there are ministers whom God specially appoints as His representatives to bless others." Of no man was the utterance truer than of the speaker. When he said, "The voice that has thrilled you, and that wakes the echoes of your soul's most secret chambers, shall be silent in death," the great audience was indeed thrilled, and many were the prayers that his light might long shine as a beacon guiding others home.

Looking back to that service, when we listened to the most striking sermon we ever heard, we are unable to point to any one quality that gave it pre-eminence. From beginning to end, the thought was transparent in its clearness; it seemed as if a child might have understood its meaning, yet it was profound in its range and depth; it was fresh as the dew, though it seemed just as familiar.

Mr. Spurgeon declared himself unable to exercise the power of word-painting; perhaps that was the only point in the whole discourse in which he failed to gained the assent of his audience; they knew his power better than he did. They had just heard him say, "'The children of light.' Why! in the morning, when the sun first shines forth, those myriads of dew-drops, all brighter than diamonds of the first water,—these are the children of light! And those innumerable flowers that open their cups and sweeten the air with dainty perfume,—these are the children of light! And those birds that have been slumbering away there, during the night, in their hidden corners in the grove, come out, and begin at once their charming minstrelsy, for they are the children of light! I cannot tell you how many and how bright are these things in nature which are the children of light; but God can make us, by His grace, to be like these things, only far better children of light spiritually." The Sermon was full of word-pictures. After describing some who wanted to spend time in useless discussion, he said, "I am like the guard of a train that is just ready to start; the time is up for us to be off, the whistle has been blown; but there is somebody who wants to talk to me about politics, or a theological difficulty, and I am bound to say, 'Sir, the time is up, we must start at once; while the train is here at the platform, enter it, take your place, and journey with us to Zion, for now it is time for us to go; time and tide wait for no man; neither will God for ever wait for men to turn unto Him and live.'"

During the description, there were few who could not see the train, and hear the whistle; for the moment, the preacher was the guard, conducting passengers on board. Mr. Spurgeon's realization of the character he described was remarkable. The realism of his descriptions made one wonder whether he himself had lived the life, or worked at the trade. To country people, there was nothing easier than to suppose that he had been a "John Ploughman" most of his days. It is said of a sailor, who once listened to "the prince of preachers," that he was overheard to remark, "I wish I had been in the mess when he was bo'sun."

He knew men as no other preacher we have heard seemed to know them. To him, a human being was a book. It was most natural for him to appear to others as if, some time or other, he had been in their circumstances, and fought their battle for himself. For want of a better phrase, we call this "the power of realization." It is the

quality of the great novelist and of the great preacher. No College can teach it, for it is the gift of God.

Sympathy, not the professional, but the true thing, the capacity to take another's burden, and help carry the load, is always magnetic in a speaker, and often lights up an utterance with the radiance of the Divine. That Sermon was instinctive with the charm of a true man's sympathy. There was the sincere longing to help others; the tears in the voice that told, more clearly than words, how intense was the speaker's compassion for men.

The humour of the preacher was as natural as the crest on the wave, and just as unmistakeable. There was something irresistible in hearing and seeing Mr. Spurgeon ask the great assembly, "Which spoke moves first, when a wheel turns?" They could not tell; then, why spend time debating whether faith, repentance, hope, or love, operated first in the believer; were they not all as the spokes in the wheel? The touches of wit rested the emotions, and opened another avenue to the orator. Forced humour is stilted, and often as ghastly as a painted smile upon a dead face; but humour that is natural, as his was, is as the perfume to the rose, or the glow of health to the cheek. It is a great power, not free from risks, but a veritable two-edged sword. Upon the eyelid of every jest there is a tear. Mr. Spurgeon's humour often prepared the way for the penitent's tears.

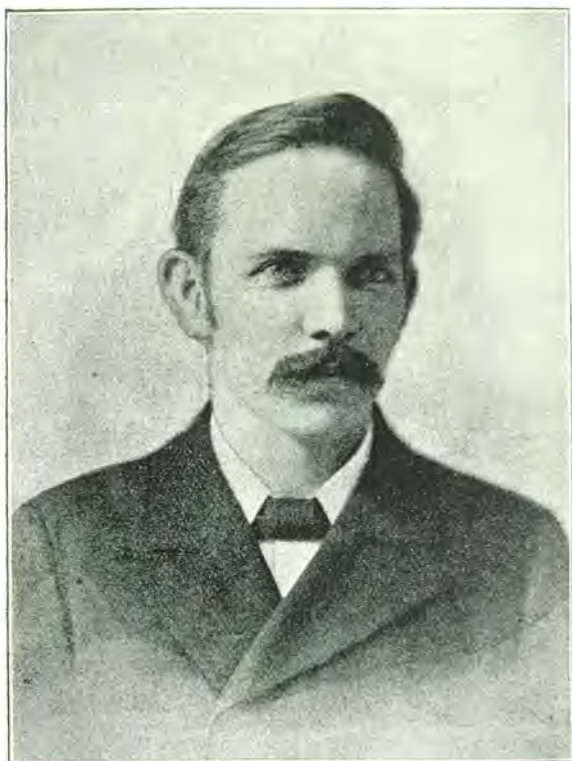
His passion for souls was always clear. That night, the intensity of his desire to win men for the Christ made it very manifest that he felt "the burden of the Word of the Lord." Who could have listened, and have forgotten, that marvellous voice as, in almost whisper tones that pierced the heart, he exclaimed, "I trust that you will exonerate me from all blame if you are lost." "I would fain grip your hand, to detain you, as that ancient mariner, of whom Coleridge tells us in his weird poem, transfixed with his glittering eye the wedding guest, and held him when he wanted to be gone; and I would pray you to remember that to-night may be the turning-point, the deciding hour, of your eternal destiny. The scales, I see, are quivering, which way shall they turn? O Thou blessed Christ, cast Thy cross into the balance, and turn it to-night for the salvation of each one before Thee; and unto Thy Name shall be praise for ever and ever!"

The preacher had finished his Sermon, and the great crowd was scattering into the wilderness of dreary streets; but many had received impressions that would never be erased. They had heard a message from God which they could not wholly forget. The preacher had been to them what spectacles are to the short-sighted. Through him, they had seen the vision, and beheld its beauty. It is worthy of note that, by grace and consummate art, he succeeded in almost effacing the consciousness of his presence. Though he was one of the most decided personalities that ever faced an audience, we were almost as unconscious of him as of the spectacles.

We could not give the outline of the Sermon; and if we could, it would not be more striking than the majority in the printed volumes. Its permanence in memory was secured by the speaker's sympathy, wit, and eloquence, with his fidelity to the Bible, knowledge of human nature, clear vision, and passion for souls. Given these factors in a consecrated man, and any sermon he preaches will be striking.

"Our Own Men" and their Work.

LXXVI.—PASTOR WILLIAM JOYNES, NEW SOUTHGATE, N.



PASTOR WILLIAM JOYNES is a native of Gloucestershire, the county of Tyndale, Whitefield, and a host of other world's workers. Besides the perceptible influence exerted upon their own age, these men acted indirectly, and under a veil, this latent force being, perhaps, the most powerful of all their efforts for good. Hence it was that, even in Popish days, there was a secret leaven in the heart of England, never checked, but acting silently through the mass. The Reformation formed a channel for the outflow of this undercurrent, and the preachers of the great Revival felt its force. The doctrine of Election alone accounts for the fertility of these white fields, for the Father quickeneth whom He will.

In such a district, where memories of past martyrs enforce the example of the present, Mr. Joynes first saw the light. Not that he was born good, or developed piety as the rose develops fragrance; on the contrary, he, like all the true children of God, was born in sin, and only began to live unto the Lord when grace selected and filled him. That grace is the spring of all of good that he displays and has done;

and of this fact, no one is more conscious than the subject of this sketch.

Every conversion is a distinct miracle, exhibiting the rich fulness of the Divine Spirit who, while always manifesting certain indispensable features, never repeats Himself in His methods of dealing with the soul. Hence the interest believers feel in recounting and hearing about the Lord's dealings with other souls, and the enlargement of heart that they feel in exchanging experiences. So it is not surprising to learn that Mr. Joynes and his twin brother were called by unlike providences into the Kingdom of God.

Naturally studious, Mr. Joynes never cared for the sports and games of his friends; and yet he long had no idea as to the future for which he was being prepared. He was made ready for service by degrees, and all unconscious of what was the purpose for which God had called him. It is said that, in some tropical forests, the trees long in bud will suddenly burst into rich and fragrant blossom. The gentle influence of sun, rain, and the atmosphere of growth has long been preparing, but the process is imperceptible until the last touch reveals it. Thus, some final word crowns what has long been coming, and one claims what is the due of many workers.

The influence of a gracious mother, and the repeated instructions of the Sunday-school, acted for years upon the quiet, persistent boy; but the impressions, though ineffaceable, were not perceptible at the time. They remained latent until converging influences completed and revealed them. At the Baptist Sunday-school at Coleford, Mr. Joynes listened, meditated, and enjoyed the Word, but without yielding fully to its great claim. Nature never yields willingly, and there is always a struggle before grace expels the regnant sin.

It fell out that our friend's twin brother, some twenty minutes the elder, from whom he had never been separated, night or day, for nineteen years, was called from home, and sorely was he missed. This brother, now pastor at Hornsey Rise, went from home to find a home in Christ; and, Andrew-like, sought to share with his own flesh and blood the blessing that had enriched his own life. The lines of grace are often the ties of love, and one of the most cheering things in church life is the way in which family ties frequently become gospel bonds. William realized the importance of his brother's appeal, but he did not immediately respond to it. But, at length, the appointed time drew near. It happened, in the providence of God, that Pastor W. Thomas, now of Hackney, came to conduct a week's mission in the little town of Coleford, preaching at each of the chapels in turn. On the Tuesday, the service was held in the Wesleyan Chapel, and thither went young Joynes and two of his friends. Under the influence of the service, our brother decided for Christ, and was not ashamed to announce his choice. As he walked home, after the service, he said to his two friends, "Well, I've given my heart to the Lord, and I will not go back. I'm not going to be an idle Christian."

On the Friday, a friend asked one of the three to conduct a service in a village a few miles away. He agreed to do so, and took with him Mr. Joynes and the other disciple. The service was divided between

the three young men, and very nervous they were as they attempted to speak. The audience, however, were comforted; but the preachers were too disheartened to believe that their kind words were genuine. "Well, if this is public speaking, I'll have no more of it," said Mr. Joynes to his mother, when he reached home; but she, good comforter, judged otherwise.

The sense of failure depressed our brother until, at three o'clock the following afternoon, there came into his mind a sentence from one of his favourite authors, who confessed that he had gained far more from his failures than from any success he had ever achieved. This broke the spell which was crippling him, but the young man was still diffident as to his powers. However, his pastor, Rev. Thomas Williams, B.A., thought differently; and, discerning his true merit, encouraged him to persevere. He introduced him and the other two friends to the preachers' class, set them to work in different stations, and devoted an evening per week to their instruction. Thus, Mr. Joynes worked his way through Butler, studied Latin and sermon-making, and plodded with dogged persistence through brake, briar, and swamp.

After a time, he began to think about the ministry, and once more his mother was his wise counsellor. He obtained the reports of various Baptist Colleges; and, after due thought and prayer, decided upon applying to the Pastors'. But he found, upon examination, that Mr. Spurgeon required from applicants two years' experience in preaching, so, laying aside the papers, he waited, telling no one but his mother about the great design which was forming within his heart. During this time of waiting, his pastor suggested the ministry; and, naturally, advised an application to his own College. Mr. Joynes, much as he loved his pastor, preferred to follow what he considered the call of God; and, upon the very day that the two years were completed, applied to Mr. Spurgeon for admission. The "Down-grade" Controversy was then raging, and special care was needed in the selection of students. The President did not entertain the first application, but this refusal was qualified so as to test the young man. Mr. Joynes renewed his application, that time supplying more information as to himself and his doctrine, and at once he received a welcome to the privileges of the College.

He was admitted to that admirable institution in August, 1890, and soon felt the great throb of life which still pulsates through the land. Only those who have passed through the Pastors' College can fully appreciate its strenuous, bright, holy life, and especially was it a delightful place when Mr. Spurgeon was alive. For three years and a half, Mr. Joynes enjoyed the gentle influence of the cultured Mr. Gracey, whom he highly valued, but he says that none of the tutors helped him as did the beloved President.

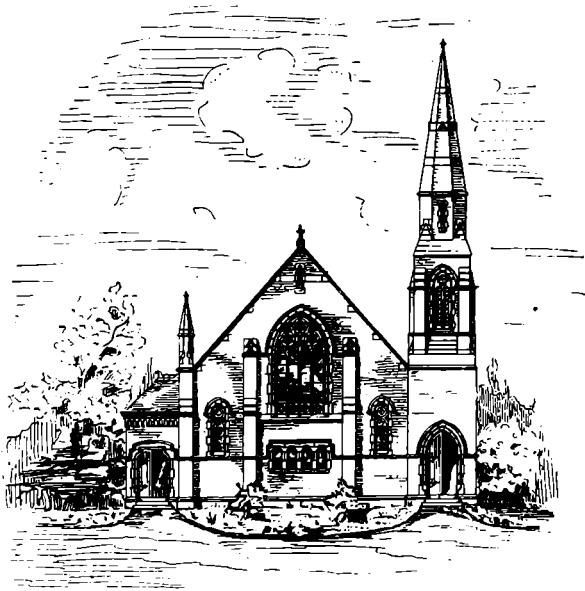
The second Sabbath after he entered College, he was sent to preach at Great Marlow, where his ministrations proved so acceptable that he continued to preach almost every Sunday during his student days. After a full and happy course, the time came for him to assume the important duties of the pastorate. Four churches offered themselves to him,—Wick, Portslade, Henfield, and Poplar. Of these

possible spheres of influence, he selected the last,—which was the poorest and most difficult of them all. The church at Cotton Street Chapel, founded in 1805, had long enjoyed quiet prosperity; but, after the death of Mr. Broad, it had declined until it was almost extinct. At Mr. Joynes' first service, there were but thirteen adults present,—a fact which needs no comment. The evening congregation rose to thirty-six, among them being a man and his wife, who then and there were saved. This man subsequently became a most useful deacon.

It is impossible adequately to chronicle the success of the next six years. One fact, however, should be recorded. From February 6, 1894, the date of Mr. Joynes' recognition service, to the close of his ministry at Cotton Street, 230 persons were baptized. All the agencies of the church received due and constant attention, and quiet, unostentatious progress was made.

In August, 1895, Mr. Joynes married the niece of Pastor J. S. Hockey, through whom untold blessing has come into his life.

While busily engaged in his work at Poplar, Mr. Joynes received an unexpected call to New Southgate, long the scene of the labours of Mr. Gracey. Acting upon the advice of his friends, he accepted the invitation. There, he has already experienced great prosperity, fifty new members being added during the first year, and the progress continuing, the church is compelled to "arise and build."



GRACEY MEMORIAL CHAPEL, NEW SOUTHGATE.

The plans of a new chapel have already been prepared, and certainly no more suitable memorial to the beloved Principal David Gracey could be devised than this proposed house of prayer. Any contributions

that the readers of the *Sword and Trowel* can spare will be most gratefully accepted by Pastor W. Joynes, Limes Avenue, New Southgate, London, N.

Quite recently, Mr. Joynes published four sermons which had been much blessed to the hearers, entitled, "Christ as Saviour, Teacher, Example, Master." We trust that still greater usefulness is in store for our brother, both in the pulpit and through the Press.

Poplar.

J. J. ELLIS.

A Hymn of Praise.

BLESSED and only Potentate,
The Ancient of eternal days,
In glory so supremely great,
That saints are silent as they gaze.

O Light of life! whom no eclipse,
Can ever darken or destroy,
Thy praises leap from living lips,
In notes of ever-growing joy.

No human tongue can speak Thy worth,
No human mind conceive Thy grace,
Yet are we glad that songs of earth
Can reach Thy heavenly dwelling-place.

We praise Thee for Thine ancient love,
Hidden in Christ ere time began;
Before the heavens were stretched above,
Or earth became the home of man;—

And for Thy gift unspeakable,
That doth all other gifts include;
Filling with hate the caves of hell,
And Heaven with holy gratitude;—

For every blessing from above,
That meets us with the morning light;
And for Thy gentle hand of love,
That draws the curtains of the night.

O Lord our Lord, how great art Thou,
Whose glory fills the heavens above!
Yet, sinful as we are, we bow,
And claim an interest in Thy love.

Accept the tribute that we lay,
With trembling hands, before Thy throne;
And teach us truly, day by day,
To love Thee for Thyself alone.

East Dulwich.

E. A. TYDEMAN.

Faithful Witnessing at Races and Fairs.

THESE is no room for doubt as to the mind of the Lord with reference to the preaching of the gospel to the masses whenever and wheresoever a crowd gathers. The great Master, in the days of His earthly sojourn, invariably availed Himself of every opportunity to proclaim the message of grace and salvation, and to point out, in the simplest manner, the only way of life. The apostle Peter followed in his Lord's footsteps when, at Jerusalem, on the day of Pentecost, he boldly preached Christ and the resurrection to the multitudes out of every land who had met together for the feast. These examples have been wisely imitated by a noble army of soul-winners, of each succeeding generation, down to the eventful times of John Wesley and George Whitefield, both of whom could count their converts by thousands and tens of thousands. Hence it comes to pass, in our day, that our honoured friend, Mr. Frank Cockrem, with his heroic band of workers, is well to the front with the aggressive operations of the Open-air Mission; and he and his fellow-labourers offer no apology for presenting the gospel message to the ungodly multitudes that throng Epsom Downs, Ascot, Doncaster, and other well-known gambling centres, on the famous race days. Neither do they hesitate, for a moment, to visit for the same purpose all the leading fairs throughout the United Kingdom, seeing that, on these occasions, all sorts of evil deeds, gambling, drinking, and lustful indulgence are paramount. At such times, pandemonium reigns, and the devil holds high carnival, rejoicing over the many poor creatures who are led captive at his will down to the gates of death and hell.

EPSOM DOWNS.

It is next to impossible to give any adequate idea of what this place is like on the occasion of the great races of the year; but here is an extract from an article which appeared in *The Christian*, some little while since, from the pen of the Open-air Mission Secretary. Mr. Cockrem exclaims:—"What a spectacle! Thousands, tens of thousands, and, on Derby Day, hundreds of thousands pouring into the town of Epsom, and up to the Downs,—men, women, and children, of every class of society, from the royal family to the lowest specimen of degraded and wrecked humanity conceivable or inconceivable! On they come, by road and rail, hour after hour, all the morning, and at midday, and far into the afternoon, in eager pursuit of pleasure, godless gain, or other sinful attraction, finally forming, on the race-course and all around it, as far as the eye can reach, an assemblage perhaps the most unique, the most heart-stirring and soul-saddening, on which this early June sun is shining the wide world over. Truly we say, as we gaze upon it, 'the god of this world' has not lost one whit of his old power to enslave and to destroy. For, to all human appearance, many of the poor souls gathered here are indeed 'destroyed'—brutalized, marred, and crushed by the great enemy to an extent such as overwhelms with horror many of the godly who look upon them, and labour among them, especially such as, for the first time, have come to join the forces of the Open-air Mission on the racecourse."

The workers, last summer, consisted of some fifty or more men of God, strong, and brave, and true, drawn partly from the ranks of the London City Mission, and partly from the Open-air Mission, but all uniting in perfect harmony for mutual fellowship and service. Missionaries, evangelists, business men, captains, majors, and colonels in Her Majesty's Army, make up a splendid aggregate of devoted labourers, all animated by a burning desire that souls may be saved, and God glorified. After earnest prayer, early in the morning, in Miss Alexander's Mission Room,—where the genial welcome and hearty hospitality of this valued friend of the Open-air Mission cheer all hearts and refresh and strengthen the workers, some of the band start out to occupy the various approaches to the racecourse armed with large supplies of choice booklets, tracts, and cards for distribution.



AN OPEN-AIR MISSION EVANGELIST GIVING GOSPEL BOOKLETS AT EPSOM RACES.

Thus, both pedestrians and carriage folk are met, and are personally offered the gospel message in printed form. Special literature has been printed for this purpose, and as many as 125,000 publications are given away during the four days' racing.

While this work is in progress, the greater number of the helpers proceed straight to the racecourse, where, for nearly three hours each day, the gospel is proclaimed, in speech and song, just opposite the grand stand, and within hearing of the royal box. It is very encouraging to see how, immediately upon the formation of this gospel

ring in the very centre of other rings, formed by tipsters, a large and motley crowd gathers round, many of the people being willing to listen attentively. Gipsies, tramps, policemen, book-makers, and other betting men, gentlemen, members of Parliament,—all are represented; and, while many come and go every few moments, a large number remain for successive hymns and short addresses. It is no easy task to gain and keep the interest of such an audience, amid such a scene; yet many brethren accomplish it admirably. The greatest element of success in these morning racecourse services is the presence of the London City Mission Male Choir, under the able leadership of Mr. A. Williams. Their beautiful singing wings its way into many hearts, and almost compels attention.

After a brief afternoon's rest, the tract work is resumed as the crowds return from the course, and later in the evening, two large open-air services are held simultaneously in the town, again attended by most pathetic specimens of Satan's handiwork, many under the influence of drink. And what can be said as to results? Thank God, a great deal more than can be fully related! From the preachers' point of view, the campaign on Epsom Downs, last season, was the most successful and encouraging on record. For the first time, in the history of the Mission, a tent was put up on the ground, and there strange and cheering scenes were witnessed.



THE OPEN AIR MISSION TENT AND SOME OF THE WORKERS ON EPSOM RACECOURSE.

A striking testimony was given by a degraded man, who had been observed listening attentively on the racecourse. On the following day, meeting one of the missionaries, he said, "You saved me from getting into prison yesterday. Along with five others, I had arranged

to break into a gentleman's house near here ; but what I heard touched me so much that I felt I could not do it." When he told his companions, they said, "What! have you turned religious?" "I don't know that," he replied, "but I am not coming with you." The consequence was, they became alarmed, fearing that he would disclose their plans, and they refrained from committing the burglary. The sequel to this incident, which has since become known, is deeply interesting. On leaving Epsom, a convicted sinner, the poor fellow tramped to St. Alban's, where, upon a heap of stones by the roadside, outside the city, he knelt and fully yielded himself to the Saviour. After much wandering over the country in search of work, he passed the same spot some months later. There was the heap of stones,—the scene of his conversion! Gladly he flung himself upon it once again, and praised God for the salvation received there. He is now in honest employment, and is still "following on to know the Lord."

A young girl was observed drinking in the Word of Life on the Oaks Day. The preacher went to her after he had finished speaking, and she confessed that her life was one of terrible degradation and sin, but she appeared earnestly desirous of better things. The brother gave her his card, and invited her to call and see his wife. One day, in the following week, she appeared at the door travel-stained and weary, for she had walked fifteen miles. She was received with tender love, and she poured out her heart to the missionary's wife, and broke down in bitter tears as she told her sad story. After showing her Christian hospitality, and seeking to lead her to the Saviour, she was taken in a cab to the Homes for the Friendless and Fallen in Euston Road, where Mr. W. J. Taylor, the Superintendent, received her as a father. Her happy conversion in these useful Homes has been the result.

Similar blessing has followed the services held at Ascot, Doncaster,



A SERVICE ON ASCOT RACECOURSE.

Worcester, Ely, Torquay, and other racecourses; but I have already, I think, said sufficient to convince all thoughtful minds of the untold value of this self-denying work among a class of the population that could not be reached except by a special gospel effort such as that which is in flourishing operation in connection with the Open-air Mission; so I turn to another phase of the work.

AT THE COUNTRY FAIRS.

The loud voice of public opinion is fast condemning both suburban and provincial fairs, and not a few have already been abolished as an intolerable nuisance and an unquestionable danger to the many thousands who, perhaps, thoughtlessly attended them, and witnessed the demoralizing scenes which everywhere met the eye. Especially is this the case with the young, who are so readily allured and captivated by the tawdry shows and general excitement of the scene. But, alas! the work of abolishing these fairs is only partly accomplished, for many yet remain to disgrace and injure the people. Two or three of the largest of these are regularly visited every year by the agents of the Open-air Mission, and a splendid work is there being accomplished.



A SERVICE AT PETERBOROUGH FAIR.

The great fair at Peterborough, which always attracts enormous crowds, is held in the month of October, and the workers of the Open-air Mission have a God-given vantage ground in the open space by the foot of the Old Bridge. Here, the crowd can gather without in the least interrupting the free passage of the multitudes that pour in from all the surrounding villages. The work of preaching the gospel is always preceded by a season of special prayer held, by kind permission, in the schoolroom of the Baptist Chapel, (Rev. Thomas Barrass, Pastor,) and these seasons of waiting upon God are invariably marked by intense reality and great spiritual power. Morning, afternoon, and at night, large audiences gather, and listen as though spell-

bound. Some of the services last for three hours, and many of the hearers stand the whole time. Numbers, who come to see the attractions of the fair, see a more precious sight in "Jesus Crucified"; and everything else is forgotten in the joy of pardon and peace which comes through faith in the finished work of the Lord Jesus Christ.

"I want to be saved," says one, as the blinding tears course down her cheeks. "I came to your meetings last year, but refused the message; but, oh! I am so miserable; what shall I do?" She is taken aside, the way of salvation is plainly pointed out to her, and prayer for her priceless soul is presented at the mercy seat; and, after a short while, the light breaks in, and she exclaims, "Praise God, I see it all! Jesus died for me, even me." Many such cases gladden the hearts of the workers, and thereby God is glorified, and saints and angels are made to rejoice.

Nottingham Goose Fair is one of the greatest remaining fairs in the whole kingdom. The Open-air Mission workers were here last autumn for three days. Mr. B. Barry Wake, one of the veterans of the Mission, thus describes the scene:—"The market-place, the largest in England, a vast area, is crammed with people wedged in among the shows, revolving and rolling steam switchbacks, and all manner of ancient and modern catchpennies. Everything is in full swing. The electric light shone brilliantly. The uproar was tremendous, and the whole scene, to my mind, was an awful one. Here we pitched, at a convenient distance from the fair, yet close to the main street leading to it. The gospel was preached in simple dependence upon God, and it asserted its own infinite power over the vast throngs that stood to listen, and thousands of 'souvenir cards' were distributed, as at Peterborough, from whence we have just come. In the advent of the Lord's day, and of quiet in the great market-place, what an opportunity of usefulness was presented! Who among us can ever forget that last Sunday night? The Word of the Lord was quick and powerful, and sharper than any two-edged sword. We had a glorious meeting. The people flocked around in thousands, and listened to the story of redeeming love as for eternity. Among many interesting cases of definite blessing, was that of a young lady, who had been converted in the 'Singers' Ring' at Yarmouth, at our last service there. She had ascertained that we were at Nottingham, and we were rejoiced to find her triumphing in the gospel she had so recently received into her heart."

My readers must not suppose, for a moment, that the services at races and fairs constitute the sole work of the Open-air Mission. They form only one portion of the many-sided service of this important agency. At the various sea-side holiday resorts, athletic sports, regattas, military encampments, and hop gardens, in the neglected towns and villages of our land, and, indeed, anywhere and everywhere where the multitudes assemble, these devoted servants of God are found bearing faithful witness to the Truth.

GOSPEL LITERATURE ON OUR TROOP SHIPS.

At the present time, when our country is, unhappily, engaged in a terrible war, the Open-air Mission is sending its evangelists to the various Docks on the Thames where our soldiers are embarking for

South Africa; and, by permission of the authorities, they are allowed on the transports, where Marked Testaments and suitable gospel booklets are distributed to the men, and kind but earnest words are spoken as opportunity offers itself. Much fruit may be looked for as the result of this most timely effort. Indeed, some has already appeared among the pathetic scenes daily witnessed.

It needs also to be well understood that the Open-air Mission, which was founded some forty-eight years since, by the famous John MacGregor (Rob Roy), and the well-beloved Gawin Kirkham,—both of whom have now entered into rest,—is “something more than a mere body of volunteers who undertake to carry on honorary preaching service. It is an organization requiring care and skill, the suitable agents being selected for the discharge of the various forms of work. This is constantly being done; the expenses of the evangelists who go out are paid at headquarters, while many are necessarily salaried, seeing they devote all or much of their time to the work; and it is to meet these ceaseless and considerable outgoings that the annual income needs to be not only well maintained, but largely augmented.”

The following figures, giving some idea of the wide extent of the Mission’s operations, will not be without interest:—

Number of Enrolled Members and Voluntary Helpers	941
Races, Steeplechases, and Athletic Sports visited ...	115
Fairs, Wakes, Feasts, Markets and Cattle Shows visited	396
Fêtes, Holidays, Regattas, Military Encampments, and Hop Gardens visited	346
Sabbath Desecration Resorts visited	66
Factory and Dock Gates visited	26
Towns and Villages visited in 41 English and Welsh Counties and in the Isle of Man	710
Districts in London and Suburbs visited	119
Gospels, Tracts, Books, Cards, and Hymn Sheets distributed from the Office	1,355,744

It is almost incredible to report that the whole of this work has been accomplished for the comparatively small cost of £2,500.

I must trespass no further upon your valuable space except to add that the Secretary, Mr. Frank Cockrem, upon whom rests the burden of these extensive operations, possesses considerable talent and tact, and is absorbed with an undying passion for souls; and I warmly commend him and his work to the prayerful sympathy of all who truly love the gospel in its purity and simplicity, and who desire to have it made known to the perishing millions who are strangers to its saving power. The Offices of the Mission are at 11, Adam Street, Strand, W.C., and Mr. Cockrem will gladly send to any applicant, post free, an illustrated booklet about the work, entitled, “Strange Fields of Service.”

Readers of the *Sword and Trowel* will probably be all the more interested in the Open-air Mission from the fact that a former student of the Pastors’ College, Mr. W. L. Tweedie, is about to become Mr. Cockrem’s helper as “Organizing Missioner.”

GEORGE HATTON.

A Prayer.*

O LORD, a servant whom Thou dearly lovest,
 One who doth love Thee with a heart sincere,
 Now lies exhausted in an upper chamber,
 Where she has meekly suffered pain severe!
 And, oh! I long to do some little thing
 For her whose words of faith have often made me sing.

But all too well I know I can do nothing,
 For my poor hands have neither strength nor skill;
 Do Thou Thyself, O Lord, for Thy beloved,
 Who long and lovingly has done Thy will,
 Thou who didst wash Thy first disciples' feet,
 Now minister to her,—her wants divinely meet!

Make Thou her bed,—compose her weakened body,
 And rest her brain, oft tired by work for Thee;
 And soothe her spirit with the gentle music
 Of Thy sweet voice which stilled the stormy sea;
 And when the cooling night-dews softly steep
 The tender grass and bloom, give Thy beloved sleep!

O Thou, who once in veil of flesh didst suffer,
 Support Thy servant in her weakness sore;
 Console her with Thy sympathy unfailing,
 And if it be Thy will, O Lord, do more,—
 Bring her again, with health and holy cheer,
 To loving ones who count her life exceeding dear.

Spurgeon's House-to-House Brigade.

ONE of the least obtrusive and yet one of the most fruitful of the many Christian agencies founded by the beloved C. H. Spurgeon is the Metropolitan Tabernacle Colportage Association. During more than the third part of a century, its agents and influences have been quietly working in various parts of our land where gospel effort has been needed, and the good seed has brought its golden harvests on every hand.

So large a number of the friends who assisted when the agency was commenced, or who helped its progress during its early years, have passed away, that it will be of interest to many of the readers of *The Sword and the Trowel* to know a little concerning the present progress of the work. It will be seen, from the heading of this article, that the primary aim of the Association is still in accord with that of the revered Founder, and the visitation from house to house by the

* A friend sends us the above verses, which appeared in *The Gospel Magazine*. They are so peculiarly appropriate to the dear invalid in whom our readers are specially interested that we gladly adopt the suggestion to reprint them, with hearty thanks to the unknown writer of the lines.—ED.

colporteur, endeavouring to sell good books, and to speak a kindly suitable gospel message to the inmates, continues to hold the first place on our programme of operations. The monthly rounds, which are planned in most Districts, often extend to the population included within a radius of five miles; and the colporteur's visit is, in many cases, looked forward to with pleasant anticipations. Some fifty Districts, mostly scattered over country places in about thirty different counties of England and Wales, are now in full work; and, on the whole, good average sales are made, notwithstanding that a watchful censorship is exercised upon the literature permitted to be sent out.



THE COLPORTEUR AT WORK.

The accompanying illustration, taken from life, may be regarded as a sample of the quarter of a million visits paid by our men in the course of a year; although, in very many instances, the examination of the books is made within doors, while the colporteur enjoys a brief rest, and engages in helpful conversation, frequently followed by a few words of earnest prayer. It is pleasant to hear of the friendly relationships which exist, in connection with these visits,

between our brethren and the residents in their Districts,—the aged, those in the prime of life, and the dear children, all giving a hearty welcome to “the men that sell the books.”

Of course, the colporteur engages in other work besides his book-selling; and while, in all localities, it is understood that he will lead or help in the various aggressive Christian efforts that are being put forth, in the majority of cases he is looked to for regular preaching either on plan, in the open air, or at the Mission Chapel with which he may be connected, and where he probably stands in the position of Acting-Pastor.

The records of conversions, reformed homes, and brightened lives, through the instrumentality of the colporteurs, are both numerous and inspiring, and awaken the continual reflection,—What a pity that such a useful, easily-adapted, economical agency is not far more widely utilized! The Colportage Committee are impressed with this view, but they are unable to extend the work as they desire through lack of means.

This leads to a word about finances. The District subscription, which should be about £45 per annum, together with the clear profit on books sold, is rarely sufficient to cover the actual cost of the agency, and almost every District is a considerable charge upon the General Fund of the Association, to say nothing of expenses at the Dépôt. The entire work is conducted on the most careful lines, and those engaged, whether on the staff or as agents, receive but modest stipends, so that, as a rule, the General Fund is adequate to meet the whole of its present liabilities when it reaches from £700 to £800 per annum. It is greatly desired to secure this amount by regular subscriptions, and an earnest appeal is made to those who have not yet shared in the work to become new subscribers. The Founder, whose great influence in financial matters was so marked, is no longer here to assist the work; the appeal, therefore, will come the more powerfully to those who love his memory, and we trust will lead to both present help, and testamentary provision for the future.

This House-to-House Brigade is no insignificant portion of the army of King Jesus. Its onslaughts are not of a dashing character, but each worker, with steady plodding persistence, is endeavouring to fight against sin in its various forms, and to enlist one by one those who shall swell the numbers of the Saviour's faithful followers, in the hope of receiving from the Captain of the host the welcome commendation, “Well done, good and faithful servant.”

S. W.

The Pastor's Page.

BY THOMAS SPURGEON.

“THE LORD'S DOING.”

“**B**LESSED be the Lord, the God of Israel; for He hath visited and wrought redemption for His people.” (R.V.) Never had chronicler a happier task than that which falls to my lot. Our eagerly expected mission is “over and gone”, and it proved from first to last

"a season of refreshing." That I may write the more concisely of it, (for I am persuaded that many friends will rejoice in the details of the campaign,) I propose to divide the record, sermon-wise, into four divisions.

1. The effort was heralded by *blest anticipation*. For quite a long time there has been a feeling of something more than hope. We have been conscious that "the set time to favour Zion" was near. We have heard "the sound of a going in the tops of the mulberry trees." There were secret signs of spring beneath the soil before the blades and blossoms came to light. The conviction was so strong with some that they would give God praise publicly for what He was going to do, and write to the Pastor assuring him of their certainty that the days of blessing were not far distant.

And, truth to tell, though all is of God's great mercy, we were honestly able to say that we had sought to comply with the conditions essential to blessing. The tithes had certainly been brought into the storehouse, the gospel had been faithfully proclaimed in church, and school, and mission-hall, and the people were favouring the very dust of Zion. The announcement that a ten days' mission was contemplated took no one by surprise. The church seemed ripe for it. We felt that the Master was aboard our ship, and we heard Him saying, "Let down your nets for a draught."

2. This glad assurance, however, did not prevent us from making *prayerful preparation*. It was because we felt persuaded that the Lord would send the water that we made the valley full of ditches. Each evening, for a week immediately preceding the mission, we met to seek the Lord and His face. Beloved brethren spake to us appropriately, but supplication was the main matter. Special and definite requests were sent in, and laid before the Lord. The inclement weather lessened the attendance, but could not stay the blessing.

Nor was our week of prayer the only preparation. Prayer and pains were equally yoked together. A band of visitors, numbering nearly 400, from our Tract Societies, Young Christians' Associations, and Missions, distributed no less than 55,000 handbills announcing the special services. Every house within a radius of about half a mile of the Tabernacle was visited. A very pleasing feature of the work was that 17,500 of C. H. Spurgeon's Sermons were given away, and were in almost every case gratefully received. The reports of the visitors make most delightful reading. Here is one that voices many:—"In most cases, both Sermons and visitor were well received. Many persons, who could not get to the services, listened to the glad news of salvation *in their own homes*, and appeared deeply impressed." Who can estimate the good those thousands of Sermons may yet accomplish? The Lord incline the people to read them, and may faith come by this "hearing with the eyes."

3. By the time the opening Sunday dawned, we were in some measure ready for *actual operations*. Our beloved friend, A. G. Brown, was originally planned to open the campaign, but he had been obliged to seek health on the Continent, so it fell to the Pastor's lot to shoot the first arrow. The Lord was graciously pleased to direct the shaft.

On Monday, February, 19, Mr. Fullerton was with us for an afternoon Bible Reading, and again at night for the Evangelistic Service. The Word was with power from the first; and each day of the week, the interest deepened, the crowd grew, and the Spirit wrought. Of Mr. Fullerton's subject-matter, and style, and methods, I need only say (for he and his work are so well known,) that he preached Christ; that he was eloquent, and forceful, and faithful; and that, in the after-meetings, he drew the net with exquisite skill. The Hall was compassed about with fishers of men and watchers for souls, and there were many in the midst of it as well. Four specially arranged enquiry rooms, at the far end, could tell some joyful tales if only walls had tongues as well as ears; but many seekers found the Saviour just where they sat, and while they listened to the Word. Mr. Fullerton was obliged to be absent on the Wednesday evening, so we summoned a gathering of young people, and many responded to God's call, "Give Me thine heart."

They tell me (for I was glad to be at Melbourne Hall, Leicester,) that Sunday brought a crowning blessing. In the evening, the Hall was far too strait, so Mr. Sawday preached in the College Conference Hall. It also was filled, and the Lord spake through both the preachers.

On the closing Monday and Tuesday, Mr. A. G. Brown became the Evangelist, and spoke with his wonted fervour. Each night, there were signs following.

Second only to the proclamation of the truth in influence for good were the singing of the gospel, and the personal efforts of the workers. Madame Annie Ryall sounded forth the way of salvation most clearly and sweetly; Mr. Chamberlain, Mr. Mayers, and Mr. Laws also sang of Jesu's love and power; and a choir of students of the Pastors' College, led by our own precentor, Mr. Savager, rendered gospel melodies before and during and after each meeting. The rest of the students were busy, with deacons, elders, teachers, and workers, watching for souls. Was it not right joyful to have all the students thus aiding the mother church? Nor was the Orphanage unrepresented. Its esteemed Secretary, Mr. Ladds, presided at the harmonium, and the matrons and Sunday-school teachers laboured amongst the dear children, many of whom they had the joy of seeing decide for Christ.

This mission has plainly proved that we have still among us a host of devoted and capable men and women. The whole-hearted way in which the work was taken up by all augurs well for the future of the church. All the service we asked for was eagerly rendered, though often at much self-sacrifice; and all the funds required were subscribed without a collection. Verily, the hand of our God is upon us for good.

4. Not the least important part of mission work is the *conservation of results*. On the Thursday after the special services, we therefore held a meeting for thanksgiving, testimony, and counsel.

Some most cheering reports were given by workers. I can only quote extracts from two written records. Elder Edward Johnson says:—"During the time of my long connection with the Tabernacle, I have never seen such enthusiasm,—so many of the officers of the

church so persistent in their attendance, or workers drawn from so many sources. One of the first cases was that of a woman who was converted while the Pastor was showing 'The Way of Salvation' on the first night of the mission, the Lord thus setting His seal to the work, and granting a foretaste of blessings to follow. On the Wednesday night, the address brought salvation to a young man who came simply to hear Madame Ryall sing. He said that he did not want to meddle with religion, but the Lord meddled with him, and sent him home with melody in his heart. One evening, there were more than twenty couples on their knees pleading for light and liberty. Many who came in quite broken down left with their burdens rolled away. From my own Sunday-school (Mansfield Street), twelve cases are reported."

Deacon Ford testified that he had not seen the church so roused for many years. He made special mention of the anxiety of Christians for the conversion of their relatives. "The constant and urgent request with which we were greeted was, 'Please come and speak with my father, or my sister, or my friend.'"

I had requested the Evangelists to send a word to the meeting. Mr. Brown wrote:—"The passage I would give to the young converts is the one I heard Mr. Moody speak from to a large gathering of new-born souls at Liverpool many years since, 'God is able to make him stand,'—and the 'him' is the weak one. May your Lord give you abounding pleasure in seeing His pleasure prospering!"

Mr. Fullerton wrote thus:—

"To Young Christians at the Metropolitan Tabernacle,—

"As you begin the Christian life, begin well. There are only two ways of being happy; one is to serve the devil with all your heart;—that brings a certain sort of frantic joy for a time: the other, which produces the pleasures that are for evermore, is to serve the Lord Jesus Christ with your whole being. Make no reserves with Him: keep back nothing: yield yourself utterly to His grace, and your life will be a continual delight.

"Do not try to be a secret disciple. You cannot live the new life alone. Join yourself to God's people. If I were beginning the Christian life, and were in your position, I would join the church at the Tabernacle, and prepare to take my part in the great future that awaits it. But unite with some church as speedily as you can.

"After the Special Services will come the Special Service. If any one tells you that your new-found joy and grace will not last, remember that the Lord said that He spoke in order that His joy might abide in us, and that our joy might be full.

"With loving wishes for the honoured Pastor, and for you all, in Christ, I am,

"His servant,

"W. Y. FULLERTON."

It was a delightful gathering, and there are more of the same sort to follow, for these lambs must be tenderly tended.

It would not be easy, even if we were wishful, to tabulate results; but, as some sort of guide, we may mention that over 300 converts'

cards are to hand. All these friends will be visited. Moreover, there were a number of pledges taken, for the Temperance workers were on the alert.

With much gratitude to the two busy Pastors who came to our help so willingly, and to all who rendered any sort of service, but with all praise to Him who caused this gracious revival to *come down* upon us, the Pastor closes one of the happiest of his pages. "This is the Lord's doing, and it is marvellous in our eyes."

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

IV.—THE SOCIETY OF FRIENDS.

IN considering the forces at work, from the time of the Commonwealth, in the interests of spirituality of worship, liberty of conscience, and righteousness in national life, the influence wielded by the people called Quakers cannot be ignored. At first, they were the Ishmaelites of the body politic;—their tongue was against all the sects; and, as a result, they were not spared by any. They were "the mountain" in the Protestant Convention, compared with which the Independents and the Baptists were but as "the plain." And yet these latter bodies were very far in advance of Baxter and the Presbyterians.

Where and what, then, were the Quakers? They were, when they first appeared, the protesters against Protestants, the irreconcilables among the advanced, separatists from separatists, "the dissidence of Dissent." Their only weapon was their tongue, but that they used with striking and stinging effect. For a people professing the doctrine of non-resistance, they showed the usual contrariety of human nature by attacking those whom they considered false to truth with a vehemence of epithet the very reverse of soberness and charity. John Bunyan, who had spoken against them, was called "a liar" and "a child of the devil;" Samuel Eaton, a Puritan preacher of Cheshire, was "Satan transformed into a minister of righteousness;" Oliver Cromwell was "a juggler", "an apostate", and "a covenant-breaker." Women testified in the churches, and two of them were whipped at Oxford, for this offence, on the authority of John Owen, while he was Vice-Chancellor. Robert Barclay, the great Quaker apologist, led away by enthusiasm, walked the streets of Aberdeen, clothed in sackcloth and ashes, calling the people to repentance. George Fox wore a suit of leather; but, now and again, his followers wore no suit at all; and, if one is to believe the chronicles of the time, testified against the extravagances of the age in the bare skin of natural investiture! In the reign of Charles the Second, extremes met. A dissolute duke might appear with the revenue of a kingdom on his person, and a religious fanatic with nothing whatever on. The first would be tolerated to-day. The second would be sent to an asylum. Yet it would be a fine point to argue,—Which should be reckoned the greater offender of the two?

It would be grossly unfair to charge upon the Society of Friends, as

a whole, the extraordinary vagaries of a few more or less identified with them during the excitable days which followed 1649. You would be no more justified than in laying at the door of the Baptist denomination the doings of the Fifth Monarchy Men. To quote the words of Mr. Skeats, when referring to the founder of Quakerism, "George Fox was no doubt an indiscreet man; but such indiscretion as his may well be overlooked in comparison with the purity, the enthusiasm, and the piety of his life." The very same distinction and conclusion might be drawn as to Robert Barclay. He did, under strong emotion, tread the streets of Aberdeen wrapped round in sackcloth,—so felt he the sins of his time, and so pronounced was his protest:—but, in his ordinary deportment, "he was exemplary in all the relations of life, and was no less distinguished by the gentleness and amiability of his character, than by range and vigour of intellect." Barclay's great work, *An Apology for the true Christian Divinity, as the same is held forth and practised by the People called, in scorn, Quakers*, is an exposition and defence of fifteen propositions maintained by the Friends, and has been held to be the most scholarly declaration of their principles ever set forth. The leading doctrine of the book is that of the inward light revealing to the soul Divine Truth, which it is contended cannot be attained by any process of logic or reasoning.

So, with the preaching of "the inward light," George Fox and his followers burst upon the world in the early days of the Commonwealth. Whatever may be thought of the manner of their testimony, or of their tantalizing assumption of superior spiritual illumination, which must have been most aggravating alike to prelate and presbyter, there is no question that the Friends soon became a power which made for righteousness, by reason of their trenchant witness, on the one hand, against all coercion of the human conscience, against all alliances of the Church with the world, and against the extravagances and tumults of their times; while, on the other hand, they moved among men holy, unresentful, sympathetic, bearing all things, and believing all things, and anticipating, in some degree, both in the prisons where they were cast, and during the fearful plague, that which was to be their glory in an after time, a deep and practical compassion for the miseries of men both in body and soul.

There were other tenets, held by this body, which excited the dire wrath of Cavalier and Roundhead alike. The Ironsides heard with a growl that it was unlawful for a Christian to take up arms, or even to employ physical force for his own or his country's protection; and, as to bringing in the Kingdom of Christ by carnal weapons, they that thus took the sword should perish by it. Who will aver to-day that the Quakers were mistaken as to this latter sentiment? They inveighed against "steeple-houses", and were imprisoned by Sheldon; they did away with ordinances, and were consigned to eternal damnation by Richard Baxter. The author of *The Saint's Everlasting Rest* thought there might be a remote chance of a Baptist getting to Heaven, but there was none at all for a Quaker! Ah! could Richard Baxter have looked down the long aisle of the 18th century, he would have seen Elizabeth Gurney growing up to minister to the prisoners in

Newgate, and Thomas Clarkson, backed by the Society of Friends, qualifying to become the champion of Negro Emancipation! How puerile, after all, are men's religious anathemas, and how educating are the processes of Divine Providence!

The Quakers suffered fearful persecution both under the Commonwealth and in Charles the Second's reign. Cromwell was no persecutor, though over three thousand Friends were imprisoned during his rule. When, however, Cromwell got to know Fox, the hardships of his followers were assuaged, and even these witnesses against oaths, armies, and churches, were tolerated under the great Protector. But this did not come about till the Commonwealth period was drawing to a close.

Carlyle, in his own vivid way, has drawn a word-picture of the meeting between Oliver and George Fox. Mr. Arthur Balfour calls Carlyle's *Cromwell* "an historical legend." Yet we cannot refrain from, in some degree, reproducing that one scene: Fox is ushered into the Protector's bed-chamber. The gaunt man in leather, "independent of mankind," and the conqueror at Naseby! George Fox begins *his* testimony by exhorting the leader of the Ironsides to keep in the fear of God. "Hearken to God's voice," says the Quaker. "Whosoever hearkens to it, his heart is not hardened." Do rulers often hear such words in their bed-chamber? They are usually shy of such men as George Fox.

"Come again to my house," said Oliver; "if thou and I were but an hour of the day together, we should be nearer one to the other. I wish no more harm to thee than I do to my own soul." Cromwell wanted his visitor to dine with his lifeguards, but the apostle of "the inward light" went on his way, content with having delivered his testimony before "the uncrowned king."

All through the reign of Charles the Second, the Quakers suffered nothing short of barbarities for the sake of their testimony. They simply defied the laws, and were at the mercy, in life, and limb, and property, of the vilest informers. Their female members were stripped and flogged; their men were knocked on the head. Hundreds died in prison; many more were transported; yet their very defiance of the law, in their quiet, passive fashion, produced at last an amount of respect for them, and rendered impossible the operation of the very Acts which had been passed to crush them and others.

Many of the Friends, of this period, were men of station and great ability, such as George Whitehead, who obtained from Charles the Second the release, among others, of John Bunyan;—William Penn, the founder of the American State named after him;—and Thomas Ellwood, the Latin reader to John Milton. Strange as it may appear, both Penn and Barclay stood high in the favour of James the Second. When the prison doors opened, the Friends came forth to continue their distinctive testimony; but also, guided by "the inward light," to find enlarged scope for that practical philanthropy which has enriched the roll of the lovers of God and man with such names as William Allen, Stephen Grellet, Thomas Fowell Buxton, and Elizabeth Fry.

And what of "the inward light"? Was it a special revelation to

George Fox, coming through him to Christendom, for the first time? Oh, no! Long before the advent of Fox, those who were seeking for the higher life had associated and communicated one with another under the name of "Friends", only they were known by the grand title, "The Friends of God." Many of these were in the ranks of the Waldenses; but, as they were in the habit of owning as "Brethren" and "Friends of God" any in whom they saw the marks of faith in Christ, and of communion with Him, some were included who had not cast off the superstitions that they had learned from Rome. They had all one characteristic, they yearned for God. To this end, they drew together, not merely out of feeling and devotion, but because they had a common centre, "Jesus, God and Man, the Saviour and Beloved of their souls." They made no attempts to please the eye, or charm the ear. The great cathedrals, in all their wonder of Gothic arch and spire, were rising above the dark narrow streets of France and Germany. "The Friends of God" regarded them not, but rather built for themselves low, long, mean houses, in which they ministered to the sick, fed the hungry, and clothed the naked, anticipating, though by a different method, the philanthropic work of the later Friends. They spent much time in contemplation, and held that the Spirit must come in and dwell, and the indwelling would be the illumination. Much of fascinating interest could be written of these "Brethren." If any reader wants to know more about them, let him get a book entitled, "Three Friends of God," and he will be well repaid.

All through Europe went this thrill from soul to soul, just as the breeze moves the trees at break of day. Then came the Reformation; and, later, the Puritans. When the Puritans divided into many sections, and fierce controversies arose, then again upsprang the yearning for God only, and for His Light and Peace, for retirement, and for as much separation as possible from the jarring time.

Whether the teachings of George Fox met this yearning, history must show.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

IV.—MR. THINSKIN.

LET the slightest thing go wrong, or the most trivial thing occur, and Mr. Thinskin is off like a sky-rocket. He has a mania for sending in his resignation; but when the resignation is considered, and visitors are appointed, and explanations made, it is found that the cause of offence is so minute that the whole matter could be "writ large" on your thumb-nail.

I heard, some time ago, of a gentleman who had a very serious affliction. He had only one skin, so that the slightest bruise or scratch caused him intense pain, and was very hard to heal. Now I have read somewhere that, in ordinarily-constituted bodies, there are at least three layers of skin, so that, when the upper one is bruised, the second immediately takes its place, and the bruise is healed in a short time. I have also been given to understand that the outer skin is generally double the thickness of the others.

To my mind, Mr. Thinskin is a Christian with only one skin, and it is a very thin skin at the best. The three skins in a properly-constituted Christian are faith, hope, and love. Mr. Thinskin has faith;—at all events, he said he had, else he would not have been admitted into church-fellowship. To call him a Christian, and yet to say he had no faith, would be a self-evident contradiction; and does it not seem a strange anomaly to speak of him as a Christian without love? Yet I am forced, by his actions towards his fellows, to conclude that there is not an atom of love in his composition.

Perhaps you would think it equally strange were I to tell you that Mr. Thinskin keeps himself thin by excessive generosity; and yet such I believe to be the case. When the minister speaks upon such subjects as "Love one another," "Thou shalt love thy neighbour as thyself," "Love is the fulfilling of the law," this dear brother will not take a particle of the sermon to himself. He gives one part of it to one brother, and the next portion to another, until the whole is given away. This is what I call excessive generosity. The sermon is generally as beneficial to him as having his dinner in a dream; he is neither refreshed, edified, stimulated, nor strengthened by it. Take my advice, brother, and besiege the throne of grace earnestly, until the love of God is shed abroad in your heart. You will find that it will make all the difference in your life, and will help you very materially in putting more flesh on your bones.

Again, I often think that Mr. Thinskin's leanness is due to excessive verbosity. Whatever other gift he lacks, he certainly has "the gift of the gab." When he once starts, his tongue runs far and fast, the words coming at the rate of "sixteen to the dozen"; nor is he in the least particular whom he hits and hurts, or what he says. I fear that, when at school, the master forgot, when teaching him words, to tell him the important fact that words have meanings; hence, he knows not that—

"Words give pleasure, words give pain;

Words are wise, and words are vain;

Words are false, and words are true;

Words weigh most when they are few.

"Words make enemies and friends;

Words cause strife that never ends;

Thoughts spring up in words and deeds,

Precious flowers or poisonous weeds!"

The latest theory with regard to the dissemination of certain virulent diseases is that the poison is carried by flies,—the seemingly innocent, friendly flies, who penetrate into the most secret recesses of the household. Be this as it may, it is certain that there is a human fly who carries the germs of moral disease into every Christian society; and I fear that, in nine cases out of ten, Mr. Thinskin is the delinquent. Brother, from my heart I pity you; for I do not know a single person who loves you. I do know of many who are afraid of you. Love is what you want;—warm, true love for the brethren. I feel certain you will get this, and so your whole life be changed, by coming more in contact with the loving heart of the Lord Jesus Christ.

Having faith, and with the love of God shed abroad in your heart,

I trust you will, at once, set about cultivating hope. In Romans xv. 13, Paul says, "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." Tell me, what good is a man who has no hope? Did you ever hear of a hopeless man doing any useful work? Did you ever know of God using a man who had no hope? I have looked, but I cannot find a single instance in Scripture where God used a man who had lost all hope; and yet Christians without hope are as common in the church as broken shells on Shelly Beach. Please do not imagine that Dean's Swift's beatitude, "Blessed are they who do not expect much, for they shall not be disappointed," is a Scriptural one. Rather act upon the words of a hope-inspired worker,—*"Attempt great things for God, and expect great things from God."* Brother, believe me, hope is the inspiration of all noble activity. Let the truth get into and lodge in your heart that the Bible is a Book of hope, and the God of the Bible is the "God of hope."

A Half-baked Bannock.

BY JOHN HORNE, GLASGOW.

"Ephraim is a cake not turned."—Hosea vii. 8.

HERE is a deft, homely figure. The good wife of the house has made some cakes, and put them on the fire; but the fire goes out as she reaches the last one, so that is only toasted on one side,—the other is damp and doughy. So she lays it aside from the rest as only half-done. Such was Ephraim,—half good and half bad.

Broadly put, the figure covers the man who looks after one side of his nature and leaves the other undeveloped.

Take, for instance, the young fellow who follows life only for its enjoyments and pleasures. Now, we were made with a capacity for pleasure; and, hence, I infer that we should enjoy life and its attractions. But such enjoyment becomes ruinous when it is carried beyond due measure. Some fellows here in Glasgow can talk of nothing but football;—no other subject in the vast universe seems to them so important as the result of the last football match. Football, like every other manly game, is right enough; but when it reaches this excessive stage, it dwarfs other and more vital concerns. Any pleasure which occupies a man's entire ambition becomes a sin, and leaves its victim like "a cake not turned."

Here is another individual who is entirely enwrapt in business. How to get good returns, is his one concern in life. I once lodged with a man in England,—a deacon, too,—in a district which had a Sabbath morning delivery of letters; and this friend was wont to take the letters to chapel with him, and open them during the reading and praying! Business is business, no doubt; but I should add that worship is worship. This was carrying anxiety to a great pitch, and quite overdoing business. To the rich farmer, who dreamt only about barns, God said, "Thou fool, this night thy *soul* shall be required of thee." He hadn't thought of *that*!

With equal fitness does the figure represent the man to whom

intellectual indulgence is everything. If he reads the Bible, it is only for its literature; he does not take home its spiritual truth. He is like one I knew, who got a copy of Izaak Walton's *Compleat Angler* to read; he accepted everything that jolly Izaak had to say about fish-catching, but swore at him for the gracious and pious reflections arising out of the recreation. So do some readers deal with the Bible; they bring their *mind* to it, but leave out their *heart*. How many young men have been spoilt by getting inflated intellectually! They were good Christian workers till, one day, they bought a volume of Browning's poems. Then it struck them that they were thinkers,—men of mind. Straightway, they faded off from open-air work, the prayer-meeting, and the Sabbath-school; and now they are only ornamental Christians,—cakes toasted on one side.

But, above and beyond these, the man who looks after this life, and neglects the life to come, is described by this half-baked bannock. He overlooks treasures in searching for trifles; like the intending emigrant, who is absorbed in gathering shells on the beach, while the ship by which he should sail is passing out at the pier-heads. He accepts what is passing and changeable for that which is eternal. Princess Amelia, aunt of Queen Victoria, left behind her some lines which show the emptiness of this worldly policy,—

“Unthinking, idle, wild, and young,
I laughed, and danced, and talked, and sung;
And, proud of health, of freedom vain,
Dreamed not of sorrow, care, or pain.
Ah! then, in those bright hours of glee,
I thought the world was made for me.

“But when the hour of trial came,
And sickness shook my feeble frame;
When follies' gay pursuits were o'er,
And I could sing and dance no more,
Ah! then I thought how sad 'twould be
Were *only* THIS *world* made for me!”

The heart of a man of the world cannot rise to its fullest height. His emotion is not touched on its purest side. He may sing, “Ye Banks and Braes o' Bonnie Doon,” or “The Auld Hoose,” or “My Nannie, O!” but he cannot rise to this,—

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

“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.”

No human or earthly object can affect the heart as does that which is spiritual and divine; and so the man, who considers only the earthly, leaves the better side of his nature uneducated. He is “a cake not turned.”

Might we not take the half-done cake to represent half-hearted and go-between folks? I know many whom it would be difficult to classify

religiously. They incline to be Christians, yet are not. They will not say they believe in Christ, and they would be offended if you said they didn't believe in Him. They refuse to be saint or devil. They have overcome many old habits, and are reformed men in some senses :—for which we are humbly thankful ;—but they have not taken a frank and manly stand on the side of Christ. Now, all former victories are lost without this last and most necessary one. In 1816, H.M.S. *Seahorse* was returning from the Peninsular War with the 2nd battalion 59th Foot on board. A violent storm in the Bay of Biscay flung the vessel from her track. She struck the shore on the coast of Ireland, and went to wreck, and 292 men sank with her, in sight of home,—heroes who had fought at Corunna, Waterloo, and Paris. And I cannot but think of many, who have fought stout battles against bad habits, who have overcome the desire for drink, who have been reformed into respectable citizens, who may yet fail of Heaven for lack of making a frank outright decision for Christ. This is the keystone of the arch ; if this be wanting, all else falls short.

What is a half-baked bannock good for? No one would eat it,—damp and doughy on one side, crisp on the other,—so it is broken up, and thrown away as worthless. It is terrible when this sentence is passed upon anyone,—

“Depart, O sinner, to thy chain ;
 Enter the eternal cell !
 To all that's good and true and right,
 To all that's fond and fair and bright,
 To all of holiness and light,
 Bid thou a last farewell !”

But, what is better, the other side may be turned to the fire, and the bannock may be made right. This is the preferable way. Come, friend, let the job be finished ! You *intend* being a Christian, I know ; then, be one ! Already your heart inclines to Christ the Saviour ; then go the whole way ! Take the last and glorious step, and so finish the struggle for ever. The Central Railway in America—connecting Washington on the Atlantic side, and San Francisco on the Pacific side,—was finished a few years ago. The workers began at the ends, and met in the middle. It was a day of intense excitement when the last bolt—a golden one—was driven home. The bolt was connected by electricity with the bells at Washington on one side and with those at San Francisco on the other ; and when the hammer sent it home, the bells at both places started to ring. Would God that the last bolt—the golden one of love to Christ—might be driven home in your heart now ! It would put a finish on your struggles and longings, and it would set up a ringing of bells in your heart and in Heaven such as would never cease !

“Ring the bells of Heaven ! There is joy to-day,
 For the wanderer now is reconciled ;
 Yes, a soul is rescued from his sinful way,
 And is born anew, a ransomed child !
 Glory, glory, how the angels sing !
 Glory, glory, how the loud harps ring !
 'Tis the ransomed army, like a mighty sea,
 Pealing forth the anthem of the free.”

The Standard Life of C. H. Spurgeon. Vol. IV.*

EXTRACTS FROM REVIEWS IN RELIGIOUS PAPERS:—

"THE Autobiography of Mr. Spurgeon, compiled from his diary, letters, and records, by his wife and private secretary, is now completed by the publication of the fourth volume. It is the barest justice to say that the last volume is the best, as it is certainly the most testing and difficult; and as one who expressed at the outset grave misgivings as to the plan of the work, I gladly own that the result goes far to justify the editors. As volume has followed volume, the portrait has become more complete and luminous, till at the last one feels that perhaps all has been done that was possible. The illustrations are excellent, abundant, and singularly well chosen. They are a real help to apprehension, besides being pleasant to look at. The best portrait of Mr. Spurgeon I have ever seen is that on page 289, which represents him in his study. The expression is highly characteristic, benevolent, yet serious, firm, and masterful.

"It would not be right to pass over one difficult and delicate subject. Everyone could see that Mrs. Spurgeon would find it very hard to handle, in a right and Christian spirit, the painful 'Down-grade' Controversy. It was impossible for her to ignore it, and she might easily have given very great pain by reviving old differences and misconceptions. It is a matter for great gratitude that she has been wisely guided. It is obvious that she could not pass it over; it is obvious also that, holding the conviction that her husband was right, she should express it. But she has handled the whole subject in a truly magnanimous and considerate way, saying nothing that she was not entitled to say, and perhaps nothing that she was not even bound to say. What she has done is to set forth Mr. Spurgeon's position in the clearest possible manner, avoiding personalities and painful reflections on others.

"The whole story of Mr. Spurgeon's life is good to read. His courage, his buoyancy, his devotion, his generosity, shine out from almost every page. To get the full measure of his marvellous powers, one must read his Sermons, but there is the touch of greatness everywhere, greatness of character, of genius, and of such spiritual depth and wisdom as are most rarely found in any Christian teacher. Not boastfully, nor obtrusively, but in the simple exercise of their business as recorders of facts, the editors let us see how great was the position which Mr. Spurgeon made for himself in Britain, and one might say throughout the world. They might very easily have said more, but they have erred on the right side. . . . It may well be doubted whether any other man of our time has so conquered prejudice, has so won for himself a deep and silent and universal regard, a regard in multitudes of cases that passed into reverence. In this respect, the Queen might be put beside him, but I doubt whether any man or any other woman. Others have been passionately trusted, and as passionately mistrusted; but the English people with one heart recognized Mr. Spurgeon as a man of God, and knew themselves poorer for his loss. . . .

"If anyone says that Mr. Spurgeon shortened his life by his gigantic toils, he is no doubt right; but, then, life is not to be estimated by its time-length, and, as a matter of fact, the particular work Mr. Spurgeon did in the world could not have been carried out by any sparing

* *C. H. Spurgeon's Autobiography*. Compiled from his Diary, Letters, and Records, by HIS WIFE, and his Private Secretary. Vol. IV. 1878—1892. 396 pages, Demy 4to. With over 100 Illustrations and facsimile reproductions of MR. SPURGEON'S Manuscripts. Price, 10s. 6d. Also issued in monthly shilling parts. Passmore and Alabaster, 4, Paternoster Buildings, London; and of all booksellers and colporteurs.

of energy. It was necessary. It had to be done at high pressure if it was to be done at all. His life was comparatively short measured by years, but I doubt whether any figure of the century has lived a life longer in essence or one of higher beauty before God and man."—DR. W. ROBERTSON NICOLL, in *The British Weekly*.

"We have received from Messrs. Passmore and Alabaster the concluding volume of the Spurgeon Autobiography, which deals with the last fourteen years of the life of the great preacher, 'the last of the Puritans.' It is altogether a fascinating volume, and seems to eclipse in point of interest the three very interesting volumes that have preceded it. The fact that these three have enjoyed so welcome a reception, by the Christian public, certainly assures the popularity of that now issued. Its compilation and editing reflect no little credit upon Mrs. Spurgeon and Mr. Harrald, while the printing and binding speak their own warm praise to the well-known firm who have blessed the world during the past thirty years with so much Spurgeonic literature. We cordially congratulate all who have had a hand in presenting such an altogether admirable set of books to the people, and earnestly wish that, in the matter of circulation, even the most sanguine expectations may be surpassed. A special word of commendation is due to the judgment displayed in the selection of suitable material from such a boundless store as was naturally at the disposal of the compilers. This is especially to be noted in regard to the present volume, which deals with many and varied subjects,—including notably the 'Down-grade' Controversy,—and not a few topics of wide public interest. The famous Pastor's general correspondence is treated, also Mr. Spurgeon's extensive literary work, while a pathos quite indescribable is lent to the story of the long final illness and sinking into the last rest of the beloved toiler for God and truth."—*The Baptist*.

"The fourth and last volume of 'C. H. Spurgeon's Autobiography' covers the last fourteen years of the great preacher's life. It is the Mentone period, ever memorable to all who knew and loved the man. We have sometimes thanked God that He called His servant apart, though by no means into a desert place, to rest awhile before the end. Otherwise, our memory of the preacher would have too much overpowered the knowledge of him as a man. Mentone revealed that Mr. Spurgeon was more than a preacher, hence the special charm of this last volume. . . . There are facsimiles of Mr. Spurgeon's letters and sermon plans here which bring tears to the eyes of those who knew him. The illustrations are as numerous and as good as ever, but more homely, and the bright Mediterranean sunshine seems to be all over the book. Few will lay down this record of his last days, by some who loved him best, without being sensible that the brightness of the Better Land is on its pages too. . . .

"There is a chapter here upon the 'Down-grade' Controversy. This is written with great delicacy of touch, and with splendid restraint. Knowing so much about it, Mrs. Spurgeon has done a masterly thing in saying so little yet saying that to such fine purpose. The history of that struggle may still have to be written; but, in any case, it is well that here there should be a gracious reserve. There are many touching extracts from Mr. Spurgeon's Sermons and letters referring to the 'Down-grade' Controversy, prominent among which is the following:—'As the Roman sentinel at Pompeii stood to his post even when the city was destroyed, so do I stand to the truth of the Atonement, though the Church is being buried beneath the boiling mud-showers of modern heresy.' So said Mr. Spurgeon in a Sermon delivered at the Tabernacle

in 1887. That was before the end came in view, but the words to us now seem to contain a pathetic premonition of that end."—*The Christian Pictorial*.

"Mrs. Spurgeon has accomplished her 'labour of love,' and we warmly congratulate her on the result. Two or three wise 'critics' may think they could have compressed the Life into less space, and no doubt they could have done so; but how would they have done it? Those who loved Mr. Spurgeon—numbered by millions—will certainly not wish to have had one page less. The exceptional extent of Mr. Spurgeon's influence—the fact that he had a world-wide congregation, and touched the highest interests and affections of those who never saw him or heard his voice,—will secure for this Autobiography almost universal interest. Mrs. Spurgeon, also, could alone have compiled and written it; for she alone best knew the true worth and character of her gifted husband. His intellectual powers, his natural and marvellous eloquence, the unsparing devotion of his life,—these were matters of common knowledge. But Mrs. Spurgeon drank in, from day to day, the realities of his inner and home experiences; and perhaps the chief charm of the Life will thus be found in its 'homeliness.' If, indeed, we were asked for the three main features of character which won for Mr. Spurgeon the widespread appreciation in which he was held, and will be held, we should say that he was, emphatically, 'homely, humorous, and hearty.' Even those who differed, and differed somewhat widely, from him on certain doctrinal and ecclesiastical questions, found an attraction in the genial spirit of the man which they could not resist, and did not wish to resist.

"The present and concluding volume of the Autobiography—and, after all, Mrs. Spurgeon has justified this title by keeping the personality of Mr. Spurgeon ever prominent in quotations from his diaries, letters, and records of conversation,—embraces Life at Mentone, Enquirers and Converts, 'Westwood,' A Typical Week's Work, Letters and Opinions, Pastor and People, The 'Down-grade' Controversy, Mr. Spurgeon as a Literary Man, The Growth of the Tabernacle Institutions, The Last Illness—and afterwards. . . . We hope this record of Mr. Spurgeon's life may lead many preachers to follow his example in the use of the Press as the Church's 'second pulpit.' We cannot guarantee a like demand for their sermons, unless they heed the Catholic exhortation of *The Guardian*, and make Mr. Spurgeon's Sermons their model; but fifty Spurgeons in the Church of England, or any other Church, would soon enable us to reach, in one pulpit or the other, the 15,000,000 who are now outside all public worship."—REV. CHARLES BULLOCK, B.D., in *The News*.

"At length, the monumental Life of C. H. Spurgeon is completed. The fourth volume, now before us, like its predecessors, is largely autobiographical; and, while as interesting as the others, it is specially attractive by reason of the frequent reference to events that are well within the memory of thoughtful persons of mature age. It takes up the narrative in 1878, and ends with the great preacher's departure from this life in 1892. There is an admirable index to the entire work, while the illustrations are numerous and of a high order. From first to last, the pages are singularly attractive; as we read, we hear again the melodious voice of 'the prince of preachers.' Twelve pages are devoted to 'The "Down-grade" Controversy, from Mr. Spurgeon's Standpoint,' and the treatment will doubtless meet with general approval, for it combines charity and candour in happy proportions. The pages devoted to Mr. Spurgeon's letters are some of the most readable and instructive

in the book. . . . While giving us an admirable idea of the Pastor's Christian life and testimony, these volumes also exhibit the man of genius and humour, the powerful writer, and the faithful exponent of Divine Truth."—*The Christian*.

"In this the fourth and last volume of Mr. Spurgeon's Autobiography, we have much more of the man than of the preacher, much more of the character and inner life of Mr. Spurgeon than of his public career as a minister of the gospel. And this it is that lends to this closing volume so much of charm and interest. In every biography of a great man, there must always be this distinction. But while in the lives of most it is a deeply marked and easily discernible one, in that of Mr. Spurgeon it is scarcely noticeable. The man's whole soul was in his preaching, in his teaching, in his writing, while the gospel he so earnestly and faithfully proclaimed was so interwoven with the threads of his private life as to make, with it, one united whole. The present volume deals with the events that occurred between 1878 and 1892; and thus contains a number of the most important incidents in Mr. Spurgeon's career. . . . Scattered throughout the book, too, are letters from many personal friends of the preacher, and from him to them, one and all breathing that spirit of mutual trust and affection, which seem to have followed Mr. Spurgeon wherever he went.

"But more important than either the letters or the incidents of this period, are the chapters (of which there are a goodly number,) which deal with such themes as 'Enquirers and Converts,' 'A Typical Week's Work,' and 'Mr. Spurgeon as a Literary Man.' It is in the insight which such accounts give us into the Pastor's character and thought that the charm of these chapters lies. A man's life truly consisteth not so much in what he does as in what he is and becomes. Some of Mr. Spurgeon's accounts of conversion are worth remembering, not only for their interest and the dramatic manner in which they are told, but for the remarkably keen observation of human character which they disclose. . . . We have left ourselves but little space in which to refer to the great Controversy which, it cannot be doubted, was in great part the cause of Mr. Spurgeon's death. We refer, of course, to the 'Down-grade' Controversy. . . . The struggle was a great one, but Mr. Spurgeon believed in the righteousness and justice of his cause. The day may perhaps come when this act may be regarded as one of the most influential of his life."—*The Christian Leader*.

"We have received the fourth, and concluding, volume of the great biography of Mr. Spurgeon. It is a monumental work, and we are inclined to believe that even the severest critic will think it not unworthy of the man. The illustrations, the paper, the binding, and the letterpress are all alike superb. The contents of this last volume are, if possible, even more interesting than the earlier volumes. We have been particularly interested in the chapters entitled, 'Enquirers and Converts.' Two chapters are given to this subject, and the theme is worthy of the space. . . . The whole Church of God is devoutly thankful for the abundant favour of God which rested on Mr. Spurgeon's ministry from its commencement to its close. Nor is the cause for thanksgiving past, for in great measure similar blessing still accompanies the late preacher's published words, both in our own tongue and in many of the languages into which they have been translated."—*Christian Endeavour*.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Points, Parables, and Pictures.
New Illustrations for Preachers,
Teachers, and Platform Speakers.
By Rev. H. O. MACKEY. James
Bowden.

THIS is the volume of which we gave a preliminary notice in our November issue; but now that it is published, we call attention to it again, especially as we fear that the war may have had the effect of excluding it from the thoughts of intending purchasers. These are indeed, as the sub-title says, "new illustrations." This is not a collection of ancient anecdotes or stale stories that have been told and retold a thousand times; but the "points, parables, and pictures," are fresh, bright, helpful, and instructive.

We can scarcely tell which part of the work will prove the more useful,—the author's own suggestive paragraphs, or the illustrative extracts which he has so judiciously gathered in the course of his very varied and extensive reading. Probably both will be alike serviceable to those for whom the book is intended. No preacher, teacher, or speaker ought to be able to read it through without finding in it abundance of good material for use in the pulpit or on the platform; and the subject and textual indexes will make it invaluable for constant reference. At 3s. 6d., the volume is very cheap, and it ought to have a large sale.

Figures of Speech Used in the Bible: Explained and Illustrated. By E. W. BULLINGER, D.D. Eyre and Spottiswoode.

It is no figure of speech, certainly no hyperbole, to describe this work as a monument of devout learning. The probability is, that the majority of the figures that are here placed on record are unknown even by name to the student of the Word;

but, in this absence of familiarity, there lies the greater promise of gain. We are impressed with the wealth of range and minuteness of detail in this voluminous work, and can scarcely realize the vast labour which its production must have involved. Considering, indeed, the quality of the material dealt with, and the delicacy of the critical scales employed, Dr. Bullinger's book is a unique gold-field of Biblical interest and research,—a kind of exhibition of its takings from the all but invisible atom to the coveted nugget. Though we can only express our judgment of this work by generalities which serve rather to mirror its scope than to sample its detail, we are satisfied that, if the reader will only accompany the author in this enquiry into Biblical Figures of Speech, he will find as many items of interest and facts of value as in a well-stored museum.

Sunrise in Britain. The Story of England's Church. *The Eclipse of Truth.* By CHARLES BULLOCK. B.D. "Home Words" Office.

THE first of these two books was favourably reviewed by us when it was issued. We are not at all surprised that a second edition has been published, and probably more will be required.

The second volume contains the continuation of the history commenced in the first, and records, in a very interesting manner, the gradual Romanizing of our land. By little and little, error was introduced, until darkness covered the land, and gross darkness the people. By producing such works as these, Mr. Bullock is not only doing good service to the Church of England, but he is also helping the general cause of truth, which is larger than any church, and dear to all Christians.

Samuel Baker, of Hoshangabad.

A Sketch of Friends' Missions in India. By CAROLINE W. PUMPHREY. Headly Brothers.

A BOOK that should interest all friends of missions. It is the record of the devoted life of a true successor of the apostles. He was in labours abundant, and counted not his life dear unto him, for the love of Christ powerfully constrained him. Such lives adorn the doctrine of Christ. In these pages, foreign missionary work, in its manysidedness, is described in a most interesting manner. Such a book as this should cause the holy fire to burn vehemently in many a heart, and incline many to offer themselves for the Lord's service wherever labourers are required. Its price is 3s. 6d.

We have received from the London Missionary Society, 14, Blomfield Street, E.C., two exceedingly interesting books, illustrative of the Society's varied and successful work in the Far East and the Far South. The first is entitled, *A Life for China*, being a brief Memorial Sketch of the late Rev. John Chalmers, M.A., LL.D., of Hong Kong, compiled by GEORGE COUSINS, price one shilling. It gives, in outline, the principal events in the life of the veteran missionary who was recently called home, just when he was on his way back to the land of his adoption, hoping to render still further service in translating the Scriptures. Excellent portraits of Dr. and Mrs. Chalmers, and views of Hong Kong and the members of the native church there, add to the value of the booklet, which should help in the consecration of many more lives to China and its vast millions.

The other book is a handsome half-crown volume, entitled, *My Trip in the 'John Williams,'* by R. WARDLAW THOMPSON. It describes the four months' tour, taken by the Society's Secretary, in the missionary steamer bearing the never-to-be-forgotten name *John Williams*, and it gives a most vivid

idea of the work now being carried on among the South Sea Islanders in the various places Mr. Thompson was able to visit. We cannot imagine anything that would give more pleasure to those who helped to build the vessel, and who still contribute to its maintenance, than this pleasant, chatty narrative; which is plentifully illustrated from the photographs taken during the trip. There have been many martyrs for Christ, in that region, since John Williams and his companion were killed at Erromanga; but the triumphs of the gospel have compensated for all the trials of those who have proclaimed it, and suffered for it, and of that fact this book gives abundant evidence.

A Baptist reviewer cannot, of course, be expected to endorse the idea that "baptism" can be rightly observed with the application of water out of a "bowl." Mr. Thompson is on surer ground when he protests against the Roman Catholic missions which have been introduced among people already civilized, if not Christianized, while thousands still sunk in barbarism and cruelty are left unreached by any agency.

Cloud and Sunshine: an Autobiographical Sketch of Miss H. R. Higgins. Religious Tract Society, 272, Little Collins Street, Melbourne, Victoria.

WE do not wonder that this touching record of extraordinary suffering and sustaining grace has reached a second edition, for the narrative is one of the most remarkable we have ever read. A young lady was attacked by a mysterious disease which necessitated successive amputations, by which she lost both arms and one leg, and meanwhile had to endure untold agony. Yet she managed, by ingenious contrivances, to continue to write; and her writings, and the story of her patience and resignation under most terrible trials, have made her the means of great blessing to many who have visited her or read of her.

Early Years of my Life. By the Author of "I think when I read that sweet story of old" (Mrs. Jemima Luke). Hodder and Stoughton.

It is not enough to say that this is a very readable book; it is much more than that. The style is simple and easy, and there is an entire absence of anything like loquaciousness and the small talk of "garrulous old age." The book gives not only many incidents of personal history, but glimpses of the fathers and leaders of Nonconformity fifty years ago and more, and of things as they were in the early days of the century. Mrs. Luke's father—Thomas Thompson, Esq.,—was on the Committee of the London Missionary Society, and was one of the founders of the Sunday School Union, and a liberal donor to the Bible Society and other religious institutions. These associations threw his daughter into close connection with the men and women who led the progressive movements of those days, and she took an active part in Christian work. She was widely known and useful as the Editor of a *Juvenile Magazine*, as the writer of stories for Sunday-school children, and as the author of her world-famous hymn.

It was Miss Thompson's earnest desire to go to India to labour among the sisterhood of that vast empire, but a serious illness prevented its fulfilment. In 1843, she was married to Rev. Samuel Luke, and she has been a widow thirty-one years, and is bright, happy, and useful at fourscore and seven. The last chapter of the book contains a stirring appeal to qualified Christian young women to devote themselves to work in the Zenanas of India, or among the women of China, at their own cost. All this,

and much more, with a life-like portrait, for eighteenpence!

The Bramble King, and other Old Testament Parables. By MARK GUY PEARSE. C. H. Kelly.

QUITE in the old familiar manner of Mr. Pearse: pleasant; pictorial; pungent. Now and again his imagination seems to run riot; but it returns to solid edifying before long. Those who delight in the severely expository style of teaching will not be enamoured of this little book; but the far greater number, who must have truth embodied in a tale or an allegory, will welcome the latest volume from the pen of this prolific author.

The Comforter: His Mission and Work. By W. J. NORTON. A. H. Stockwell and Co.

A THREEPENNY pamphlet containing a devout, thoughtful, Puritanic. Scriptural treatment of this great theme. Mr. Norton has condensed into a dozen pages more solid instruction concerning the Holy Spirit than can be found in many large volumes of present-day theological literature.

God's Forget-Me-not, and other Addresses to Boys and Girls. By Rev. A. A. COOPER, M.A. Elliot Stock.

THE author calls his youthful audience, to whom these addresses were delivered, "best of hearers, most profound of teachers, most loyal of friends." They must have been interested in these plain, practical talks on all-important topics; but we cannot help thinking that they would have been more permanently profited if the speaker had put into every address the great saving truths of which he occasionally made mention. That would have been the crown of this half-crown volume.

Notes.

Our readers will rejoice to know that, since our last "Note" was written, Mrs. C. H. SPURGEON has made considerable progress towards

recovery, although there have been some temporary drawbacks, and the return of even comparative health has not been as rapid as the dear patient

and her friends have wished it might be. She has not yet been able to come downstairs; but it is hoped that, before very long, she will be sufficiently restored to do so; and that, when warmer weather sets in, she will be able to go out in her garden, and so be helped to regain strength. Mrs. Spurgeon is deeply grateful for the many assurances of remembrance in prayer which she has received, and she will be thankful for continued thanksgiving and supplication on her behalf.

Mrs. Spurgeon has sent many thousands of her dear husband's Sermons for distribution among the soldiers in South Africa, or at places where the troopships call on their way out or home. The largest consignment has gone to one of "our own men," Pastor Ernest Baker, of Cape Town, who has devoted all the time he could spare in seeking the spiritual welfare of the men sent out from England on such a terrible errand. Writing before the Sermons had reached him, he gave a very interesting account of the work in which he had already been engaged, and we think our readers will like to see the following extract from his letter:—

"I will acknowledge the receipt of the parcels when to hand; and, in the meantime, I want to thank Mrs. Spurgeon for her kind thought of the soldiers, and for trusting me with the distribution of the Sermons. They will, I feel sure, do a lot of good. Owing to the depression in trade which set in before the war, I have had to suspend my Colportage work, and so have been using the Sermons of Mr. Spurgeon, which I had, for the troops. Some 2,000 have now been distributed, and it is refreshing to see how acceptable they are to the men. At the camps in Cape Town and suburbs, at the small camps guarding the line, and at De Aar, they have been thankfully received. At De Aar, I had several of those in the coloured wrappers. One man saw the picture of the Tabernacle, and said he was a policeman on duty there at the time of the fire, and he told me all about it. He had been called out with the reserves. Several of the men said they had heard Mr. Spurgeon preach. At the Rondebosch Hospital, six miles from town, I found a member of the Tabernacle, Sergt. Nelson, down with fever. He is getting on splendidly, and giving his testimony for Christ.

"I also had some of the Sermons for seamen. A captain of one of the transports, on whose ship I have, on behalf of the Church Council, arranged a series of services, had heard Mr. Spurgeon preach some of these Sermons. 'There Go the Ships,' he remembered, also 'The Sea! The Sea! The Wide and Open Sea!'

"I am just taking a fortnight of my holiday, due from the church, and devoting it to the troops up-country. I am making, on behalf of the Committee, a tour of inspection of our Soldiers' Homes. Mr. Cross, of Grahamstown, is coming, too. It is wonderful to see the work of God amongst the soldiers. Each Home reports conversions nightly, and the Soldiers' Christian Association reports continual conversions. The men are hardest to reach, spiritually, when landing. After a few days here, their hearts seem more open to the gospel message, and numbers give themselves to the Lord.

"I trust Mrs. Spurgeon is better now. We have all followed her illness with prayerful sympathy.

So many of our readers have given practical proof of their interest in the Lord's work at Bexhill, so manifestly put into the hands of Mrs. C. H. Spurgeon, that we are sure they will be glad to know of the spiritual growth of the good work at Beulah Baptist Chapel. Since the formation of the church, a little over three years since, 126 persons have united in church-fellowship; and of these, there are 112 in communion to-day. The membership of the church is open only to baptized believers, but the table of the Lord is open to all believers in Jesus. Hence, there are some 40 resident communicants who are not members of the church, beside the ever-increasing number of visitors, from all branches of the Church of Christ, who find their way to Bexhill, not only in the summer season, but almost all the year round.

A capital Sunday-school, with over 100 scholars, is in full working order, and some 70 young men and women gather in Bible-classes conducted by the Pastor, J. S. Hockey, and his wife. There are Societies at work for orphanages and foreign missions, and for the advancement of Total Abstinence among adults and children. Financially, the young church continues in the healthy condition in

which it was commenced; the last balance-sheet showed money in hand on every account. To God be the glory!

COLLEGE.—Mr. V. J. Cooper, who went for six months to Chorlton-cum-Hardy, has now become pastor at Clowes Street, West Gorton, Manchester. Mr. J. B. Marshall has accepted the pastoral charge at Castle Hill, Warwick, although he hopes to remain in College until the summer vacation commences.

The following brethren have removed, or will shortly do so:—Mr. W. Baster, from Surbition, to Raleigh Park, Brixton; Mr. W. Richards, from Leith, to Rattray Street, Dundee; and Mr. W. T. Soper, from Stroud, to Dartmouth.

CONFERENCE.—Mr. Bartlett asks us to intimate to brethren coming to the Annual Conference that he is in negotiation with the railway companies in order to secure return tickets at a single fare and a quarter; several of them have already agreed to make this concession. Every brother desiring to avail himself of this privilege must present to the booking clerk, when procuring his ticket, the certificate which will be posted to him with his Conference programme.

ORPHANAGE.—The collectors' meeting, on *Tuesday evening, March 13*, was one of the most interesting and successful ever held for the spring quarter. Although there was a slight decline in the numbers attending, there was no falling off in the old enthusiasm, and the amount contributed exceeded that of the corresponding quarter last year. Mr. T. W. Stoughton presided, and was warmly welcomed by the audience, the President, Pastor Thomas Spurgeon, introducing him as an old friend and near neighbour of his father, and a generous helper of the Institutions. Apart from the felicitous addresses of the President and the Chairman, the whole of the programme was contributed by past and present scholars. The old boys won golden opinions by their speeches. Mr. G. C. Britton, a student in Cheshunt College; Mr. E. J. Barson, a candidate for Hackney College; Mr. G. F. Dean, draughtsman in a West End firm; and Messrs. L. P. Roff and A. J. Lake, cashiers in City houses, proved themselves worthy

representatives of the Institution to which they owe their start in life, and for which they cherish feelings of devout gratitude.

We wish all our friends, who contribute to the collectors' books or boxes, could have been present at the meeting; they would have felt amply rewarded for any sacrifice they may have made in helping the Orphanage. The musical drill, under the direction of Mr. G. A. Matthews, and the singing, under the direction of Mr. Hy. Stevenson and Mr. T. W. Partridge, more than sustained the reputation of the Institution in these departments of education. It was the general remark that the children never looked better, nor ever acquitted themselves to greater advantage. We would again remind our readers that collecting boxes and books may be obtained on application to the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

The Chairmen for the Annual Festival on *Tuesday, June 19*, will (D.V.) be—in the afternoon, at 3.30, G. J. Allen, Esq.; and in the evening, at 6.30, W. W. Thompson, Esq. There will be, as usual, a continuous and interesting programme from 3 till 9.30 p.m.; and all friends of the Institution, in town and country, are earnestly urged to book the date, and keep it clear for their attendance, if possible, at this year's celebration of Founders' Day on the exact anniversary of his birthday.

Mr. W. J. Evans, the Superintendent of the Orphanage Sunday-school, asks us to say that he has urgent need of the services of several more teachers. If there are any Christian brethren or sisters, within a reasonable distance from Stockwell, who are not engaged in the Lord's work on Sabbath afternoons, they will receive a hearty welcome from Mr. Evans if they will present themselves to him, at the C. H. Spurgeon Memorial Hall, a little before three o'clock on the first Sunday afternoon they have at liberty.

COLPORTAGE.—The month has not been without its encouragements, and, one after another, the colporteurs have forwarded reports which give evidence that the spiritual results of the work are as marked as ever. From one of them, we cull the following extract:—“It is not possible to tell all that is being done in this District, as much of

the work is hidden from public view; but I am able to say that, after six years among the people, they are more than ever pleased to see me as I go my rounds; the visits to the sick are always appreciated; I am privileged to preach in connection with five different plans as well as in the open air: work has been successfully carried on among young men, in the Band of Hope, and in visiting the Sunday-schools around; while my Colportage work extends to twenty-four villages as well as the town."

Another brother writes:—"On Thursday last, I called to see a man whom I have been visiting during the past nine months, and who is now evidently passing away. He remarked to me, 'Often, during the night as I lie awake, I wonder whatever would have become of me if it had not been for your visits. I think I should have

been lost; I am so grateful that the Lord sent you.'"

One of our oldest colporteurs, Mr. C. Mizen, who has for some twenty-six years worked as agent of the Association at Downton, Wiltshire, has been compelled by failing health to retire from the position which he has for so long honourably and successfully held. We are glad to say that arrangements have been made which will, we trust, enable him to experience a bright and peaceful eventide of life.

Special attention is called to the article, in the present number of the Magazine, on "Spurgeon's House-to-House Brigade." All communications with reference to the work, and contributions for its support, should be addressed to Mr. Stephen Wigney, Pastors' College, Temple Street, Southwark, London, S.E.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from February 15th to March 14th, 1900.

	£	s.	d.		£	s.	d.
Amount previously acknowledged	18,118	9	11	Mr. C. J. Melland	...	...	...
Interest on Insurance Money	174	13	5	Mr. Elbridge Torrey (a thank-offering for Mrs. C. H. Spurgeon's partial recovery)	...	...	60 0 0
Mr. T. G. Ackland	...	3	3 0	Mr. J. Mansell	...	...	5 0 0
Mr. Thomas Dence	...	10	10 0	Money in boxes at Tabernacle gates	...	...	2 1 3
"Collected by a servant maid"	...	1	0 0	Contribution from Providence Chapel, Hounslow, per Pastor J. E. Barnes	...	...	1 10 6
G. A. ...	...	1	0 0	Amounts under £1	...	...	3 18 9
Mr. R. B. McClelland, M.D.	...	5	0 0	Collecting cards:—	...	...	...
"One of your flock," per Pastor T. Spurgeon	...	5	0 0	Miss M. Jones	...	...	0 5 0
Balance of proceeds of lecture, per Pastor B. J. Gibbon	...	8	9 4	Miss Richards	...	...	1 2 0
Messrs. G. T. Eastern and G. Raine	...	20	0 0	Collecting box:—	...	...	...
Friends at Chiswick Baptist Church, per Pastor A. G. Edgerton	...	21	0 0	Metropolitan Tabernacle Mothers' Meeting	...	...	0 6 3
Mr. W. Roff	...	2	10 0				
Surrey Gardens Memorial Hall							
Y.P.S.C.E. and Juniors, per Mr. J. R. Thomas	...	1	10 0				
							£18,451 14 5

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from February 15th to March 14th, 1900.

	£	s.	d.		£	s.	d.
Pastor J. N. Rootham	0 10 6	Part collection at Harris Street Baptist Mission, Peterborough, per G. W. Elliott	...	...	0 13 6
Mr. W. Pitcher	1 0 0	Pastor G. W. Elliott	...	...	0 2 6
Pastor F. Durbin	0 5 0	Collection at Sion Jubilee Chapel, Bradford, per Pastor W. C. Minifie	...	...	2 9 5
A student	1 0 0	Mrs. E. Johnson	...	...	1 0 0
Pastor H. A. Tree	0 10 0	Moiety of collection at Bloomsbury Chapel, per Pastor B. J. Gibbon	...	...	5 8 0
Miss E. Durrant	1 0 0	Mrs. R. Wilkinson	...	...	2 0 0
Collection at Southwood Lane Chapel, Highgate, per Pastor J. H. Barnard	1 10 6	Mr. Johnson (Buck's Legacy), per J. T. D.	...	...	6 10 0
Pastor J. M. Cox	0 2 6	Rev. R. J. Beecliff	...	...	0 2 6
Pastor W. Maynard	0 5 0	Pastor C. Hewitt	...	...	0 5 0
J. B. C.	1 0 0	"In memoriam of Eliza Seal"	...	...	5 0 0
Pastor W. Holyoak	0 6 0				
Pastor D. Taylor	0 10 0				
Mr. Jelley, per Pastor G. W. Elliott	0 10 0				

	£	s.	d.
Pastor F. Burnett	...	...	...
Rev. T. J. Cole	...	0	5 0
Half collection at Edith Road Baptist Chapel, Nunhead, per Pastor C. P. Sawday	...	2	0
Mr. K. Bailey	...	3	13 3
Mr. W. Pitcher	...	10	0 0
Collection at Queen Street Chapel, Peterborough, per Pastor J. H. Jackson	...	0	5 0
	...	1	0 0
	...	4	6 1

Pastor H. Clark	£	s.	d.
Moiety of collection at New South-	0	10	6
gate, per Pastor W. Joynes			
Weekly offerings at Met. Tab.:	4	0	0
Feb. 18	2	9	11
" 25	3	16	2
Mar. 4	2	9	1
" 11	1	19	3
	10	14	5
	£68	16	2

Pastors' College Missionary Association.

Statement of Receipts from February 15th to March 14th, 1900.

	£	s.	d.
Children of Lockerbie Free Church			
Sabbath School, per Mr. E. Moffat	1	0	0
Mrs. Ellwood, per Mrs. T. Spurgeon	4	0	0
Metropolitan Tabernacle Sunday-school Missionary Circles	20	0	0
Men's Bible-class, South Street Chapel, Greenwich	2	10	0
H. McS. (3 months)	0	18	0

Mr. Charles Comber	...	£	s.	d.
"99" .....	...	0	10	0
Collecting boxes:—	...	0	2	6
Miss Wollacott	...	0	12	0
The late Mrs. J. M. Carter	...	0	6	0
For Christ's sake	...	0	5	0
		£	3	6

The Stockwell Orphanage.

Statement of Receipts from February 15th to March 14th, 1900.

	£	s.	d.
Mr. J. Anstice	0	12	0
Mr. S. Hart	0	10	0
A friend	0	1	0
Mrs. F. E. ...	0	2	6
Mr. I. Vinall	1	1	0
Miss L. C. Fidkin	0	5	0
Hamilton Baptist Sunday-school, per			
Mr. D. Weir	0	3	8
Orphan boy's card, W. Neat...	0	14	6
Mr. A. Pearce Gould	2	2	0
Duke Street Sunday-school, Rich-			
mond, per Mr. C. F. Dafforne	2	2	6
Mr. W. C. Collins	5	0	0
Mr. G. E. Byerley	0	10	6
S. Kent, Pewsey	0	10	0
Mrs. S. Williams	2	0	0
Thankoffering, Buckland	1	0	0
Mr. H. Holt	1	0	0
Mr. J. H. Kay	1	0	0
Orphan boy's card, G. Peters	0	3	6
The Leathersellers' Company, per			
Mr. W. Arnold Hepburn	10	10	0
Mr. and Mrs. W. Horton	1	0	0
Mrs. McIntyre	0	10	0
Mr. D. Smith	5	5	0
Cash, Warrington	0	5	0
Mr. C. Ibberson	0	3	0
Mrs. M. Everest	0	5	0
Anonymous	0	2	6
Miss N. Clark	0	5	0
Mrs. E. Watson	0	10	0
Box at Orphanage gates, and Office			
box			
Mr. J. Philip	0	12	0
Mr. J. Crocker	0	10	0
Miss H. C. Coleman	5	0	0
Miss J. Key	1	1	0
G. A.	1	10	0
Mrs. M. Cross	1	0	0
Mrs. J. Graham	0	2	6
A friend, Somerleyton	1	0	0
Mr. W. S. Potter	0	5	0
	1	1	1

	£	s.	d.
Mrs. Bonsema, per Mrs. C. H. Spurgeon	1	9	0
Christmas Dinner Table Collection, Wetter Road Baptist Chapel, Putney, per Mr. E. W. Lobjoit	3	3	6
Happy Joe Mills, Sway	0	2	6
Mr. H. Skinner	0	10	0
Clydesbank	0	5	0
E. B., Burton-on-Trent	0	3	0
A well-wisher	0	3	0
Per Mr. F. H. Alden :—			
New Road Sunday-school, Oxford	1	14	0
New Road P.S.A.	0	10	0
Mrs. Harvey	2	4	0
Mrs. E. Staines	2	0	0
Miss F. Hall	1	1	0
Miss F. Hall	0	10	6
Collected by Mrs. Smith	0	11	4
Mr. J. Taylor, junr.	0	5	0
Collected by Miss E. Holdstock	0	4	0
Mr. J. Hughes	0	5	0
Mrs. Ewins	0	5	0
Mrs. French	0	2	0
Hirst S.S.C., per Mr. W. Andrew	0	5	0
J. B. C.	1	0	0
Mr. J. McFarlane	1	0	0
Two little boys	0	2	0
A widow	0	5	0
Mr. J. Jones	1	0	0
Collected by Mr. D. Hawkins	3	5	4
Mr. J. Tyrrell	0	2	6
Mr. F. Flanders	1	0	0
Miss Knock	0	5	0
Mr. Jas. Wilson	0	10	0
Mr. C. C. Harris	20	0	0
Mr. J. Farley	5	0	0
I. J., Roscommon	0	5	0
Miss Shillito and Mrs. M. A. Oldfield	2	2	0
Three young well-wishers	1	0	0
Collected by Mrs. A. Wheeler	3	5	0

	£	s.	d.		£	s.	d.
Mrs. Warriner	Collected by Miss Atfield	...	...	...
Collected by Mrs. Millman	Cranford Baptist Sunday-school,	...	...	...
Mr. F. Fitch	Hounslow, per Mr. W. Smith	...	...	...
Mrs. Worsdell	Collected by Mrs. Chittock	...	...	...
D. Aberdeen	Grafton Square Baptist Chapel,	...	...	...
A friend, per Miss A. Smith	Clapham, per Mr. A. D. Surman	...	...	...
Mr. R. Morgan	Collected by Miss N. Teasdale	...	...	...
East Dereham Baptist Chapel	Mrs. C. Schultz	...	...	...
Mothers' Meeting, per Mr. J. W.	Mr. W. C. Greenop	...	...	...
Ottaway	Collected by Mr. T. Powell	...	...	...
Collected by Master H. Ottaway	Collected by Mrs. M. Skeet	...	...	...
Mr. G. Blake	Collected by Mr. Perfect	...	...	...
Miss N. Page, per Mr. C. Gibbs	Rosebery Park Baptist Sunday-	...	...	...
Mr. W. H. Vardill	school, Bournemouth, per Mr. G.	...	...	...
S. M. P.	Toms	...	...	...
Baptist Sunday-school, Newbury, per	Collected by Miss Cox	...	...	...
Mr. W. T. Waite	Collected by Miss D. Bond	...	...	...
Dot	Collected by Miss E. Cubitt	...	...	...
Sandwich, per Bankers	Collected by Miss A. Wells	...	...	...
West Croydon Baptist Sunday-	Collected by Miss M. Weeks	...	...	...
school, per Mr. W. H. Barnden	Collected by Mrs. Ward	...	...	...
Mrs. Bradley	Collected by Mrs. Collingwood	...	...	...
Edith Road Sunday-school, Nun-	Collected by Mrs. G. Blake	...	...	...
head, per Mr. F. A. Peskett	Collected by Mrs. E. Straw	...	...	...
Miss E. York	Collected by Miss J. Potter	...	...	...
F. I. B. Brighton	Collected by Mrs. Armistead	...	...	...
Collected by Mr. J. S. Mack	Collected by Miss Little	...	...	...
Collected by the late Mrs. Summer-	Collected by Miss L. Jackson	...	...	...
hayes	Collected by Miss L. Harrison	...	...	...
Mrs. Bartlett's Mothers' Meeting	Mr. Geo. Tolley	...	...	...
box	Miss Buckingham	...	...	...
A. and M.	Y. P. S. C. E., Victoria Baptist	...	...	...
Miss Durrant	Chapel, Deal, per Miss F. Pledge	...	...	...
Mr. C. Early	R. B.	...	...	...
The late Mrs. O. Clover	Miss Hayball	...	...	...
Orphan boy's card, S. Thomas	Collected by Mrs. G. Rees	...	...	...
Mr. A. A. Tyson	Collected by Miss E. Farnfield	...	...	...
Collected by Miss F. E. Searle	Collected by Miss E. Harrison	...	...	...
A friend, per Pastor J. Elder	Collected by Mr. G. Spooner	...	...	...
Collected by Mr. J. Whittaker	Collected by Mr. H. Gill	...	...	...
Postal order, Accrington	Collected by Mrs. Hazelton	...	...	...
Collected by the late Mrs. E. Jones	Collected by Mrs. Hoskins	...	...	...
Orphan girl's card, L. Westcott	Collected by Mrs. Evernden	...	...	...
Mr. E. Nye	Collected by Miss G. Harvie	...	...	...
Collected by Mr. H. H. Kingsnorth	Collected by Miss C. Bidewell	...	...	...
Stamps, Forfar	Mrs. E. Stockman	...	...	...
Mr. T. Jones	Mrs. Freestone	...	...	...
Friends	Mrs. Amos, per Rev. A. J. Parker	...	...	...
Miss Lightbound	Collected by Miss H. E. Sampson	...	...	...
Per Mr. W. J. Evans:—	Collected by Miss A. Cowles	...	...	...
Victoria Road Baptist	Collected by Miss M. Rayner	...	...	...
Sunday-school, Wands-	Collected by Miss Perkins	...	...	...
worth	Collected by Mrs. Wheeler	...	...	...
Holden Street Branch	Miss R. Shaw	...	...	...
	Proceeds of a Service of Song at the	...	...	...
Mrs. J. Davis, per Mrs. J. Withers	Spurgeon Memorial Church,	...	...	...
Mrs. K.	Guernsey, per Pastor J. Gard	...	...	...
A well-wisher	Mrs. E. Hogg	...	...	...
Collected by Miss F. E. Greenop	Two friends, per Widow Adlem	...	...	...
Mrs. E. McCoughan	An old boy, Brighton	...	...	...
Mrs. E. Allmev	Mrs. C. Powell	...	...	...
Nemo	Collected by Mrs. Perry	...	...	...
Per Mrs. C. H. Spurgeon:—	Collected by Master P. Scott	...	...	...
The Misses Heap	Mrs. E. Raybould	...	...	...
Mrs. Baines
	MEETINGS BY MR. CHARLESWORTH	...	...	...
Per Mr. W. Rogers:—	AND THE ORPHANAGE CHOR:—	...	...	...
Queen's Road Sunday-	Haddon Hall, Bermondsey	...	...	...
school, Wimbledon	Loughborough Park Chapel, Band	...	...	...
Merton, Morden, and	of Hope	...	...	...
North Cheam Mission	Willesden Presbyterian Church Tem-	...	...	...
Schools	perance Guild	...	...	...
	Per Miss M. A. Selby	...	...	...
Edith Road Baptist Chapel, Nun-	Per Miss M. Cock	...	...	...
head, per Mr. F. Robson	Sale of programmes, Chiswick	...	...	...
Rev. T. J. Cole	Clifton Congregational Church Total	...	...	...
Collected by Mrs. Holder	Abstinence Society	...	...	...
Collected by Mrs. Noble	New Court Chapel Temperance So-	...	...	...
Mrs. W. G. Annesley	cietv, Tollington Park	...	...	...
W. H. W.	Northcote Road Chapel, Wands-	...	...	...
Collected by Miss F. Pearson	worth	...	...	...

RECEIVED AT COLLECTORS'
MEETING, MARCH 13TH,
1900:—

Collecting Boxes:—	£	s.	d.
Abrahams, Miss L. ...	0	2	5
Allan, Miss L. ...	1	1	1
Andrews, Mrs. ...	0	6	3
Angus, Mrs. ...	0	2	6
Bradbury, Miss ...	0	3	0
Bradford, Mrs. ...	0	4	11
Bevan, Mrs. ...	1	1	10
Beauchamp, Miss A. ...	0	1	3
Brend, Mr. A. ...	0	1	9
Brice, Master H. ...	0	3	2
Bishop, Mrs. ...	0	1	4
Bridle, Miss ...	0	1	7
Bingham, Miss ...	0	3	3
Brooking, Mrs. ...	0	6	2
Boot, Miss ...	1	15	0
Boswell, Mrs. ...	0	6	2
Butler, Mrs. ...	0	18	1
Burton, Mrs. W. ...	1	16	5
Burn, Mr. S. ...	0	3	8
Colley, Mr. ...	0	19	0
Clark, Miss ...	0	1	1
Dales, Mrs. ...	0	9	3
Derrick, Miss E. ...	0	6	6
Davies, Mrs. ...	0	6	3
Dobson, Mr. ...	0	17	9
Dennish, Mr. ...	0	7	6
Ensor, Miss ...	0	5	0
French, Mrs. ...	0	4	10
Field, Mrs. ...	0	3	1
Field, Miss ...	0	3	2
Fromow, Mrs. ...	0	10	0
Grant, Miss ...	0	10	8
Goddard, Miss C. ...	0	2	4
Goodwin, Miss ...	0	1	8
Harmer, Master ...	0	2	2
Harmer, Miss ...	0	2	3
Hayman, Rev. J. J. ...	0	7	6
Hertzell, Mrs. ...	0	5	7
Hillier, Mrs. A. ...	0	15	8
Hornal, Miss M. ...	0	1	11
Hornal, Miss E. ...	0	2	1
Hollobone, Mrs. ...	0	4	8
Hunt, Master ...	0	2	3
Jewhurst, Miss ...	0	3	3
Jeal, Mrs. ...	0	1	11
Jenkins, Mrs. ...	0	2	10
Johnston, Miss N. ...	0	13	1
Jones, Mrs. ...	0	4	2
Jones, Miss E. E. ...	2	9	1
Kelting, Master O. ...	0	4	1
Larkham, Miss ...	0	6	8
Lee, Mrs. ...	0	2	2
Lowe, Master F. ...	0	1	4
Madder, Mrs. ...	0	4	5
Mallison, Mrs. ...	0	4	0
May, Miss A. ...	0	5	0
Middleton, Mrs. ...	0	3	11
Moore, Miss E. ...	0	3	2
Moore, Mrs. D. H. ...	0	4	5
Montague, Mrs. ...	0	4	2
Morgan, Miss ...	0	8	4
Newton, Mrs. ...	0	2	4
Ogilvie, Mr. D. J. ...	0	2	1
Pankhurst, Mrs. ...	0	5	0
Parker, Mrs. ...	0	5	0
Parker, Master H. ...	0	4	8

	£	s.	d.	£	s.	d.
Perrin, Miss ...	0	5	0			
Pinder, Miss M. ...	0	1	4			
Richardson, Miss ...	1	1	3			
Reynolds, Miss ...	0	5	3			
Roper, Mrs. ...	0	6	9			
Russell, Miss ...	0	3	6			
Ryder, Mrs. ...	0	3	1			
Roberts, Master W. ...	0	2	0			
Swain, Miss ...	0	1	8			
Swan, Mrs. ...	0	3	2			
Stevenson, Mrs. ...	0	10	6			
Smith, Master F. ...	0	8	9			
Scott, Miss F. ...	0	1	3			
Scott, Miss ...	0	1	10			
Strong, Mrs. ...	0	7	7			
Sochen, Miss ...	0	1	10			
Townrow, Mrs. ...	0	2	11			
Turner, Miss M. ...	0	5	1			
Turner, Miss L. ...	0	5	2			
Vears, Mrs. ...	0	9	4			
Vivian, Miss E. ...	0	7	4			
Vincent, Mrs. W. ...	0	9	10			
Wren, Mrs. ...	0	5	0			
Wilkinson, Mrs. ...	0	5	0			
Watling, Mrs. ...	1	2	5			
Wellington, Miss ...	0	2	1			
Willis, Miss ...	0	4	3			
Young, Miss ...	0	1	1			
Name undecipherable ...	0	1	9			
Boxes under a shilling ...	0	2	8			

Collecting Books:—

Per Miss K. E. Buswell:—						
Mrs. White ...	0	5	0			
Miss Mockridge ...	0	10	0			
Mr. Madge ...	0	10	0			
Mr. E. Pocock ...	1	1	0			
Mr. Rackstraw ...	0	5	0			
Mr. Henderson ...	0	10	0			
F. M. ...	1	1	0			
Mr. T. Woodley ...	2	0	0			
Mr. E. W. Saunders ...	3	10	0			
Mr. H. Barrett ...	3	3	0			
Miss Everett ...	2	7	0			
Miss J. H. Brown ...	1	1	0			
Mr. C. Howes ...	0	8	0			
Mrs. Coleman ...	0	5	0			
Master Lindsay ...	0	3	0			

Donations:—

Mr. T. W. Stoughton ...	25	0	0			
Mr. G. F. Dean ...	5	0	0			
Pastor T. Spurgeon ...	1	0	0			
Anon (given on the plat- form to secretary) ...	1	11	0			
Mrs. W. Dykes ...	1	1	0			
Mr. J. Hall ...	1	0	0			
Mr. Warren ...	1	0	0			
Mr. E. Ingle ...	0	10	6			
An old boy ...	0	5	0			
Mrs. Everett and Son ...	0	5	0			
Mrs. Tyson ...	0	10	0			
F. C. ...	0	2	6			
Miss Jakes ...	0	1	0			

37 6 0
5350 13 4

LIST OF PRESENTS FROM FEBRUARY 15TH TO MARCH 14TH, 1900.

PROVISIONS:—224 lbs. Rice, Mr. J. L. Potier; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 Sheep, Mr. H. Teverson; 1 Sheep, Mr. W. L. Graham; 26 lbs. Beef, Mr. T. Round; a quantity of Bread, Mr. Henderson.

BOYS' CLOTHING:—1 parcel of Clothing, Messrs. Geo. Brown and Co.; 3 Vests, Mrs. T. Birch; 12 pairs of knitted Socks, Miss J. Roberts; 18 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs.

GIRLS' CLOTHING:—6 Articles, a few young friends, per Miss L. Perratt; 12 Articles, Mrs. Hewlett; 20 Articles, Beulah Baptist Working Meeting, Bexhill, per Mrs. H. A. Cunningham; 5 pairs Socks, etc., Mrs. Hicks; 12 "Tam-o'-Shanters," Miss Burningham; 6 Articles,

Miss Turner; 6 Pinafores, Miss Dawson; 6 Crossovers, Miss Torr; 27 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs.

GENERAL:—36 Story Books (for Seaside Home), Miss Dawson; 5 Apple Trees, Anon (Norwich); 1 coloured Quilt, Mrs. Overbury.

Colportage Association.

Statement of Receipts from February 15th to March 14th, 1900.

	£	s.	d.		£	s.	d.
DISTRICT SUBSCRIPTIONS:—				Mrs. M. E. Ranney	...	0	2 6
Maldon, per Mr. A. G. Sadd	7	10	0	Mr. Josiah Spiers	...	0	10 0
Swaffham Prior, per Mr. R. J. Moffat	10	0	0	Mr. Edward Pearce	...	0	10 0
Penrhinwceiber, per Mr. R. Cory, J.P.	11	5	0	Proceeds of lantern lectures at			
Earl's Colne, per Mr. J. A. Tawell	10	0	0	Folkestone, etc., per Mr. J. W.			
Hadleigh, per Rev. W. F. Durant	10	0	0	Andrew	...	3	4 10
Stow and Aston, per Mr. J. Reynolds	10	0	0	Mr. A. H. Bullman	...	0	10 0
Wolverhampton, per Miss E. A. Tyler	11	5	0	Proceeds of lantern lectures at Poole,			
Stratford-on-Avon, per Mr. J. Smallwood	8	15	0	etc., per Mr. W. Lloyd	...	4	0 0
Chard, per Mr. T. S. Penny	11	5	0	Miss Light	...	0	2 6
Ilminster, per Mr. F. Harcombe	11	5	0	Proceeds of lantern lecture at Barrow,			
Tewkesbury, per Rev. W. Davies	3	8	6	per Mr. W. Downes	...	0	10 0
Newington, per Mr. E. J. Wigney	5	0	0	Miss E. York	...	0	10 6
Evesham, per Mr. W. Ashley	10	0	0	Mr. W. Pitcher	...	1	0 0
Kent and Sussex Baptist Association	40	0	0	Mrs. R. Wilkinson	...	0	10 0
Sellindge, per Mrs. Charles Walter	3	0	0	Mr. J. R. Thomas	...	1	1 0
	£162	13	6	Miss Van Notten Pole	...	0	5 0
GENERAL FUND:—				Mr. C. H. Price	...	1	0 0
Proceeds of lantern lectures at Great				Worthing Baptist Church, per Mr. J. Cowell	...	4	0 0
Totham, etc., per Mr. T. Bendall	2	0	0	Proceeds of lantern lectures at Uphill, etc., per Mr. A. R. Richards	...	0	10 0
Mr. H. L. Bartlett	0	2	6			£20	8 10

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from February 15th to March 14th, 1900.

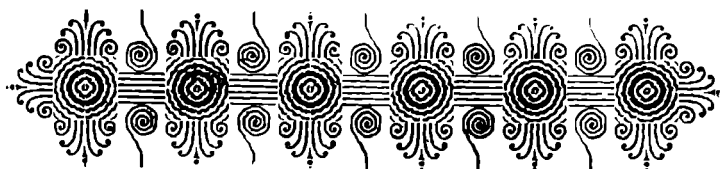
	£	s.	d.	FOR TRANSLATIONS OF SERMONS:—	£	s.	d.
Russian note (1888)	0	8	0	H. O. N.	...	0	10 0
Mrs. Baines	1	0	0				
Mrs. Everest	0	5	0				
S. M. H., Plymouth	0	4	6			£2	7 6

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Pastors' College, Temple Street, Southwark, London, S.E. All amounts for the Metropolitan Tabernacle Rebuilding Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE

Sword and the Trowel.

MAY, 1900.

Prospect and Prayer.

A SERMON, PREACHED AT THE METROPOLITAN TABERNACLE,
NEWINGTON, ON LORD'S-DAY EVENING, JUNE 20TH, 1875,

BY C. H. SPURGEON.

"Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of Bether."—Solomon's Song ii. 17.

(Concluded from page 158.)

NOW I pass on to notice the third question which I suggested,—*What only till? or life's patience.* Some of the things I have mentioned will last after the great daybreak. I believe that, then, we shall still be employed in our Lord's service, I know that we shall still have fellowship with Him, I am sure we shall have love to Him after the daybreak; and we shall have more of each of these things than we have now; but there are some things, dear brethren, in life's patience, which will last only "until the day break,"—and not a moment after.

From our gracious God, we shall receive needed chastisement "until the day break;" but there will be no scourging for us in Heaven. "Until the day break," God will test us, and prove us, and sift us; but there will be no further testing or trying when once we get into the land of light. Here, we must expect to have trials of every sort and shape, for through much tribulation we must enter the Kingdom; but it is only "until the day break." Daughters of sorrow, you must be what you are "until the day break;" but no longer. It is so sweet.

when we look upon the fading form of the loved one who suffers greatly day by day, and gradually seems to be descending to the tomb, to feel that, though we cannot ease the pain, it will only last "until the day break." The physician may be foiled in all his efforts to effect a cure: but there is a Physician who will not be defeated. The earthly physician may be unable to put a period to the infirmity; but there is One who, in due time, will lift His hand, and then healed shall be every infirmity, and the inhabitant shall no more say, "I am sick." It is only "until the day break," tried soul, that there will be pain, and weakness, and bereavement, and poverty, and the chastisement of God.

There are also some things, which come from Satan, which shall only last "until the day break." He tempts, he accuses, he insinuates all sorts of evil and dreadful things; but he can only do this "until the day break." Ah! dog of hell, you may howl at me in the night, but you shall be chained up in the morning when the Master comes.

And as for this world, it has its snares, and reproaches, and persecutions for the children of God; and to some of our brethren, in former ages, in this and other lands, those reproaches and persecutions have gone as far as cruelty and death; but it has only been "until the day break." The world cannot touch us when the day breaks. The persecutors will change their note then, for they themselves will awake to shame and everlasting contempt, and those whom they have despised will then become objects of envy to them. O child of God, never fear, never shrink or flinch because of anything that man can do unto you; for his power lasts only through this short night of life; when the day breaketh, that shadow must flee away for ever.

As for ourselves, dear brethren, there are some things about us that will only last "until the day break." The body of this death, these old corruptions, these inbred sins,—are only "until the day break." And these infirmities and weaknesses, that often hamper and hinder our devotion, are only "until the day break." O my sister, into what will you develop, you whose spirit is so full of power but whose body is so weak? And you, my brother, into what will you be changed, you whose soul is like a sharp sword that cuts through the scabbard of the body? What a flaming seraph you will make when once you are set free from all that now cramps and confines you! It is "until the day break." Our burden seems to get light as air when we recollect that we have only to carry it till to-morrow morning's sun shall rise. Surely, the road will seem to get smooth, however rough it is, if we know that we have only to tread it for a few more minutes or hours of darkness, and then the morning cometh, and our Lord cometh with it.

Thus I have briefly mentioned many points on which I might have said a good deal, but there is just one more to which I must refer,—*What not until? or, life's climax.* There are some things which we cannot have "until the day break, and the shadows flee away," and they are these, I think.

First, we shall never have clear knowledge of many mysteries "until the day break." I do not expect to understand everything even then; but I do hope to know more about some truths than I know at present,

some of the deep things of the Word of God which puzzle me to-day. Find out all you can about them here, dear friend ; but, still, you will know a great deal more about them when the day breaks, and the shadows flee away. As many a man has been trying to read an inscription in the dark, and could not make it out at all, and with the first glimpse of daylight, he has read it all ; so, when the day breaks, we shall all be good theologians, brethren. We shall not be mystified in our doctrine any longer, but we shall see things as they really are in the light of God.

And as clear knowledge will come, so there will come perfect holiness. Some Christians expect to get that blessing before the day breaks, but I do not. If it is to be had, I will have it ; but I do not believe it is. I expect to have it when the day breaks, and the shadows flee away ; but not till then. To walk after the example of our dear Lord and Master, praying and longing to be fully sanctified, should be our aim continually ; but to be able to say, "I have no sin," must be reserved until that day when we wake up in His likeness, "without spot, or wrinkle, or any such thing."

And so, in like manner, perfect happiness is not to be had here. It matters not how kind our friends are, or how favourable our circumstances may be, perfection in joy is not to be found this side the separating mountains ; but when the day breaks, and the shadows flee away, then will perfect joy be ours for ever and ever.

And unbroken fellowship with Christ, altogether without cloud or shade,—that, too, must be left "until the day break." And independence of all the means of grace,—that, also, will never be our portion "until the day break." Here, we need ministries ; here, we want ordinances. True, they are but shadows, but we shall not be able to do without them until we ourselves get up where Jesus is ; and when we see Him face to face, we shall need no mirror in which to behold His image. We must keep on using such things as we have "until the day break ;" and then, when that day has fully broken, these things of time and sense can be put away as childish things are laid aside when a man cometh to full age.

Ah, dear brothers and sisters, I wish I had the power to tell you about this glorious prospect as I sometimes have power to think over it in my private meditation ! When one gets a glimpse within the gate of pearl, he can form some slight notion of what it must be to be there ; but where are the words which can convey such an idea as that to the hearts of others ? It is not possible for me to utter them ; but I do trust that each one of you will be, in your aspirations and desires, looking forward to the land of eternal day, waiting patiently, and with earnest expectation, "until the day break, and the shadows flee away."

II. Now, in closing, I can say only a few sentences about the second part of my subject, A WORD OF PRAYER : "Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or a young hart upon the separating mountains."

That is a prayer for a believer to be always praying "until the day break." You may pray it as long as you live here below. It is

a prayer for only one blessing, and that one blessing is the presence of the Lord. As our hymn puts it,—

“To Thy will I leave the rest,
Grant me but this one request,
Both in life and death to prove
Tokens of Thy special love.”

It is a grand thing to have your wishes compacted into one comprehensive request. A great many desires make a man poor, and keep him poor; but one supreme desire, and that one such as is capable of being gratified,—and such as it will be worth while to have gratified,—makes a man truly rich in a spiritual sense. The text puts it just thus. I have to wait “until the day break, and the shadows flee away.” What shall I ask for until then? I will ask for nothing but the company of my Lord and Master,—nothing less than that, and nothing more.

This prayer is necessary, *because of distance mourned.* The spouse here, as she looked out into the darkness, could only see, by the dim starlight, lofty mountains that seemed to separate her from the land of light and joy. When she saw those mountains, she knew that she could not traverse them; her trembling feet could never leap across those yawning chasms, or stand securely upon those dangerous precipices. But she prayed, “Lord, turn Thou, and come to me; for Thou canst leap where I cannot. Thou art like the roe, that bounds from crag to crag, or like a young hart that takes no thought of distance, but is fleet as the wind. Lord, I cannot get to Thee, but Thou canst come to me. Come often to me; let me see Thy face, and hear Thy voice, and have sweet spiritual communion with Thee. This is all I ask.” And I protest that this is all that I ask of God; and if I may but have it, He may do what He pleases with me in all other respects; and I think every child of God here will say the same, because, if the Lord shall send us poverty, it will only be “until the day break,” and His own presence will make a dinner of herbs to be a better feast than a stalled ox would be without Him. What if He shall send us sickness? It will only be “until the day break.” If the Lord shall be with us, the battle shall be only the background of victory, for “in all these things we are more than conquerors through Him that loved us.”

So, “until the day break,” He will be with us; and after that, we shall be with Him. We shall have a little heaven here, and then a great Heaven hereafter. So we shall get two heavens, but those two heavens will be wholly in Him; and, surely, in Him there are more than two heavens. Is He not better than seven heavens all in one? If we could have a thousand heavens, but He was not there, they would be all of no account to us; but if we had the poorest place on earth, the lowest dungeon in a tyrant’s castle, if our Lord were there with us, it would be a real heaven to us; His presence would fill us to the full with bliss such as we hope to enjoy for ever. Pray then, brethren and sisters, the sweet prayer of the text: “Until the day break, and the shadows flee away, turn, my Beloved, and be Thou like a roe or a young hart upon the mountains of separation.”

Often, as I look upon this congregation, I notice how many are growing old, and I know that, with them, it will not be long before the day breaks, and the shadows flee away. Some of us are younger, but we may, perhaps, outstrip you older folk; we cannot tell. "The other disciple did outrun Peter, and came first to the sepulchre;" and some of us may reach our sepulchre before you get to yours. Well, if we do, we shall meet again, brothers and sisters, young or old, on the other side of Jordan, on the farther side of the separating mountains. In the last great daybreak, we will all be there; and, till then, let us comfort one another with these words, and hold on, and hold out, and work on and be "steadfast, immovable, always abounding in the work of the Lord," for our reward will come according to His grace when the day breaks, and the shadows flee away.

I wish I could feel sure that it will be so with all whom I am now addressing. If there are those who know not the Lord, I would like them to think of the time when, not daybreak will come to them, but, if they are without Christ, a night, when the shadows will darken and deepen, all the lights will begin to flee away, and no candle will be able to cheer their darkness;—when wealth must be left to those who will inherit it,—when fame will be but a blast of human breath,—when the broad acres of vast estates will only be things to make men weep because they cannot take them where they are going. O sirs, I beseech you, do not try to build your nests in this world, for all the trees in earth's forest are marked for the axe, and they must all come down, and if you build upon them, you will come down with them to your everlasting confusion and sorrow. Build, I pray you, in that tree of life whose leaf will never wither, and against which the axe of the destroyer never can be lifted; for, if you build among the branches of His eternal love, and rest in His blessed sacrifice, when the day breaks, and the shadows flee away, you shall be among the birds that will salute that everlasting morning; or, rather, among the happy spirits who shall sing for joy that the work of the new creation is accomplished. God grant that this may be your portion, for His dear Son's sake! Amen.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

V.—PRAYERS IN A PURITAN MANSE.

IT was Matthew Henry, the great expositor, who, when ill, gathered his family around him, and said that, if he could not go to the house of God, he would go to the God of the house. Assiduous attention to family devotions was one of the marked characteristics of the Puritan period. The men who rescued England's liberties from the tyranny of kings, who suffered the loss of all things for the Truth's sake, who created a public opinion which effectually kept Rome at bay for two hundred years, were eminently men who regulated their households and brought up their children in the fear of the Lord. It was to them an obligation and a privilege to acknowledge the Redeemer whom they served among their own flesh and blood, and to make their house a dwelling-place of Deity.

Family religion may be said to have re-arisen in England with the advent of the English Bible. The Wycliffe preachers may almost be called the first colporteurs. Certain is it that, with the translation of the Scriptures into the mother-tongue of the people, the whole land stirred in the sleep of centuries, presently to awake to enquiry, faith, and fervency of resolve for God. Every school-boy is supposed to know the date of the battle of Crecy. Are the lads of our time made as thoroughly acquainted with the life of Wycliffe as with the doings of the Black Prince? The Vicar of Lutterworth wrought a far more enduring change in the history of the English people than all the victories of Edward's famous son. The triumphs of the French war were short-lived, but the great work of Wycliffe went forth conquering and to conquer. Hearts were captured; homes were transformed; a higher morality spread; and the centre of religious enthusiasm shifted from the cloister to the hearthstone. The Wycliffe preachers were house-to-house readers. The Word of the Lord was precious in those days, but we can well understand how the boon met the need. These early Reformers openly professed that their object in translating the Scriptures was to communicate them to the lowliest among the people by reading them, and causing them to be read, in the language of the market-place, in the language of the yeoman and the churl. Then began that system of cottage services which has been, through so many centuries, such a blessing to rural England, keeping alive in scattered hamlets an interest in Truth as the message of God to the individual man. It was in these same villages that the Puritans gathered for prayer, in manor-house, in manse, or in cottage; and from them the Pilgrim Fathers went forth, with the Holy Book clasped tightly to the breast, to establish family religion in the homes of New England.

The godly man is the true priest, whether he offer the sacrifices of a contrite heart in the midst of the great congregation, in the family circle, or in the privacy of his own room. This was rank heresy to the Romanists of Lollard times, as indeed it was to Laud in the 17th century, and it has remained so to all Romanizers from that day to this. What wonder that every persecuting effort was made to wrest the English Bible from the English people; and, when this could not be done, to compel them to receive the interpretations of it in prescribed form? We can hardly, even in imagination, with the records of the times before us, properly conceive the dire nature of the struggle and the sacrifices involved ere, in the days of the Commonwealth, such men as Philip Henry, the father of the illustrious commentator, and many more of like spirit, could read and expound the Scriptures by the hour to their family and neighbours; nor was the exercise thought long, so eager was the audience for the Word of God.

We are thankful to believe that there are prayers in many a Puritan manse to-day; nor is the manse the only place where family worship is observed. Public writers do not realize, or if they do, some of them do not relish, nor will they admit, the influence that Puritanism still exercises over the faith and habits of the English people. It exists in competition with mighty opposing forces,—forces which seriously threaten the Divinely-appointed and time-honoured custom of family

devotion. Yet, who that has been much among our godly rural folk does not know that, morning and evening, the same volume that Wycliffe first handed to his countrymen is brought forth, some precious portion is read, and then, in the dialect of the shire, the husband, father, and master prays?

* * * *

We have styled this sketch, "Prayers in a Puritan Manse," and it is our purpose to picture the family circles at Broad Oak and Chester when they gathered for worship under the Henrys, father and son. Ere we do so, we would lift the curtain on a scene in Lollard times.

The year is 1511, and the place Rickmansworth, in the county of Herts. Andrew Randal, his wife, and father were gathered in their own home at the close of an autumn day. A sequestered spot, within the precincts of the town of Amersham, was not unknown to them, for there they had received their knowledge of the Gospels from the lips of Thomas Man, a Lollard leader, who was bold enough to say that Christ was not in the sacrifice of the mass. Such words were perilous, for there were those who, for head-money, were base enough to betray their neighbours. Had not Bennet Ward, the fuller, been denounced by John Merston for saying, "It booteth no man to pray to our Lady, nor to any saint or angel in Heaven, but to God only"? And were not this John Merston, and the likes of him, just mere eavesdroppers, shutter-peepers, key-hole listeners, and retailers of street-tattle,—dangerous people at any time, and likely to bring you to the prison and the fire in 1511? But Andrew Randal and his friends will dare much to hear the Gospels read. Further, it seems to be known, at least among the like-minded, that there would be a good chance, after sunset, of stealing away to a certain house with the expectation of greeting Thomas Man, who was fleeing from persecution, and with the hope of prayer and teaching from Thomas Pope, whom Bennet Ward's wife praised as the devoutest man that ever came into their house, for "he would sit reading his Book till midnight, many times." Bennet Ward's wife may rue it, for someone will be sure to let John Merston know.

Andrew Randal is reading "Wycliffe's Wicket." His wife and father are sitting near the log fire. In the shadow is another figure. In a mysteriously quiet way, the little company grows. Thomas Pope is there. There is no need for a light; the fire is enough. Up in the chimney corner, there is light sufficient to read "Wycliffe's Wicket." Then the figure out of the shadow advances. They all know him, and Andrew Randal is a bold man to shelter him. It is the preacher of the gospel in the tongue of the common people. He knows the Word by heart. Thomas Pope can pray, and he does; then Man gives passage after passage with running comment from a manuscript copy of Wycliffe's New Testament. There is a listener crouched against the back door of the room, on the outer side. Not for spiritual profit is he there. He has them all now. He will denounce the whole lot of them; and though Man, the preacher, shall slip through his fingers this time, by reason of some relatives of his who spirit the Lollard away, he will run him to earth ere long, which he does, and the place is Smithfield, the place of burning. As for the rest, to prison

they shall go, for the Abbot of St. Alban's liketh not Lollards. So ended their family worship in the year 1511.

* * * *

Another scene passes before us, over 150 years later. The names "Lollard" and "Reformer" have ceased to be applied. Another term has been uppermost, but even the epithet "Puritan" is passing into disuse. Those who have left the Church by law established are called "Sectaries" or "Dissenters." The Rev. Philip Henry, of Iscody, in Flintshire, was one of them. His celebrated son Matthew was born in the year 1662, a few months after the father and two thousand other pastors had been separated from their flocks by the persecuting Act of Uniformity. It is to Matthew Henry's pen that we owe the description of his father's character and habits.

The Henrys were of a pious stock. The expositor's grandmother was a woman of great force of mind, and as pious as she was able. She looked well to the ways of her household, prayed herself with them and her children, and devoted her only son Philip, as Hannah did Samuel, even from his infancy, to the work of the Lord. She died ere the Commonwealth began, saying as she passed, "My head is in Heaven, my heart is in Heaven; it is but one step more and I shall be there too."

As Philip Henry had been nurtured, so did he bring up his own family. And this is the picture.

The manse is a farmhouse called Broad Oak. It has an open door for many comers. Puritans, cast in a sterner mould than Philip Henry, find shelter under his kindly roof. It is a place of refuge, even of hiding, for, as in 1511, so in 1666, it is not safe either to speak or do, in matters of religion, according to one's conscience. Philip Henry, though a Nonconformist by conviction and practice, is a Churchman in tastes, and a courtier in manners. His father was a servant of King Charles the First. The son is left unmolested in his Welsh home.

The evening has come. Mr. Henry is a man of some estate. Into the farmhouse, when the day's work is over, troop servants, workmen, and day labourers, for Bible-reading and prayer. The guests of the master join the company; stern men, who had fought under Cromwell; silenced ministers or Churchmen of the school of George Herbert. The children, too, are there, for the hour is early; one of them is little Matthew, who will live to write a work which shall enhance the value of the Word of God to succeeding generations.

Philip Henry presides at this evening worship. "We burn the incense, and light the lamps, as the priests did of old." So he speaks as he leads. (His son Matthew, in after days, said something very similar.) A portion is selected from the version of the Scriptures then, as now, in common use. With much graciousness, this Puritan minister and gentleman comments as he reads:—

"Repentance is not a sudden land-flood, but the flowing of a perennial spring."

"Peace is joy in the bloom; joy is peace in the fruit."

"Every word of God is good, but especially God the Word."

"Christ is the Treasure in the field of the Bible."

The master asks a guest to pray. Perhaps it is Dr. Wesley, grandfather of the future founder of Methodism. A psalm is next sung.

Then the children kneel with folded hands before the holy sire. The whole company kneel, and Philip Henry pronounces the benediction.

"Prayers in a Puritan Manse" are over until the morning, when the company will again gather for a like exercise. Did we say "over"? This shrine in the home has its inner sanctuary, and far into the night, alone with his God, the master of Broad Oak supplicates for the scattered flock, for the vile Court, for the dear land which the Puritan felt it so hard to quit, for the household which rested in the rooms around him.

No wonder that there were confessors without number in those days, when prayer was thus esteemed.

* * * *

It is the year 1704. The little lad, who knelt in the farmhouse of Broad Oak, has become a great preacher and teacher. Far and wide is he known, though the city of Chester is the centre of his influence. To his people he has given expositions that have more than once covered the whole of the Scriptures. He often, like his Master, rises "a great while before day." This Puritan son of a Puritan father is in his study at five, and sometimes at four o'clock. There he remains till the hour of family prayer. This is no hurried exercise, but conducted with the decorum and devoutness he had been used to from earliest childhood. So had he been trained; so does he train his own. He expects everyone to be present at domestic worship, which he begins himself with prayer. Then there follows a portion from the Old Testament. The New is read in the evening. If the chapter is long, he takes but a part, and this he expounds in his own happy manner. When the exhortation ends, a psalm is sung, prayer is once again offered, and then, as he had received his father's blessing, so Matthew Henry pronounces the blessing on his children. "Prayers in a Puritan Manse" are again over until the evening, each going his way to the duties before him in the strength of the exercise.

"Ah! they were leisurely times," says the reader. "No late hours! No trains to catch! No intolerable strain on nerves and brain!"

In Puritan days, however, men knew not what they might be called upon to *suffer* for the cause they held dear. Though our habits are so different, this much can be said, if we have the grace of God in our hearts, we shall be able to echo the words of Matthew Henry, "I desire to close the day with—Return to thy rest, O my soul; and to begin the day with—Return to thy work, O my soul; rest in the arms of God's mercy; work in the strength of His grace."

* * * *

The sun was sinking over the hills of the West. Three of us had that day trodden on ground rendered sacred by the confessors of old. As the evening fell, we met in a Puritan Manse, and talked of Owen, Howe, Alleine, and Bunyan. Ere we parted, the portion from *Evening by Evening* was read, and also a chapter from John's Gospel. Then we prayed that the steadfastness of the fathers might abide upon the pastors of these last times, that they, through the same strength, might declare the same truths, and keep brightly burning in many a Puritan Manse the lamp of God.

“The Joy of the Lord.”

A SHORT HOMILY, BY PASTOR CHARLES SPURGEON.

(Written to the congregation at South Street Baptist Chapel, Greenwich, on Lord's-day, March 25, 1900, when the Pastor was obliged to be absent through illness.)

THE religion of Jesus finds a place for every passion; and of all the emotions that reign in the sanctified heart, the first “fruit of the Spirit is joy.”

It is “the joy of the Lord” that strengthens believers to bear the sorrows of life, to endure sickness, and to carry their cares cheerfully.

Happiness and holiness ought always to go hand-in-hand, for while the cup is filled with blessing, it should also have in it the bright sparkle of joy.

The *source* of real joy is the heart of Christ; the *stream* of joy is the Word He has spoken. Remember what He said to His disciples: “These things have I spoken unto you, that *My* joy might remain in you.” The Saviour is the rock from whence gushes this joy-giving cataract, and the river is caused to run in everflowing and overflowing fulness, through His truth, to every believing heart.

The pleasures of the world do not last, for there is a tarnish on all the tinselled gifts that “the god of this world” bestows upon his worshippers. The so-called joy of the worldling is as transient as the child's pleasure, when the pretty bubble fascinates his eye, and, catching at it, he finds only a wet drop of disappointment remaining. There is no abiding and abounding joy without Jesus, and it is His Word which begets true happiness in the soul.

His joy—that very joy which He experienced—though it is written that He was “a man of sorrows, and acquainted with grief,”—is to be ours. The light which formed a silver lining to the dark clouds which overshadowed His life, is also to illuminate our sky when darkness veils it; and the inward songs, which cheered His pilgrim heart, are to find their echoes in ours.

“For the *joy* that was set before Him, He endured;” and this anticipated joy became the strength of His patience, and even the source of present pleasure amid much trial.

In the wild night of all our suffering and sorrow, we may hear the music of these joy-bells; and, pressing over the storm-beaten moorland, in the teeth of the gale, we feel encouraged to continue.

“I've wrestled on toward Heaven,
'Gainst storm, and wind, and tide;
Now, like a weary trav'ler,
That leaneth on his guide,
Amid the shades of evening,
While sinks life's ling'ring sand,
I hail the joy that's dawning
In Immanuel's land.”

It is “the joy of the Lord” that is to be “our strength.”

The Holy Spirit will take of the things of Christ, and reveal them unto us. Like one who opens a casket full of precious stones, and

tells the name of each jewel, holding them so that the light shows forth their brilliant hues, so doth the Spirit make us to see the gem of joy, all radiant in the sunshine of a Saviour's love; and, best of all, He sets it in the gold of grace, and then makes a gift of it to us. *Holy* men and women should be *happy* men and women.

If, however, the mists of earth dim the mirror of our hearts, the bright shining of "the Sun of righteousness" cannot be reflected in them with clearness. The chalice must be clean that is to hold His holy joy. The Lord knows this, and so He often puts the fragile soul into the fiery furnace of affliction, so that it may be purified, *and receive the iridescence of His own joy*. It is by the very suffering that comes to us that we are enriched. As the grit causes the pearl, so grief creates the priceless gem of joy. The night of sorrow is but the heavy garment that clothes the soul awhile; and when this dusky robe is cast off, the morning joy appeareth, growing in its loveliness and strength more and more comely unto the perfect day. As part of Christ's mission was to create, amid the chaos of this world's woe, a sunniness of health and happiness, so, likewise, should His followers seek to be "lights in the world." We are truly commissioned to go forth as evangelists into the world.

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear,
And the trust of a little child;
And souls, that before had forgotten to pray,
Looked up, and went singing along the way."

We must ever be heralds of hope, and preachers of joy, for in Christ there is always hope, a secret of victory, a power to transmute loss into gain, and make night into day. The strength of His joy, in our own hearts, ought to enable us to be comforters,—or joy-imparters to those around.

"Ask God to give thee skill in comfort's art,
That thou mayest consecrated be,
And set apart unto a life of sympathy;
For heavy is the weight of ill on every heart,
And comforters are needed much,
Of Christlike touch."

Thank God, sickness and suffering work this ministry out for us, and it is after we have "passed o'er thorns" that we can feel for those who are pierced with grief.

Among the Aztecs, a once dominant tribe in Mexico, it is said that no warrior can wear an embroidered mantle until he has been wounded in battle, and has achieved some signal triumph in conflict. Only a coarse white robe, unadorned, was the vestment permitted. Thus is it with "the tribes of the Lord." They who have warred a good warfare, wear the bejewelled garments, and the joys of salvation sparkle on the robes of those who have passed through great tribulation.

Even dare to court and covet the honour of going to the front, in order that you may return bringing these spoils with you.

Spring up, O well, and let joy be a never-failing stream in me!

The Pastor's Page.

BY THOMAS SPURGEON.

A LETTER TO CONVERTS.

MY DEAR FRIENDS,—I wish you all happiness. None have so good a right to be happy as those who have trusted Jesus. Their sins are put away, and sin is the cause of all sorrow. Christ has made you His brothers and His sisters, so you may well be glad. "Let the children of Zion be joyful in their King." How glad we all are when springtide comes after a wet and weary winter! Well, summer has brightened our souls,—a summer of which our Saviour is the Sun. Do we not hear Him saying, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come. The fig tree ripeneth her green figs, and the vines are in blossom, they give forth their fragrance"? What a beautiful description this is of the heart renewed by divine grace! The Lord be praised for springtime in the heart!

But you must not forget that all is not accomplished when you have decided for Christ. "The great transaction" is done, I know; but you have, by it, begun a new life,—a life which Satan will always try to damage, but which (thank God!) he cannot destroy. But it must be nurtured and guarded. Hence is it that we read, in the same sweet Song of Solomon from which I have quoted, "Take us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom." (Song of Solomon ii. 15, R.V.) Yes, the little foxes are after the little grapes. There are special temptations for young converts. I play the part of a true friend by telling you of them, and warning you against them. I do not want to make you fearful, but I would fain make you watchful.

"OUR VINEYARDS ARE IN BLOSSOM." What a joyful fact this is! Just as the warm breath of spring causes the dry and apparently dead wood to send forth its shoots, so the life-giving power of the Spirit of God has quickened our dead hearts; and now, those who were careless are anxious to do the Master's will, while peace and satisfaction fill the soul, for Christ is all in all. The fruits of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control,—are beginning to form, and with care and prayer they will swell, and ripen into luscious clusters some day. Do not despise the blossom,—the fruit is in it! Eshcol's bunches were buds to begin with. Be grateful for the germ of good. Even now, "the tender grapes give a good smell." Your friends and relatives have already noticed that there is a difference in you. The fragrance will not evaporate, I trust. Nay, rather, may it grow stronger and sweeter till everybody is obliged to recognize that you have been with Jesus! I cannot tell you how glad my heart is, dear converts, officers of the church, Sunday-school teachers, parents, and friends, that you and I can look at the plot our great Husbandman has given us to cultivate, and say, "Our vineyards are in blossom! Our vineyards are in blossom!" God has looked down from Heaven, and beheld, and visited this vine. Blessed be His glorious Name for ever!

Does it not seem a pity that there is any need to talk about *foxes*

now, and that there is any danger of our blossoming vineyards being spoilt? Yet so it is. The more blossoms, the more foxes. The sweeter the fragrance of the vines, the further afield do our enemies scent it. It is not possible for me to mention all the foxes that beset the tender grapes of the young Christian. Be on the look-out for *these*, amongst others:—pride, envy, malice, anger, discontent, covetousness, selfishness, worldliness, unkindness, untruthfulness, uncleanness, and last but not least, unbelief. Do you imagine that these will never trouble you? You are mistaken. None of us have been entirely free from their ravages. Why should *you* be? No! No! you will be beset, as we have been, and still are. You cannot be too watchful, or too careful. I implore you not to make friends with any of these foxes, for they are in reality your bitterest enemies. Some of them are quite small; but they have large appetites, and sharp teeth. Pray do not think lightly of little sins. They can work a world of mischief. Besides, *they can grow!* Little foxes will soon be big ones, especially if they get plenty of "tender grapes" to thrive on. Never say, "Oh, this is only a trifling matter, a little habit, it will never hurt!" As well might the vinedresser argue, "I'll not trouble about these little foxes,—they're mere cubs,—they'll do no harm." WON'T THEY, THOUGH?

When you are tempted to any evil thought or thing, to any wicked word or way, lift up your heart at once to God for grace.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

Here is a sweet promise for you when a plague of foxes invades your vineyard, and you begin to fear that all the blossoms will be broken: "*I the Lord do keep it; I will water it EVERY MOMENT: lest any hurt it, I will keep it NIGHT AND DAY.*" (Isaiah xxvii. 3.)

But what are we to do about these foxes? Can we not "take" them, as the text suggests? To drive them away is good, but to capture them is better. I am afraid there is no such thing as a fox-proof fence. We cannot get away from temptation;—no, not even if we lived alone in the wilderness. Some of these little foxes have holes right inside the vineyard; and if we did put a fine wire-netting, so to speak, right round, we should only shut them in. Our hearts themselves harbour all sorts of evils, and are naturally prone to sin.

But can we not set snares for these pests? I think so. Shall I give you the names of some fox-traps, or, in other words, of some safeguards against sin?

Try *constant prayer*. Never begin a day without surrendering yourself to Jesus, and begging His grace and guidance. And never end a day without thanksgiving and supplication.

A *studied Bible* will enable you to snare many a fox. You need not read much. Just a few verses, prayed over and pondered, will do far more for you than a long chapter hastily scanned. Take a text every morning, and fix it in mind and heart. This will be like carefully setting the trap in the vineyard.

Christian work will help you, too. Those who are busiest are happiest and strongest. Begin forthwith to try to lead your companions to Christ. Start distributing tracts, or helping at the smaller meetings, or singing to the sick, or working for the poor. Do it at once, or the foxes will bite off the blossoms.

The services of the sanctuary must not be neglected. Take all legitimate opportunities for attending God's house on week-nights as well as on Sundays. These foxes, you must know, are busy and hungry all the days.

The fellowship of Christian friends will also aid you. Choose your companions from the disciples of Jesus, and speak often one to another about the best things. To unite yourself with the young Christians connected with the church you attend, by whatever name their Society may be called, or to join the church itself, is both your privilege and duty. Public profession of your faith in Jesus is God's own way of strengthening you. If you are a believer, do not put off believers' baptism. Then unite with God's people. If the vine is in a vinery, the foxes will have less chance to harm it.

Above all, you must *keep trusting Jesus*,—abiding in Him, as does the branch in the vine. Use all diligence and vigilance, yet trust not to them, but to Christ. "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isaiah xli. 13.)

Commending you to God, and to the Word of His grace,

I am,

Your friend in Jesus,

THOMAS SPURGEON.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

V.—MR. RICKETS.

PERHAPS the queerest of all the queer folk I have come across is a very remarkable individual whom I will call Mr. Rickets. His family must be an exceedingly large one; no matter where I go, to town, country, village, or hamlet, I am sure to meet either himself, his son, daughter, nephew, niece, uncle, aunt, or cousin. It is impossible to mistake them; the family likeness is so distinct that you know them a mile off; and, once seen, they are never forgotten. The peculiarity about the family is that they have tremendously large heads, and, O my, what ears they have! Their heads have grown so bulky because they have listened to so many sermons that they have swollen with empty notions and exalted opinions.

Mr. Rickets is certainly a regular hearer; but, alas! he is not a doer of the Word. He reminds me very forcibly of a man in prison, who was asked by a fellow-prisoner why he had been sent there. "For false encouragement," was the reply. "False encouragement! what do you mean?" "I encouraged forty-three women to believe I was going to marry them." Mr. Rickets has encouraged many a minister to believe he was going to turn out an excellent Christian, and a useful, regular worker. Vain hope, delusive thought! Mr. Rickets work? O dear no! It is quite enough for him and all his clan to imitate

those of whom the Lord said to the prophet Ezekiel, "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." It is quite enough for them to behold their natural face in a glass, and to go away, straightway forgetting what manner of men they are.

Mr. Ricketts' Christianity is a system of "masterly inactivity." He is very friendly to all good works, and wishes them well, but it is not in his power to do much for them. The Sunday-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements during the week are so pressing that he needs a rest on Sunday. He is in favour of tract-distribution, and of visiting the poor; but it is not possible for him to have a share in either of these labours of love. He thinks it is the right thing for church-members to take part in the weekly prayer-meetings, but he has no gift for prayer or public speaking. He is favourably inclined towards home and foreign missions; but when asked to give his "mite", he will tell you that, "in his opinion, there are too many appeals."

Mr. Ricketts suffers very much from "spiritual dyspepsia." He hears so much, and does so little, that his spiritual food never gets properly digested. John Ruskin says, "It is only by labour that thought can be made healthy;" and I would say to Brother Ricketts, "If you ever want to be strong and well, you must work." It is not only the ministers who are called "the light of the world," and "the salt of the earth;" but our Lord said to His disciples in general, "Ye are the salt of the earth;" "Ye are the light of the world." It is not enough for you to thank God for what other people have done; you must do your part, in your own proportion, and in your own sphere of influence.

Remember, while you are doing nothing, setting an evil example, you are leading souls astray to their eternal undoing; men around you are imitating you, and thinking that, as you "profess and call yourself a Christian," they are safe while they are doing as a professing Christian does. Please don't make your much hearing a screen for devotional indolence. There are two sides to the Christian life,—the Martha and Mary types of character,—and these two are in antagonism only when divorced. You call yourself a Christian, then listen to your Lord's orders: "Son, go work to-day in My vineyard;" "Occupy till I come;" "Why stand ye here all the day idle?" "Go out QUICKLY into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind; . . . go out into the highways, and hedges, and compel them to come in, that My house may be filled." Up and at it, brother! or else stern reprobation awaits you. "Woe to them that are at ease in Zion," is no idle threat. "I will punish the men that are settled on their lees," are words that shall not lack a literal fulfilment. The hot blasts of Divine judgment will make short work of all your vain excuses.

"Our Own Men" and their Work.

LXXVII.—PASTOR JOHN C. CARLILE, FOLKESTONE.



PASTOR JOHN C. CARLILE was born in the South of London, in the early spring of 1861. Naturally intelligent, of an enquiring disposition, and accustomed to the society of intellectual men, who were in the habit of frequenting his father's house, as a child he showed an aptitude for learning, and a leaning towards literary pursuits. These gifts were largely inherited from, and fostered by his devoted mother, to whose loving sympathy he owes so much, and whom, alas! he was so early called to surrender. But she "being dead, yet speaketh," and the influence of her sweet womanly character will continue ever to be a ruling force in her son's life, until she welcomes him in that Land which is beyond the reach of separation.

After completing his elementary education, he followed the bent of his inclinations by first attending the Great Ormond Street College, and then, through a scholarship, by studying at the Science Schools. While yet in his teens, the Light of light flooded his soul. The current of his life was now changed; and, as he faced the future, he realized that, for him, the object of living must be to turn those who sit in darkness to the Sun of Righteousness, claiming as his only credential for that sacred office, "the mighty ordination of the pierced Hands."

When Mr. Carlile's thoughts were definitely directed towards the Christian ministry, he had several interviews with Pastor C. H. Spurgeon, and, as the result, he entered the Pastors' College, at the same time taking the oversight of a church in Bermondsey, which happened

to be only a stone's throw from his old home. He next became its qualified pastor, and shortly afterwards married Miss Hay, a member of his congregation.

As the cause was at a low ebb, Mr. Carlile engaged in journalistic work, for which his previous experience had specially fitted him. All agencies employed in the uplifting of the people in that poor and densely-populated neighbourhood found in him a willing ally. During the famous dock strike, his name became a household word, and when, in 1894, he accepted a call to Trinity Church, Edgware Road, the testimonials received by him and his wife were substantial proofs of the high esteem in which they were held by those among whom they had toiled, one address being signed by F. B. Meyer, B.A., J. Scott Lidgett, M.A., Percy Alden, R. K. Causton, M.P., A. Lafone, M.P., and other representatives of all denominations, in appreciation of the public service Mr. Carlile had rendered "not only to Bermondsey, but also to London, during the last twelve years, in temperance, social, municipal, and educational work."

For four years, he laboured in the West of London, his efforts being abundantly owned of God; while, at the same time, on the London School Board, he became an influential member, acting as joint-secretary with the Bishop of Winchester upon the Christian Education Committee.

Sleeplessness, the result of overwork, compelled him, in 1897, to have a complete change. Accordingly, in the summer of that year, he visited America and Canada; and while there, lectured for the Associated Colleges and Summer Schools. During his stay in Canada, he took part in the British Association reception, and was the guest of the Minister of Education; while in New York, Chicago, and Boston, he was honoured by special receptions from the Educational and Press Clubs.

In the May of 1898, Mr. Carlile became the pastor of his present charge at Salem Baptist Chapel, Folkestone; and during the past two years, the smile of his Master's approval has rested continually upon his labour. The financial accounts of the church are in a very flourishing condition. The chapel is often full, even in the depth of winter, and that is saying much for a seaside resort. The membership is steadily increasing; but, above all, the seal of the Spirit is set to the ministry by frequent conversions. The Men's Meeting, held on the last Sunday of every month, at the Town Hall, has fulfilled its promise of becoming a great blessing to the manhood of the neighbourhood; the large gathering being well sprinkled with non-church-goers, who, but for these means, might not have been reached. The week-night prayer-meeting is another important feature of the work, while the Christian Endeavour Society and the Sunday-school are in a healthy condition. A mission, in connection with the church, and under the direct control of the pastor, is being effectively carried on among the fisher-folk in the poorest part of the town.

Beside toiling hard in his own corner of the vineyard, Mr. Carlile is much claimed by the Free Church Council for deputation work. He has also quite recently published a series of sermons, under the title of "The Royal Life," to the satisfaction of his friends and admirers,

and they unitedly pray that the Holy Spirit, who so often uses his lips to further the cause of the gospel, may likewise breathe upon those printed messages, and cause them to extend his usefulness farther afield, for the glory of his Lord and Master.

L. K.

C. H. Spurgeon's most Striking Sermons.

XXVII.—BY PASTOR ISAAC NEAR, DESBOROUGH.

AS the articles in this interesting series have appeared, month by month, I have wondered if any writer would refer to the Sermons by Mr. Spurgeon which struck me, as I heard them delivered, as being of unusual power. Singularly enough, not one of them has been mentioned. Ought I then to modify my opinion concerning those discourses which have for years influenced my life, and conclude that, after all, I may have been mistaken? Or shall I infer that others have overrated the Sermons they have described, because I was not particularly impressed by them? I think not, for various writers have told us of Sermons which illumined their mind, and reached their heart, and worked their way into their very life; and this is what I also purpose doing.

I must confess that it is with considerable diffidence I venture to contribute to this series of articles, and to write upon the pulpit productions of the prince of preachers. But for a little gentle pressure, I should not have dreamt of doing this; it seems so much like holding up a flickering taper to set forth the splendour of the sun. Having yielded to this pressure, it would not be difficult for me to mention many Sermons which I consider to be very striking indeed; in fact, I should want a whole number of the Magazine for my article.

It was my privilege, in childhood, to hear the beloved preacher in the early years of his remarkable ministry. Well do I remember hearing him twice in the 'fifties before reaching my teens. Many times, in the 'sixties, I listened to him in the country and in London. I have a vivid recollection of the first discourse I heard from his lips in the Tabernacle on May 17, 1868, on "the sin of Judah;" and of many others in the autumn of the same year, especially the one on "Grey Hairs."

But I must come to the 'seventies, when I was a student in the College. Two Sermons I then heard left an indelible mark on my soul. The first of the two was delivered on Lord's-day morning, August 25, 1872. The theme of the discourse was,—The Credibility of the Resurrection of the Dead, the text being, Acts xxvi. 8: "Why should it be thought a thing incredible with you, that God should raise the dead?" Very distinctly do I remember my feelings on that occasion. The difficulties surrounding the subject were brought forward one by one; and, as I then thought, the most was made of them. But this revealed the magnanimity of the preacher; he would not treat an opponent unfairly, nor try to take him at a disadvantage. The difficulties were candidly admitted, fairly stated, and fearlessly faced. Then the analogies in nature supposed to support and illustrate this

stupendous doctrine were discussed, and shown to be very imperfect and inadequate; and analogies which would be more convincing and perfect were elaborated. When the subject had been set forth in its greatness, making us to feel as never before its profundity, we were led to see how easily all difficulties could be removed as soon as God came upon the scene. We were shown that it would be "a thing incredible" for the dead to be raised without God; the way in which the text was emphasized was matchless. God disposed of all the difficulties. Without God, the resurrection would be incredible, inconceivable, impossible; but, given a God of almighty power and infinite wisdom, and the thing is done, and impossibility and incredibility vanish. As I left the Tabernacle, that morning, I felt that the Sermon had been a masterpiece of sacred argument and eloquence. Since then, I have read much on this profound subject, but I have no hesitation in saying that nothing has come before me yet that will at all compare with this magnificent discourse. Through all the years of my ministry, it has proved for me a doubt-killer and a faith-fertilizer. I would strongly recommend those who find it hard to believe in the resurrection to procure and prayerfully read this remarkable Sermon. It is No. 1,067 in the *Metropolitan Tabernacle Pulpit*, and is entitled "The Resurrection Credible." Many a time have I had to bless God that it was my privilege to hear it delivered.

The second Sermon which greatly impressed me was of a different order; not so argumentative, but striking for its keen insight into the very inwardness of character, its vivid description of the power of sin, and its earnest, direct, and tender appeals to the hearers. It was on a Sabbath night; the vast building was thronged,—area, aisles, galleries, and gangways,—and out of those uncanny-looking pigeon-holes, far away over the portico, eager faces peered. On this occasion, I occupied the students' pew a little way behind the preacher's platform,—a position which gave one a commanding and impressive view of the magnificent audience. From the very commencement of the service, Mr. Spurgeon seemed even more than usually solemn, as though "the burden of the Lord" was pressing heavily upon his heart. It was evident that he was engaged on most serious business that night; and when he gave out his text, Hosea iv. 17: "Ephraim is joined to idols: let him alone," a solemn awe settled on the great congregation. Ten thousand eyes, and more, were fastened on the preacher, the silence was at times almost oppressive, the attention most intense. At the very outset, Mr. Spurgeon came to close grips with his hearers, and we soon found ourselves summoned before the great judgment seat, to answer for the way in which we had used or misused our privileges. Preacher and people all were there.

Then we were led to consider Ephraim's conduct which led Jehovah to exclaim, "Let him alone." Never before had we so realized the subtlety of evil, its insidious, enslaving nature, how it gradually creeps upon the soul, tightening its grasp, fascinating and deluding its victim, till he gives himself up to work iniquity with all greediness. At first, the conscience is sensitive, and revolts against the suggestions to evil which are brought to bear upon it; but slowly, yet surely, the tempter

silences the inward monitor, and the sinner abandons himself to the will of Satan, and God says, "He is joined to idols: let him alone." In a series of marvellously graphic descriptions, the preacher portrayed the suppression of the conscience, and the gradual ruin of the soul. Then came the terrible sentence;—we trembled as the burning words seemed to flash, like lightning, round the place, "Let him alone." The descriptions under this head made us weep, and pray that we might never be thus given up by God. We saw and felt that it must come to this if we repeated Ephraim's conduct, just as the physician is obliged to give up the patient who refuses his advice, and flings his prescription in his face.

The Sermon closed with some of the most powerful appeals I ever heard even from dear Mr. Spurgeon himself. He was in sore travail for souls. The trumpet tones of his exhortations and the tearful tenderness of his entreaties moved many to tears. Whatever may have been the permanent effect of that discourse on the congregation as a whole, I know not; but one young student went forth from the Tabernacle, that night, praying that he might never become as Ephraim, and incur his awful doom. The influence of that Sermon remains with me to this day. Many a time, when tempted, it has saved me from yielding, and has made me watch, and pray, and labour with greater earnestness.

There is one other discourse I would like to include in this series; it was the Conference Sermon delivered by our "peerless President" in 1888, the subject being "The Miracles of our Lord's Death," and the text Matthew xxvii. 50—53. That morning, the preacher was like one inspired; as, indeed, I often felt that he was to a very high degree. He spoke as though he had been an eye-witness of all that transpired at Calvary, and made us feel as if we also could see those awe-inspiring scenes. Never shall I forget the rending of the Temple veil, illustrating the clearing away of all obstacles to our approach to God, the laying bare of the long-hidden mysteries, and the opening up of the very heart of God. Then we felt the earth quivering, and were made to realize the world-moving power of Christ crucified. Anon, we were startled by the crash of the rending rocks, sure prophecy of the heart-breaking power of "the cross, the last argument of God." Presently, we saw the sheeted dead coming forth from their graves, revealing the life-giving power of the gospel of Christ's atonement. There was something really sublime about this Sermon. Never did I see the dear preacher look so majestic as when he seemed to rend asunder the massive veil, and lay open the secrets of the Holy of holies. This Conference Sermon intensified my love for the glorious gospel of the grace of God, and strengthened my faith in the power of Christ crucified.

These are specimens of the many striking Sermons I listened to, and which have greatly affected my spiritual life, and largely determined the character of my ministry. This little tribute I lay at the feet of him whose shoe's latchet I am not worthy to unloose.

The Service of Suffering.

I ASKED my Father to grant me grace
 To tell of the Saviour's love,
 The prodigal's wand'ring path to trace,
 And point to the Home above.

I thought that, at once, His love would say,
 "My child, thy wishes are well;
 Go, hasten along the world's highway,
 And rescue the lost from hell."

But, no; He check'd the impulsive dream;
 "Not so," He lovingly said;
 "Though wise thy earnest desire may seem,
 It is not thus thou art led.

"It is not this I would ask of thee;
 Dost see this cross in My hand?
 I ask that thou wilt bear it for Me;
 It is thy Father's command."

* * * *

"But, Lord, 'tis heavy, and I am weak,
 'Twill cumber and burden me."
 Then sweetly I heard His mercy speak,
 "Thy strength as thy days shall be."

"But, Lord, it is rough." "My Son, for thee,
 Has carried a rougher cross;
 And wilt thou murmur to bear for Me,
 The lesser, the lighter loss?"

"But, Lord, I thought to labour and toil
 In many a noble deed;
 To drive the plough through the hardened soil,
 And scatter the gospel seed."

* * * *

"My child, thy thoughts must yield to Mine,
 Thy visions to My loved voice;
 Thou art but finite, and I divine,
 My wisdom has made the choice."

"'Tis true, my Father, I'll take of Thee
 The lot Thy goodness has given;
 The cross Thy love has fashion'd for me,
 The pledge of a crown in Heaven."

WILLIAM LUFF.

Birds and their Nests.

BY PASTOR GEORGE W. WHITE, ENFIELD.



HERE is instruction to be found everywhere in God's beautiful world. Nature is a vast library with its books of trees and plants, flowers and ferns, butterflies and birds. It is God's free library, and the thoughtful student may gather, from its profusely-illustrated volumes, useful knowledge which cannot be obtained elsewhere.

To most people, the study of birds is interesting. We like to know their names, to visit their haunts, to enquire into their habits, to watch their movements and listen to their songs. We

wish they were all tame,—as tame as the sparrows I once saw in the Gardens of the Tuileries at Paris, which sat upon the shoulders and hand of the man who fed them.

What a wonderful creature a bird is! Its structure is a study in itself, and reveals in every minute particular the matchless wisdom of the great Creator. The form of a bird enables it to pursue its way through the regions of the air like a ship sailing across the sea. With its head for a prow, its tail for a rudder, and its wings for sails, how gracefully it glides! Trusting itself to the atmosphere it cannot see, it is steadily upborne. Thus the lark makes its way, singing as it rises, into the bright sunshine; and thus our souls, by faith in the invisible God, may wing their flight heavenward.

It is surprising how numerous are the references in Scripture to birds and bird life. It mentions the owl of the desert, the partridge upon the mountains, the swallows in the Temple courts, and the sparrows upon the housetop; while doves, ravens, peacocks, eagles, and vultures all come in for their share of notice.

The nests of birds are not overlooked. In Deuteronomy xxii. 6, we find what may be called a clause of God's Wild Bird Protection Act. It reads thus: "If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones, or eggs, and the dam upon the young, or upon the eggs, thou shalt not take the dam with the young." This was a law to protect and preserve the species. What an intensely interesting picture,—a bird on its nest! A little matter, one might think, to be the subject of a Divine regulation. Little things are not beneath God's notice. The hand that guides the planets guards the bird's nest, and the lip that uttered the thrilling story of infinite love bids us "Consider the ravens."

A bird's nest! Bird architecture! Here is something to excite admiration and wonder. How interesting it is to watch the birds searching for a site,—some suitable place for building their nests! I

have seen the robins hovering over the ivy, darting in and out all along the wall; then resting awhile as if to talk matters over, and compare notes before coming to a final decision. They may remind us of the good people who go the round of the churches in their neighbourhood before settling down; or of anxious souls who are seeking rest,—wandering hither and thither until, at last, they find all they desire within the spreading branches of the Tree of Life.

The sites chosen by the birds are almost invariably in or near the habitations of man, and thus they seem to ask his protection and help. But what curious sites some birds select, especially the tit family! A pair have been known to build in a letter-box, and to rear their family there, notwithstanding the frequent visits of the postman. I have seen nests in the lamp-posts on the platforms of railway stations and on the public roads. Nests have been found in the cavity of a horse's skull; in the sleeves of an old coat stuffed with straw, which has been placed in the garden to frighten the birds away; in worn-out kettles; under the metals of the railway; and a robin's nest was once found in the remains of a human skull. Some lovers of birds hang boxes in their gardens for the little creatures to build in, and on no account will they allow their feathered friends to be disturbed. A few birds build high, like the rooks on the tall elms, or the jackdaws in the church steeple. The lark and other birds find the ground a more congenial place. Some water birds, such as the little grebe, build floating homes, which are moved about by their clever builders. Many nests are specimens of beauty and ingenuity. Examine the nests of the chaffinch, the long-tailed tit, and the golden-crested wren. How delicately and beautifully designed and finished they are! Every little particle of moss, lichen, feather, grass, hair, leaf, twig, and wool wonderfully interwoven and fastened together with no other tools than their tiny beaks and feet! Think of the martin's nest, consisting of moist earth carried from the roads or waterside, and neatly and evenly arranged, layer after layer, without trowel or plumb-line. The thrush, too, is an adept in the art of plastering. How smooth and hard the inside of her nest, and how proof against wind and weather! From this process of nest-building, we may learn, even from the birds, lessons of patient industry and perseverance.

In the passage of Scripture already quoted, we are reminded that the natural tendency of some men is to destroy, and specific directions are given for the birds' preservation. In these times, it is necessary to go even beyond these directions. Cruelty and destructiveness have so developed that the battle of the birds has become a serious one. The gun, the snare, the net, the decoy trap, and the bird lime used by the lazy, lounging, heartless bird-catcher call for a stricter protection of nests and birds if certain species are not to become extinct. "Beware," says one, "of the man who wantonly destroys a bird's nest; he may some day cruelly break up a child's home!"

But the bird has other troubles. There are interfering birds as well as interfering men. The cuckoo, for instance, is one of these. This welcome visitor is a kind of gipsy among birds, for it never provides a nest of its own. It is a burglar, too; for it stealthily enters the nests of certain other birds, destroys or sucks some of the eggs, and

lays in their place one of its own, or carries one and deposits it there. Upon that egg, the unsuspecting wagtail perhaps, or the hedge-sparrow sits, and expects to hatch a bird like unto itself, when, lo! a cuckoo appears, which increases in size so rapidly that it soon monopolizes the entire nest, and taxes all the energy and industry of the bewildered foster-parents to supply its needs. Only one in the family, and that one clamouring for everything! A cuckoo is not a desirable occupant of the family nest!

To upset the domestic arrangements of another bird, to make its nest a mere convenience, is anything but praiseworthy on the part of the cuckoo; but the conduct of some other birds is even more disreputable, for they do not hesitate to take full possession of the nest itself,—to steal it from its legitimate owners after all their labour of love in making it habitable and cosy. A conflict took place, last season, under the eaves of my house, between martins and sparrows. The sparrows, with dogged persistence, drove the martins out of their own freehold; and although they returned again and again, and hung on to the property as long as they could, they were eventually beaten off, and the sparrows occupied the nest. I pitied the poor inoffensive and homeless martins. The sparrows carried some of their heavy furniture into the new house; but, apparently, they were not altogether comfortable;—the house was not large enough for them, nor was it their style of building, and I was not surprised to find, one morning, that the nest, being overweighted, had fallen to the ground; and loving birds as I do,—yes, even the cruel sparrows,—I did not feel inclined to shed a tear. Let us not, however, condemn the sparrow too hastily. Heartless conduct is not restricted to bird life. The process of eviction is going on daily in other directions. By the use of unjust and dishonourable methods, many a man is driven out of a comfortable nest, made by his own industry, merely to gratify some foolish whim, or to instal another far less deserving, although perhaps more cunning and demonstrative.

Leaving the stolen nest, we come upon what is perhaps an even more suggestive sight, namely, the forsaken nest. In a *cedrus deodara*, in the centre of my garden, such a nest may be seen. From my study window, in the early spring, I watched the birds at work upon it. What a labour of love it seemed! But one morning I missed their familiar note. I waited, but the birds did not appear. The nest was forsaken! Had someone frightened the birds away? Had one of the pair fallen a prey to an enemy? Perhaps they found another spot more congenial to their tastes, where they had greater liberty, and were more free from observation. There are many forsaken nests. The mention of the Sunday-school, Bible-class, prayer-meeting, or sanctuary, may remind us of some of them. Why are they forsaken? What a promising and happy sphere that class in the school once seemed to be! The hour spent in Bible study, on Sunday afternoons, how fascinating it was; and what a holy and quiet resting-place the prayer-meeting was generally found to be! These nests are forsaken; and there is the vacant seat in the sanctuary and the voice missing that once sang so sweetly. What can be the cause? Can it be traced to the influence of an enemy in the guise of a friend? Did other scenes

allure, or a desire for greater freedom cause the heart and feet to wander? How weary all such wanderers eventually become! There was no rest for Noah's dove until she made her way back to the ark. Very seldom, if ever, does a bird return to a forsaken nest; but the weary wandering heart is bidden to return, and amidst old scenes and surroundings to renew the holy pleasures and activities of bygone days. "Return unto thy rest, O my soul."

Many other nests might be mentioned, but one more shall suffice, and that is, "the old nest." The little urchin, in search of birds' eggs, is annoyed and chagrined if, after climbing a tree for a nest, he finds it is merely "an old one;" and in disgust he tears it down. But that old nest was once a centre of attraction and delight. It was everything for a time. Upon it the patient bird sat while her mate lingered near, gaily singing his accustomed song. There the little family was reared, carefully watched and tended. From it they looked out upon a strange world, and one fine, bright morning they took their flight. Now the nest is uncared for, empty and desolate. Circumstances alter cases. Our childhood's home may be nothing more to us now than an old and desolate house, but in those early days no spot on earth was dearer. We hastened to it in times of fear and storm. It was our quiet resting-place, and in darkest hours the sunshine lingered there. It was home! But the charm has gone. The birds, one by one, have taken wing,—an upward flight to fairer realms. We miss their songs, but they are singing still, in louder, sweeter strains, in the Paradise of God.

Christ Calling in North Africa.

"And Jesus called a little child unto Him."—Matthew xviii. 2.

IT was strange that Jesus should call such an one to Him, and hardly less strange that His call should have been answered; but why did the little one come to Him? Surely there was a love, a sweetness, an attractiveness in the Saviour, which even a simple child both felt and followed.

How can *we* show forth Jesus, in *our* work and witness, so that little ones shall come unto Him?

Moslems say, "We believe in Jesus;" but their faith is only in Jesus as a man, one among many good men, one who did not die for sinners, and was not the Son of God, but who Himself pointed on to Mohammed as the chief and seal of all the prophets.

Romanists say, "We believe in Jesus;" but He is well-nigh lost to sight, covered up by "the Church," amid saints, virgins, popes, and a thousand and one superstitions.

How, then, shall "the little ones" hear Christ's call, and come unto Him?

In Kairouan, the other day, hard by the mission house, in a tiny dark room, very dirty, lay a poor creature, suffering for three days such agony as only a mother endures before her child is born; and, all the while, her other children, necessarily neglected, huddled round her crying, and her woman friend had left her in despair.

Then and there, as the Christian worker stepped in, with food, and

sympathy, and money for medical help, and the gospel message, surely *she* was calling both mother and children to Jesus.

Another day, at the Soussa Medical Mission, we saw a little neglected boy, only four years of age, though he looked older. He was more miserable than either of the youngsters here represented, for he was



swollen with an enormous dropsy; but, soon, this was removed, and a clean garment, from the Tabernacle Sunday-school, replaced his dirty rags, parents and child heard of Jesu's love, and *thus* is Jesus still calling the little ones to Him.

A bigger boy, a negro from the Soudan, came to us, lately out of prison, and too ill to work, quite a stranger, and friendless in the land. We doctored, lodged, and fed him, till his black face beamed again with smiles; and we think that, as he goes back to his work restored, he too may hear Jesus calling him.

At a service with the women patients, my wife was telling them of Jesus and His love, but the sweet story did not seem to touch them in the least. So, trying another line, she said to them, "Well, see the difference in our lives. I have been married nine years, and I have not yet had one beating from my husband." At once they were all attention, and asked, "Is such a thing possible,—not one beating in nine years? Why! we have more 'stick' than anything else; and you are his only wife, no *shereeka* (second wife)!" Then astonishment gave place to admiration, and with one voice they agreed that they would like to have that religion in which husbands do not beat but love their wives; and *thus* Jesus is still calling little children and their parents unto HIMSELF.

Soussa. Tunisia, North Africa.

T. G. CHURCHER.

The Standard Life of C. H. Spurgeon. Vol. IV.*

EXTRACTS FROM REVIEWS IN SECULAR PAPERS.

"The fourth and concluding volume of Mr. Spurgeon's Autobiography covers the period from 1878 until his death in 1892. Like its predecessors, it is compiled from the preacher's diary, letters, and records, by his widow, and his private secretary, Mr. Harrald; but it contains less of Mr. Spurgeon's writings. The present interpreters of his life have endeavoured, in the final part of their work, to give an estimate of the man, and a picture of his daily doings. For this reason, the volume will be found more attractive than its forerunners, in which Mr. Spurgeon was too often hidden, rather than revealed, by a superabundant narrative of spiritual experiences. . . .

"There is a chapter in this book which describes a typical week's work. It fills the reader with envy for the powers of a man who could do so much, and yet do it so well, and with surprise that physical or mental strength did not fail him before he reached his prime. So far from toil exhausting, it seems to have invigorated his constitution. Facility of thought and utterance grew the more heavily he taxed his resources. Yet, with him, preaching was no light task. Alike in preparation and delivery, it absorbed all his intellectual and spiritual force. . . . *Facsimiles* of his rough notes for Sermons are given. In themselves, they are remarkable evidence of his mental strength, his rare gift of creating a fine edifice of moral teaching, illumined by religious fervour, from a Biblical phrase which, to a colder mind, would have but little significance. There are many illustrations in the volume,—pictures of the home at Norwood, of the holiday and illness quarters at Mentone, and reproductions of innumerable photographs and drawings of the great preacher. The record of Mr. Spurgeon's life and work is so full of detail that the most exacting reader will not be able to complain of deficiency in the information. Mrs. Spurgeon and those who have helped her are cordially to be congratulated upon the completion of their labour of love. They have raised a literary memorial worthy of the most popular of recent Nonconformist preachers."—*The Standard*.

"It is a memorial rather than an Autobiography,—a memorial on the Spurgeonic scale, too. Hugeness was the attribute of everything connected with Spurgeon, and 'his wife and his private secretary,' who have compiled this huge record of his manifold interests and activities, have built up a veritable Tabernacle in type. It is a feast for the myriads who admired Mr. Spurgeon; and when the time comes for a popular edition, they will assuredly eat, and drink, and be filled. But even for the secular reader, there is an abundance of delightfully desultory gossip in these volumes, and especially in this, the last of all. . . . Spurgeon was so great a figure that nobody can say that this splendid memorial is too great for him."—*The Star*.

"The work is one of the longest biographies of recent years, and appeals specially to Spurgeon's friends and adherents. The present volume is, we think, even more interesting than those which have pre-

* *C. H. Spurgeon's Autobiography*. Compiled from his Diary, Letters, and Records, by HIS WIFE, and his Private Secretary. Vol. IV. 1878—1892. 396 pages, Demy 4to. With over 100 Illustrations and *facsimile* reproductions of MR. SPURGEON'S Manuscripts. Price, 10s. 6d. Also issued in monthly shilling parts. Passmore and Alabaster, 4, Paternoster Buildings, London; and of all booksellers and colporteurs.

ceded it, and in the particulars given about Spurgeon's home life, his holidays, his letters and opinions, his literary tastes and efforts, and his long illness, we seem to get a better picture of the man as distinct from the preacher. . . . Many letters show how greatly respected and admired he was by leading men; and there is abundant evidence of his tireless industry, his unvarying kindness, his keen humour, and his unswerving sincerity. The influence which he was able to wield, unimpaired, for so many years, over vast crowds, is one of the marvels of his career. Take him all in all, Spurgeon was in his time one of England's great men,—one of the greatest, indeed, that the closing century has seen.”—*The Westminster Gazette*.

“With the present volume, the very excellent Autobiography of the great preacher is concluded. . . . The chapter on the famous ‘Down-grade’ Controversy, when Mr. Spurgeon refused, against unusual pressure, to accept anything approaching latitudinarianism, is an important one. Mrs. Spurgeon supplying it, and illustrating its points with her husband's letters. Of Mr. Spurgeon's work as a literary man as well as a preacher, this volume treats very thoroughly; and the reader will be simply astounded by the amount of work he found time to do in addition to carrying out the multifarious duties of his pastorate. The last chapter is one of parting, yet not of sadness; for if there be joy in the good opinion of the world, and happiness in perfect belief and hope of a blessed eternity, Charles Haddon Spurgeon had them both. This fourth volume is a worthy completion of the record of a wonderful life.”—*Lloyd's Weekly Newspaper*.

“The fourth volume of the Autobiography of Mr. Spurgeon has been published by Messrs. Passmore and Alabaster, and the work is thus completed; and a remarkable work it is, in many respects; most of all, because of the life with which it deals. It has been said of Mr. Spurgeon that he must be classed as one of the very first men of the century. That seems a great deal to suggest; but if the greatness of men be measured by their influence, then it must be allowed that the claim is not at all exaggerated. Mr. Spurgeon was not only great as a preacher, but the stamp of genius was seen in other relations of life. It may be remarked of him, however, as probably of very few great preachers, that his greatness as a man was reflected when he was in the pulpit.

“There were those who thought Mr. Spurgeon narrow because of the action which led up to The ‘Down-grade’ Controversy. By some critics he was very severely handled, and it was too readily forgotten, perhaps, that, though having the widest human sympathies, it was his intense loyalty to what he firmly believed to be the highest truth which was a source of strength to him in the pulpit. Mr. Spurgeon was a born preacher, but he would never have preached in the majestic, though simple, way he did, had he been a Mr. Pliable in regard to the Divine revelation. Mrs. Spurgeon and the gentleman who has assisted her in compiling these four handsome volumes from the famous preacher's diary, letters, and records, were bound to make some sort of reference to the Controversy, and they might, quite unwittingly, have caused pain if they had not been very cautious. In their treatment of the subject, they have shown excellent taste; no one can justly feel offended, and the volume is all the more complete that some reference has been included. . . . The volume is splendidly illustrated, and it is on the whole the most interesting and best of the four. The reader of it will have his admiration deepened for the most conspicuous figure of Nonconformity in the nineteenth century.”—*The Bristol Observer*.

"The concluding volume of the great preacher's Life is naturally of a more pathetic interest than its predecessors. Records of brave struggles with pain and weakness break the story of work done, though this is still often of Herculean amount, as the specimen given of one week's doings will prove. . . . The preacher is never seen in a more amiable light than in these concluding years; and the band of friends he has gathered round him testifies to his powers of attraction, such names as those of Shaftesbury, Gladstone, and Ruskin figuring in the outer ranks, while the inner was made up by a devoted congregation such as no pastor has ever had before. . . . As there was, naturally, most material for this period of his life, his biographers have been able to complete their task in a highly satisfactory manner."—*The Western Morning News*.

"Although Mr. Spurgeon's life, more than that of most men, was always under the public eye, there are secrets revealed by the voluminous Autobiography which, till it appeared, were only known to those nearest to him, and not always to them. We now know the great Baptist as intimately as it is possible to know any man, and this closer knowledge serves to reveal his moral and intellectual grandeur, and that charm of eloquence and earnestness which captivated those brought under its influence."—*The Leeds Mercury*.

"The work forms altogether a fitting memorial of the life and labours of the Pastor of the Metropolitan Tabernacle. It may be objected that the illustrations are too profuse, but that is a fault which personal friends and admirers of Mr. Spurgeon will easily condone. The printer's workmanship generally is admirable. And although Mrs. Spurgeon's work is not so critical as we have come to expect in lives of great men, it is what it professes to be,—a loving and faithful record of work well and faithfully and strenuously done. The letters that are given in this volume prove how greatly Mr. Spurgeon was honoured in the religious world. When he lay ill, Archbishops, Bishops, and other Church dignitaries, Lord Shaftesbury, Mr. Gladstone, and others made anxious enquiries. As Canon Wilberforce once remarked, Mr. Spurgeon was an Archbishop; that is to say, he wielded an influence as potent as the greatest Churchman. He led the Evangelical world, and many who could not follow admired his steadfastness in The 'Down-grade' Controversy. Mrs. Spurgeon and her assistant have set forth the Pastor's life work in a way that is worthy of all praise. They have let Mr. Spurgeon speak as much as possible for himself. That was the essence of wisdom. There is scarcely a page that does not exhibit the humour or the profound piety of the Pastor. These volumes constitute Spurgeon's message from the grave."—*The Bradford Daily Telegraph*.

"This volume finishes the authoritative Life of Mr. Spurgeon; and, next to the first volume, it is the most interesting of the four. With it, is reached the time when the great preacher's health was failing, and a good deal of the text takes us away to Italy. The book gains in dignity as the last scenes are approached, and is very affecting at the close. . . . This Life of a good man of great pulpit power is handsomely produced and illustrated. Much loving admiration has gone to its compilation. We think there would have been an improvement if the estimate had been made by someone standing a little further off from the preacher, but that will no doubt come in time. But this familiar narrative will be greatly valued by all who revered the man whom it presents for our admiration. There was no seamy patch in the whole life of Mr. Spurgeon."—*The Sheffield and Rotherham Independent*.

"The fourth and final volume of the Life of Charles Haddon Spurgeon is equal in interest to any of its predecessors, if it does not excel them. . . . The chapters dealing with Mr. Spurgeon as a literary man are full of good matter. He appears to have been an omnivorous and rapid reader, and to have been blessed with a memory of extraordinary retentiveness, being able to quote long passages with almost verbatim accuracy after one swift perusal. Besides his collections of Sermons, he published several other volumes, all bearing more or less directly on the functions of the Christian minister. The work thus brought to a close is, both in matter and form, a fitting record of the life of one of the most remarkable Evangelists of the century."—*The Nottingham Daily Guardian*.

"The work is unique in all respects. Four magnificent quarto volumes, in the best style of printing, on paper equal to the type, and with almost numberless photographic pictures, done up in handsome binding, make books fit for the drawing-room of the Queen. So much for the mechanical part of the work. And when we come to the matter, everything else is excelled, though everything is excellent.

"This fourth volume surpasses in interest all the other three, though each one as it came out bore the mark of excellence. It covers the period from 1878 to 1892, and contains between eighty and ninety pictures of scenes, persons, and places. The book is full of anecdotes of the preacher, and these are deeply interesting; but, perhaps, to some at least, the most interesting portion of the book, before we come to the last weeks at Mentone, and the closing scenes of a life so replete with everything, so full of goodness and love, and so immensely useful, is the large number of letters to and from Mr. Spurgeon. . . . The work of Mrs. Spurgeon and Mr. Harrald in this grand Autobiography will be a standard book for generations to come; and fathers will tell the stories to their children."—*The Surrey Times*.

"The fourth and concluding volume of the great Baptist preacher's Autobiography covers the fourteen years from 1878 to his death in 1892. It is even fuller than usual of interest, both for those more immediately connected with Mr. Spurgeon and also for the outside reader. The two chapters describing 'a typical week's work' give some idea of the immense amount of work that he was enabled to get through, while the account of his attitude during The 'Down-grade' Controversy, though the matter is now rather forgotten, is full of characteristic reminiscences. All who read may not agree with his contention, but no one can read the account here given without respecting the strong stand he made for what he believed to be right. The section dealing with his position as a literary man is naturally not wholly unbiassed, but it is clear that his literary powers were very exceptional, and in any vocation they would certainly have left a distinct mark in the world. The closing chapters of the volume describe the troubles of his last illness and death with a sympathetic pathos, and a trustful confidence in the powers above us that can hardly fail to appeal to every reader. Throughout the book, his strong personality stands out in salient relief, while his quaint humour and sound common-sense are illustrated in nearly every page. The work, thus happily brought to a successful conclusion, will long remain the standard record of a most remarkable career, and as the loving, faithful portrait of a personality, which must always rank high among the great Englishmen of the last generation."—*The Bookseller*.

(To be continued next month.)

“Love your Bibles.”

MY thanks are due to God for permitting me, during another year, to carry on the work of distributing the extracts from Pastor C. H. Spurgeon's Sermons, “Love your Bibles,” and “There is something in the Bible for you,” in house letter-boxes from 5 to 7 o'clock on week-day mornings; and during the same hours, Gospel cards entitled, “Jesus Saves Now,” and “Have you Christ?” to men on their way to work. The men have not time, nor is there sufficient daylight during some months of the year, to read the cards attentively at once; but on receiving them, they say, “Thank you,” and sometimes, “God bless you!” and put them into their waistcoat pockets to read at breakfast time, and to take home to their families. On the Lord's-day, my hours for distributing the Sermons and cards are the same as during the last fifteen years,—from 7.45 to 10.30 a.m.; and, though the full effects of this seed-sowing cannot be accurately gauged, I have sufficient evidence of its usefulness to encourage me in continuing it in accordance with the solemn injunction of the late beloved Pastor, delivered in a Sermon on 1 Thess. iii. 8 (No. 1758):—“Brethren, stick to your work for God. If called to teach in the Sunday-school, at your peril leave your class. If God has bidden you go from door to door with tracts, stick to it; and when the Lord Himself shall come, you cannot be found in a better attitude than in that of discharging the offices to which He has called you.”

This call, by the heroic standard-bearer of the gospel, for earnest and resolute perseverance in duty, is as imperative now as when it was delivered from the Tabernacle platform; for the present time is calculated to impress all thinking persons with serious thoughts as to the existence and future prospects of vital religion in the whole British nation. I have seen the ruins of Tyre, the London of the Old World; and of Sidon, the Liverpool of antiquity; and of ancient Jerusalem; and of Imperial Rome; and I believe that the fall of Great Britain is as certain as the fall of Tyre, or of Sidon; of Babylon, or of Nineveh; of Jerusalem, or of Rome; unless, as a people, we profit by the warnings to which their ruins point. Pride, avarice, luxury, sensuality, and frivolity,—to which may be traced much of the growing maladies of insomnia and mental insanity,—eat away the heart of a people, and ripen them for ruin; and the security, happiness, and prosperity of the British Empire are intimately connected with the maintenance of the laws of God and the true profession of the gospel.

Looking back on the events of the last seventy years, I cannot call to mind a time more critical for the cause of true religion than the present. Error and superstition, in various guises, stalk abroad over the land; and there are abundant indications of the multitude forgetting God. “Who is on the Lord's side?” is a question which presses for a speedy answer from Christians who have “understanding of the times to know what Israel ought to do.” In this season of anxiety to all lovers of true religion, the distribution of Mr. Spurgeon's Sermons, and a steady adherence to that Scriptural system of faith and practice which is embodied in them, will help to propagate the pure gospel which is the foundation of England's greatness, and the rock of her defence.

The first sentence of the Sermon, “There is something in the Bible for you,” reads thus:—“Oh, that men would not neglect the Word of God, either in the hearing of it preached, or in the private reading of it in their homes!” On Sunday mornings, while distributing this Sermon, I am sometimes asked to name a church, or chapel, where the Word of God is preached; and there should be no difficulty in answering

such a question. Conformist churches are numerous; but what kind of doctrine is preached in many of them? And what are the methods of conducting Divine worship? Is the gospel preached in its simplicity and integrity? Are the methods of worship such as Christians can recommend to anxious enquirers after salvation? The Master said, "Feed My sheep;" but many churches, in which the gospel of free grace was formerly faithfully proclaimed, have fallen into bad hands, and have been metamorphosed into despicable edifices decorated with images such as Papists delight in, and all manner of absurdities and abominations. Successful attempts have been made to divest them of their Protestant character, and turn them into Ritualistic synagogues stored with idols to suit the depraved tastes of Romanizers. Instead of cleaving to the glorious gospel, which is the power of God unto salvation to everyone that believeth, and, as Christ's messengers, and ambassadors, making an offer of mercy in His Name to sinners willing to accept it, the "priests" ape those of Rome, and assume to honour the High and Holy One who inhabiteth eternity by miserable gewgaws, pantomimic performances, and absurd puerilities that might be acceptable at the Court of Peking. Alas! their poor flocks are feeding on poisoned pastures; and it is impossible for me to recommend earnest enquirers after salvation to feed their souls upon such uninviting food as wafer-gods, graven images, vestments, incense, holy water, and divers other papistical, profane, and superstitious inventions. Such food will never satisfy the souls of dying men, who want not forms and ceremonies to captivate the senses and impress the imagination, but bread; not magnificent architecture or exquisite music to charm the eye and the ear, but the marrow and fatness of the glorious gospel of the blessed God to feed their souls.

Nonconformist chapels are also numerous; and Protestant Nonconformists are supposed to hold definite Evangelical Scriptural truths, and to love Christian simplicity in the worship of God who is a Spirit, and who must be worshipped in spirit and in truth. But a sort of infatuation has come over not a few congregations and their pastors, who, in deference to "the spirit of the times," have been led away from the soundness of doctrine and simplicity of worship by which our Puritan forefathers were distinguished, and which cost them so many privations, and so many valuable lives to establish. Alas! that so many make answer to remonstrances, "But to keep to the old gospel, and the Puritan methods of conducting Divine worship, is contrary to the spirit of the times. Puritan theology is not advanced enough for these times; this is an age of progress; we will not walk in the old Puritan paths." In direct violation of the spirit of the Second Commandment, not a few chapels are dishonoured with painted windows on which are represented figures of the Saviour, His apostles, the Virgin Mary, and other saints, which are mere caricatures of the persons intended to be represented; but they meet the degenerate cravings of this age, and they are naturally popular with carnal minds and intellects. Where is the evidence that these representations bear any likeness to the originals they are purported to represent, or that they call forth piety, or aid it in its endeavours to express itself towards God? The silence of the New Testament regarding the personal appearance of Christ, and His apostles, and the Virgin Mary, renders it for ever impossible to say of any picture, or statue, or painted window, with any pretence of truth, "Such-and-such were they;" and the false representations which now appear, do not improve, but only deform the chapels in which they find a welcome place. A sturdy race of Protestant Nonconformists would not demean themselves with forbidden adornments, which savour more

of Romanism than of Puritanism; nor with the "I.H.S." inscriptions which appear on the fronts of some pulpits and communion table cloths.

Many Christians, I believe, view with dislike the introduction of these and similar appeals to the senses as ill signs of the times, which imply a low and declining state of religion, and indicate a departure from inward and spiritual worship. Let Romanists and Ritualists glory in the æsthetic decorations of their cathedrals and churches, but let Protestant Nonconformists glory in the preaching of the gospel in its simplicity and integrity, and in the conversion of sinners "from darkness to light, and from the power of Satan unto God." In many congregations, the organist has superseded the precentor; and instead of public worship being commenced, as formerly, by prayer and simple melodies and harmonies, it is begun by an anthem, or chant, monopolized by the choir, and the organist, and the bellows-blower, perched in an organ loft. The Lord's prayer is intoned with an organ accompaniment; and before the sermon, another chant is rendered by the organ and choir, the general congregation being usually unable to take any part, except as silent listeners. Even at the Lord's supper, in some chapels, the organist and the bellows-blower are hard at work to help the communicants to sing hymns of praise and thanksgiving; as if a company of believers needed their assistance at such a solemn service, or required the help of their "voluntaries" to enable them to leave the communion table and the chapel in a right state of mind! In many chapels, there is no exposition of the chapter read from the Bible. That good old Puritan custom has become almost obsolete; and comparatively few modern congregations have Bibles in the pew; while in the pulpit, to the right and left of the preacher, are vases of flowers; and in the table-pew, more floral decorations for the entertainment of the ladies; and these, with the glittering finger-rings, and other ornaments, tend to divert attention from "the Rose of Sharon," "the Plant of Renown," and "the Pearl of great price." At harvest thanksgiving services, many chapels are transformed into exhibitions of potatoes, cauliflowers, tomatoes, and what not, which such pastors as the late John Angell James, Dr. Chalmers, C. H. Spurgeon, and ministers of the same massive type never sanctioned. On reading a newspaper account of the exhibition of "a stuffed lamb" at a harvest thanksgiving service held in a Congregational Chapel, I asked one of the office-bearers if the report was true. "Yes," he said, "but the lamb was only a little one." In some Protestant Nonconformist Hymnals, the doctrine of the Real Presence is taught as plainly as in any Popish hymn-book in these words, sung at the Lord's supper,—

"His body, broken in our stead,
Is here, in this memorial bread,
And so our feeble love is fed
Until He come."

There is no Scriptural authority for the assertion that the "body" of Christ "is here *in* this memorial bread." In a hymn, taken from "the Mass for the Dead" in the Roman Missal, the following thoroughly Popish sentiment appears,—

"Ah, that day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him,
Spare, O God, in mercy spare him!"

All mankind are included in the generic term "man"; those that are dead are therefore prayed for; and such prayers are forbidden in the

Bible. A hymn by Thomas Aquinas, a canonized "saint" of the Romish sect, sung at the Lord's supper, contains rank Popery:—

"Low in adoration bending,
Now our hearts our God revere;
Faith, her aid to sight is lending,
Though unseen, our Lord is near;
Ancient types and shadows ending,
Christ our Paschal Lamb is *here*."

Samson sleeping and shorn of his locks seems a most apt emblem of present-day Puritanism. It is noteworthy that, while the theology of our Protestant Nonconformist forefathers is scouted by too many of their successors as narrow, and old-fashioned, and while any alarm in regard to the advancing tide of latitudinarianism and indefiniteness in doctrine, and externalism in worship, is set aside unheeded as visionary, unfounded, and wanting in charity, it has not escaped the keen notice of Mr. Herbert Vaughan, of Westminster, (the Pope's chief agent, representative, and propagandist in England, who leaves no possible opportunity of pushing himself and the Papal sect into notice,) that the salt of Puritanism has to a large extent "lost its savour," and that a large portion of modern Nonconformity is a very different element from that with which his sect was formerly called to wage so determined a war. Mr. Vaughan, and his subordinate bishops and priests, are at this moment on the tiptoe of expectation, indulging the most sanguine hopes of seeing their ecclesiastical confederacy recovering its former supremacy; and they take a wonderfully correct measure of the kind of Nonconformist Evangelism, and religious forces generally, actually in the field, and of their probable bearings on the ultimate issue of their schemes. They clearly see the difficulty of dealing with genuine Evangelical Puritanism; and, in truth, that is the only element of sure resistance to their claims, for men under the personal power of the gospel, and the indwelling Spirit of Christ, are the natural foes of the Papal apostacy which forms no inconsiderable part of the kingdom of Satan. They also see that modern latitudinarianism both in doctrine and worship has done so much to eat out the heart of British Puritanism that the old Puritan leaders, and its later leaders, Whitefield and Wesley, would scarcely know many of their descendants as their children at all.

The old Puritan leaven, by which our forefathers in days of old accomplished such glorious results, is, however, not extinct; it still ferments in the hearts of some Protestant Nonconformists; and the prediction of Pastor C. H. Spurgeon, delivered in his Sermon headed "Eternal Faithfulness unaffected by Human Unbelief" (No. 1,453), will yet be fulfilled:—"God's cause is always safe. I do not know whether we may live to see it; but, as surely as the Lord lives, the truth will be triumphant in England yet. They may tell us that Puritanism is thrust to the wall, but it will take the crown of the causeway yet. The old cause goes back a little to take breath, but she will make such a leap in this land as shall utterly surprise the soothsayers; for the Lord will make the diviners mad, and they that count the towers, and say that Zion is utterly fallen, shall not know where to hide their heads." And, in *The Sword and the Trowel* for January, 1888, he wrote:—"Out of the present contempt into which Puritanism has fallen, many brave hearts and true will fetch it by the help of God, ere many years have passed." Amen! And may God hasten the year!

Having distributed eighty thousand of the Gospel cards entitled, "Jesus Saves Now; Trust Jesus;" I began, last October, to distribute

another card headed "Have you Christ?" From it, I quote as follows:—"No theory, church, minister, 'priest,' 'pope,' 'sacraments,' or 'good works,' or all together can save any one soul. Salvation is all of grace, the gift of God, as free as the air we breathe; it is all in Christ." The reception which these cards meet with, presented with index finger pointed to the enquiry, "Have you Christ?" is remarkable. The question is so personal, and calls for so definite an answer that it arrests the attention of many. Not a few stand on the street reading the cards as if rivetted to the spot; and they lead on to conversations which consume much time with Romanists, Ritualists, infidels, and persons who are perfectly careless regarding their eternal interests. On receiving a card, one says, "I go to mass, and do my duty;" another, "I go to church every Sunday morning, and then I feel quite comfortable all the week;" another, "I say my prayers every morning; if that is not enough, what more is required of me?" Multitudes are labouring under the soul-ruining delusion that they are Christians because of their own performances; and are wholly ignorant that a religion which rests on such a foundation cannot avail for eternity; and that nothing short of Christ and His finished work can save the soul.

In this Fifteenth Annual Report, it is a pleasure to me to record that, during the last twelve months, I have distributed, from house to house, 21,000 "Extracts from the Sermons;" 2,200 of the Gospel cards "Trust Jesus; Jesus Saves Now;" and 5,000 of the cards, "Have you Christ?" to working-men and the general public on the streets; the total distribution for the year being 28,200. Some of the persons, to whom I handed the Sermons and Gospel cards, told me that they entirely ignored, or repudiated, the claims of the gospel and the Bible, and avowed their materialistic principles and ideas. They expressed their disbelief in any future state, and said they sought for happiness by giving themselves up to unrestrained enjoyments in this life; their idea being, "Let us eat and drink, for to-morrow we die." Materialistic ideas of life, in one form or another, are, I believe, making great strides in our midst; and this spirit of infidelity and contempt for religion is shamelessly expressed in the following extract from a printed invitation to a Sunday entertainment in a London Hall:—"There is no Heaven to lose; there is no hell to fear; come and enjoy yourselves." These false notions turn men's minds away from religion, and teach them that the present life and its concerns are the only things worth caring for. They are produced in some people's minds by their becoming absorbed in material things, by intense worldliness, and by indulgence in the pleasures of sin; and they are fostered in other minds by the pretensions of science falsely so called. A young man, aged about twenty-three, whose brains had become intoxicated and emaciated by imbibing these false ideas of life, on several occasions said to me, laughingly, "A short life and a merry one for me." When warned that his expectations of a merry life were founded on empty vanishing things, gilded over with an appearance of good, and would certainly terminate in disappointment, he would simply repeat, "A short life and a merry one for me." The last time I met him, he was riding on horseback in Oxford Street, and again he laughingly said to me, "A short life and a merry one for me." Not long afterwards, a kick from his horse ended his career, and hurled him into eternity! Oh, it is a piteous sight to see the ungodly die; their hopes withered, their expectations blasted; "for, as the crackling of thorns under a pot, so is the laughter of the fool."

The most implacable enemies to the distribution of the extracts from the Sermons, "Love Your Bibles," and "There is something in the

Bible for you," are Romish priests, and their adherents. Not till the Ethiopian can change his skin, or the leopard his spots, can there be concord between the distributors of Evangelical literature and the professed teachers of Romish errors who constitute a confederacy irreconcilably hostile to it. Their ideas regarding the possession, the reading, and the interpretation of the Bible are expressed in the late "Cardinal" Wiseman's Tract,—“The Catholic Doctrine on the use of the Bible”:—“We must deny to Protestants any right to use the Bible, much more to interpret it” (p. 11). “In Catholic countries, such as can read, or do read, have access to the Latin version without restraint. But though the Scriptures may be here permitted [in England], we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not.” (p. 25.) Surely there is need to spread the Sermons and the Gospel cards among the mass-going, indulgence-seeking, image-loving Romanists, that they may have a purer knowledge of Christ's mind, and will, and way of salvation, than they can get from their own teachers. Some of them would readily receive them if they dared; but they are completely gulled and deceived by their priests, who, by the influence and terrors of the confessional, exercise absolute sway over their consciences both in spiritual questions and in all temporal matters connected with spiritual.

One good specimen of the pompous, arrogant class of men who form a large proportion of the Romish priesthood, said to me, “I will not allow one of my people to kneel down with you and say even the Lord's prayer; it would then be a Protestant prayer.” It is noteworthy that, while the priests exert their utmost power to dissuade their adherents from receiving Evangelical literature; and would, if they had the power, put a stop to the distribution of the Sermons and Gospel cards altogether, they themselves use great efforts to catch converts by means of tracts. While they deny liberty to Protestants when they have power to withhold it, they themselves clamour for every form of concession to themselves. With the sanction of the so-called “Lord Cardinal Archbishop of Westminster,” they come forth into the public streets of London and provincial towns in their sacerdotal vestments, and march in processions, carrying aloft banners, Madonnas, crucifixes, and other symbols and objects of idolatry for the adoration of gazing multitudes, in ostentatious defiance of the laws of the realm which forbid such exhibitions and processions on the public highways; and in wanton disobedience to the Proclamation issued by Her Majesty, with the advice of the Privy Council, on 15th June, 1852, expressly forbidding such violations of the law as “a great scandal and annoyance to large numbers of our people, and to the manifest danger of the public peace.”

I conclude this Fifteenth Annual Report with a prayer for a great, and general, and real revival of true religion, the work of the Holy Spirit. Only in such a revival is there a hope of arresting the machinations of “the prince of this world” and his emissaries. The kind of revival, for which many who love the prosperity of Zion are pleading, is expressed in the following paragraph, which appeared in *Spurgeon's Illustrated Almanack* for 1886:—“A revival of the old doctrine in the power of it, a revival of vital godliness, a revival of family religion, a revival of holiness,—these are the revivals we need. The real, deep, supernatural operation of the Holy Ghost is above all things to be sought, and nothing short of it can save our churches.”

March, 1900.

T. G. OWENS.

The Story of a Modern Zachæus.

YOU did not get full measure, either as to quantity or quality, in Michael Waterhouse. That is to say, he was of low and insignificant stature, there being nothing of the "tall cliff, that rears its awful form," about him. And the inward man, so far as it could be appraised by outsiders, was neither elegant in form nor excellent in character. For years, he lived very indifferently, following jointly and severally the trades of fish and firewood hawking. When sober,—which was not often,—he was, in his rough and ready way, a good husband and father; but when drunk, his society was no more desirable than that of the average man in such a condition.

For a long period,—that is, from the time of his marriage, until about thirty years after,—he never darkened the doors of either church or chapel. Then, by fits and starts, he became an occasional attendant at the chapel nearest to his home; but, at last, even that practice was discontinued for some unknown reason, probably because his "Sunday clothes" were in pawn, and the times did not admit of their being redeemed on Saturday night.

Some time elapsed thus until, one morning, his daughter, with grimy and tearful countenance, came to summon the minister of the aforesaid chapel to see Michael, as he was very ill, and thought to be in a dangerous condition. On arriving at the house, the minister found the poor fellow evidently nearing the end of his mortal journey; he was not surprised to have been called thus to pay a pastoral visit, but he *was* surprised at the feebly articulated request, "Teach me to pray." In this poor soul's desire to be thus taught, there was a repetition of history; but under what different conditions from those pictured by the Evangelist when our Lord's disciples came to Him, and said, "Lord, teach us to pray." And who but the Great Teacher Himself could satisfy such a heart-longing? To say that the minister was surprised, is to put the matter very mildly, for he abjured all written or formal prayers, and to be called upon to teach a dying man how to address his Creator in such a fashion, seemed to him an extraordinary request.

What the dying man had mapped out as the plan of procedure was something like this:—That there should be a short prayer written out, which Michael's "little gell," as he called her, should read over to him slowly, line by line, until, by constant repetition, he should learn it, and make it his own.

Perhaps it would be necessary that one should be placed in the minister's position, at that time, in order fully to understand his feelings as he reviewed the situation in which he found himself. One thing, however, served to hasten his decision; that was, poor Michael's deadly earnestness about the carrying out of the plan that had been formed in his mind. Quick as lightning, came the remembrance of King David's *Miserere*, contained in the fifty-first Psalm. So, opening the Bible at that place, the preacher underlined the words:—

"Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me."

Then the minister prayed at the bedside of Michael, and after exhorting him to commit himself into the hands of "the Friend of sinners," left him, promising to call again on the morrow.

The recording angel alone can tell what passed in the mind of the dying man during the hours that followed. On the next day, however, it was evident to all beholders that a marvellous change had been wrought, for Michael's face was radiant with delight, and a gladness, born of Heaven, invested the quondam fish and firewood hawker.

"I've learned that 'ere little prayer, sir," he said, when the minister called, "and I can pray without it now. I've been askin' the blessed Saviour to forgive me, and I believe He has."

It seemed truly wonderful that a man, sunken in ignorance, and until so lately alienated from God, should have triumphed thus completely over his difficulties in getting to the throne of grace. It was indeed the case of a second Zacchæus climbing up to see his Saviour, and overmastering all obstacles that lay in his way.

On the following day, the minister called again, hardly daring to hope that Michael's life would be lengthened out so far. It was, however, and to good purpose. Glazed, and often half-closed, his eyes told that the hour of "extremis" was upon him; yet, raising himself up, he made it clear to those in the room that all was right with him, and that he could not only pray, but that he could sing as well. It is doubtful if anyone knew, until that day, that he could sing; yet, at his request, all in that little room sang—as best they could under the circumstances, his lips moving in accompaniment,—the hymn,—

"I could not do without Thee, O Saviour of the lost,
Whose precious blood redeemed me, at such tremendous cost;
Thy righteousness, Thy pardon, Thy sacrifice must be,
My only hope and comfort, my glory and my plea.

"I could not do without Thee, for years are fleeting fast,
And soon, in solemn silence, the river must be passed;
But Thou wilt never leave me, and though the waves run high,
I know Thou wilt be near me, and whisper, 'It is I.'"

When the clock in the room had ticked out another fifteen minutes, Michael's pulse fluttered its last beat, and he was ushered into the presence of Him who said, "I came not to call the righteous, but sinners unto repentance."

Boston.

WALTER SEXTON.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Messrs. Passmore and Alabaster have added to their "Twelve Sermons Series" *Our Lord's Cries from the Cross*, Twelve Sermons by C. H. SPURGEON. This makes thirty-five sets of discourses in this series, all issued, in limp cloth, at 1s. each, or 1s. 2d. post free. They are in an exceedingly handy form for widespread circulation where the larger volumes are too expensive.

Forty Years in the Church of Christ. By Rev. CHARLES CHINIQUY, D.D. Hodder and Stoughton.

THOSE who have read Father Chiniquy's book, *Fifty Years in the Church of Rome*, will welcome this posthumous sequel, the two volumes together forming a most interesting autobiography of a very eventful life. As a Temperance Reformer

and as a Protestant Witness, Charles Chiniquy achieved notable success. The story of his early days, of his conversion, and of his colonizing movement, reads almost like a romance; his constant perils and deliverances are thrilling even to monotony; his exposure of the Papacy is scathing and vehement, the priests and their wafer-god get no mercy at his hands; the Confessional and its abominations are set forth in lurid and appalling light; the narrative of travel and testimony is touched with the unconscious egotism of a great and childlike soul, and is therefore brimful of interest.

In addition to its historical value, this volume may serve again to call attention to the unchanging character of the Romish Apostacy, with which so many of our churches are toying; and it will help, we hope, in arousing that Protestant sentiment which we venture to prophesy will yet assert itself, and rescue this nation from the danger to which the priestlings of the Established Church have brought it perilously near. We need more men of the dauntless conviction and undecaying courage of Chiniquy; and it may be that, in God's providence, other priests of Rome may yet arise, who, throwing off the shackles of their own bondage, shall proclaim the glorious liberty of the gospel of Christ to those whom the superstition of Babylon holds captive. The horns that make war with the Lamb, and give their strength to the great beast, are at length to make "the Mother of Harlots" (she has many children) desolate. The mouth of the Lord hath spoken it. May the day be speeded!

Glorious Gospel Triumphs, as Seen in my Life in Fiji and Australia.
By JOHN WATSFORD. C. H. Kelly.

AN octogenarian Wesleyan minister and missionary, Mr. Watsford, has earned for himself an honoured name at the Antipodes, and is not unknown in Great Britain. Our brother's fame as a wise and con-

secrated soul-winner has reached us, and we are glad to have this fresh and garrulous account of his life, to the making of which a varied experience, a wonderful memory, a responsive heart, and a facile pen have contributed. Those who know how to use them, can find here a bushel of incidents,—real live incidents. What, for instance, could be better than the definition a little girl gave of faith? "O mother!" she said, "believing is just seeing Jesus with your eyes shut."

Lighter Moments from the Notebook of Bishop Walsham How.
Edited by F. DOUGLAS HOW.
Isbister and Co.

A CAPITAL book of stories, some old, more new, and all good. Why these were not incorporated into the larger biography, we cannot imagine. A hundred pages of the original volume might well have been spared, and these racy, amusing incidents included to immense advantage. Less stodgy pudding, and more plums such as this little volume provides, would have greatly added to the popularity of the first volume. Perhaps this will be done in another edition; but, in any case, we are very grateful for this collection of plums.

Castle and Manor. A Tale of our Time. By ST. GEORGE MIVART, F.R.S. Sands and Co.

THIS novel, published since the gifted author's death, will add little or nothing to his reputation. As a champion of spiritual truth against arrogant and aggressive science, Professor Mivart was a power; in his rupture with the Roman Catholic Church, he showed that he was brave and self-sacrificing for his convictions; but, as a novelist, he has no special distinction. His characters are conventional, all of them tainted with poor and not over-pure "modernism." The story may suit jaded idlers, but none of our readers need waste their money or time in its purchase or perusal.

Official Attacks on Christianity.
Vol. III. By R. P. C. CORFE.
Simpkin, Marshall, and Co.

THIS is a third volume on a transcendently important topic. It brings down to date the enquiry as to recent attacks on the gospel by professed Christian teachers. We warmly commend its careful study to all who still love the pure truth of God. Many of the pulpits of this land are used to propagate the deadliest errors; and the arrogant so-called Higher Criticism of the Bible aims at destroying whatever of Bible truth is still left to us. Both of these evils are very ably exposed here, and solemn warning as to their fruits is given. Mr. Corfe has done a very brave and useful work in these volumes, and we trust he will have his reward in their widespread perusal.

A Manual of Sermon Construction.
By Rev. R. J. WARDELL. C. H. Kelly.

A WELL-MEANT effort, but we fear it will never teach anyone how to make a sermon. Sermons are not made; they grow. The best instruction on sermonizing is to read the best preachers of to-day. C. H. Spurgeon or Dr. Maclaren will inspire and instruct where all formal rules and rigid plans will only fetter. Some day there will be published a book on Homiletics that will be *alive*, but none that we know of are quite that, yet.

Pulpit Points from Latest Literature. By J. F. TINLING, B.A.
Hodder and Stoughton.

EMPHATICALLY modern, both in matter and style. Whether the books of last year are the best for this purpose, each man must judge for himself; we have our doubts. Whether an annual volume is to be desired, the booksellers will probably determine. We have seen better and more useful books of illustration, and many, much worse. Whilst most of the extracts, here given, have a distinct bearing on the subject hinted at, some are

rather remote in their connection, and many are much too long. Judicious abbreviation would have greatly increased their value, saved the reader's time, and brought the price of the book within the reach of a much larger public. The ground-plan was of the best, but the building is not quite worthy of it. Mr. Tinling will do better next time, especially if he will remember that most preachers are busy men, and need to come to the "pulpit point" quickly.

Christianity in England before Augustine. Charles Murray,
Paternoster Square.

AN admirable pamphlet which goes to show that, not to Romanism, are we indebted for Christianity in England. It is fair, scholarly, and, to our minds, conclusive, in its assertions, which amount to proofs. In these days, anything which breaks the spell of Romish tradition and fiction is good, for even trifles are made to serve the purpose of its fascinating and fettering superstition.

The Christian's Armoury. Three-hundred Answers to Infidel Objections. By W. R. BRADLAUGH.
G. Stoneman.

A WELL-DESIGNED, and, in many particulars, a very successful volume. A large proportion of atheistic objections to the Bible is here fairly and squarely met and answered; others, that transcend all merely logical explanation because dealing with the Infinite, are *not* settled, and never will be, until we see our Saviour face to face. In its own special line of things, this is a very useful and effective volume.

The Christology of Jesus. By Rev. JAMES STALKER, M.A., D.D.
Hodder and Stoughton.

WHILE this work suffers somewhat through being cast into a too exclusively modern mould, it ought to be noted that it is immensely in advance of the usual class of books in which this mould is conspicuous.

Ever and anon, sentiments and views are discussed, and occasionally palliated, which seem to us to lie outside the pale of any recognition at all; and there are, at times, modes of expression which we had marked for criticism. But, unquestionably, the general trend of the book deserves signal acknowledgment, alike for its massive chain of reasoning, its spiritual insight, and, what is usually in evidence, a patience of candour which disdains to be unfair by *shallowing* the deep things of truth. We would call special attention to the chapter on the title, "The Son of God," which is a gem both in literary form and in richness of thought.

The History of the English Bible.

By Rev. W. B. THOMSON, M.A.,
B.D. T. and T. Clark.

FOR sixpence, one can now obtain scholarly information as to the Bible, its origin and growth, which our grandfathers could not obtain at all.

This booklet is a precious compendium of reliable fact, and ought to be in the hands of everybody who wants to know how the Bible came to be a Bible. No Sunday-school teacher ought to go another week without reading it; and once mastered, it will be a store of knowledge most valuable and enduring. And all for sixpence! Surely, the whole edition should be cleared in a very short time, and another soon afterwards.

Hymns and their Writers. By B. S. OLDING. Elliot Stock.

WITH some of the opinions given in this fourpenny booklet, we cordially agree; from others, we as heartily dissent. The author is, we fear, on the modern tack. Hymns by Unitarians have prominence, and Dr. Martineau's "Hymns of Praise and Prayer" are said to be unequalled by any other collection; while Toplady and his immortal "Rock of Ages" receive no notice. Dr. E.

H. Bickersteth comes in for a snub, but unqualified praise is awarded to Dr. Newman. The author thinks that Dr. Watts's mature judgment would have suppressed four-fifths of his productions; but he honours him for some of his "Psalms and Hymns." He deprecates the idea of children being taught that "There is a dreadful hell." Calvinism is, of course, not to his taste; indeed, he thinks that all distinctive doctrines should be eliminated from hymns for use in public worship, thus reducing them to little more than mere sentiment. The scope of the address is limited, no reference being made to American writers, and but little to German hymnists. It is deficient also in anecdotes, incidents, and historical notes, which would have tended to enliven it.

Retold. A Book for Christian Workers, and Lovers of Bible Stories. By H. M. BARCLAY. Partridge and Co.

A CAPITAL little volume of Bible stories retold in a most interesting manner. Scripture history and geography, Eastern manners and customs, and a vivid imagination are well blended. This is just the sort of book to charm the young. We can imagine the little folk all ears and eyes as mother reads to them these beautiful stories.

Mr. Elliot Stock sends us the last volume of the cheap edition of *The Biblical Museum*, and asks us to call attention to the fact that the whole Commentary (ten volumes on the Old Testament, and five on the New,) can now be obtained for the small sum of 15s. net.

The same publisher announces that the remarkable success which has attended the issue of the cheap edition of this work has induced him to follow it with a similar republication of *The Class and the Desk*, of which there will be four volumes, issued monthly at 1s. each net. This work also ought to have a large sale at this low price.

Messrs. Partridge and Co. have published, at 4d., a tasteful memorial card, bearing a portrait of Mr. D. L. Moody, with one of the striking sayings by which he, being dead, yet speaketh:—"Let us live for God, continually going forth to win souls for Him."

We have received specimens of the "*Berean Series Bible Studies and Booklets*," by G. E. M., published by Budd and Gillatt, South Street, St. Leonard's-on-Sea. They appear to us to be specially good, and we advise our readers to send stamps for samples of the various issues.

From Drummond's Tract Depot, Stirling, there has been issued a six-penny packet of 50 four-page leaflets of a very striking and forcible character. On the front are the words, "In Memoriam," with a floral design after the fashion of a funeral card; but the other pages contain texts of Scripture and an appeal to the reader which ought to be blessed to many.

The leaflets can also be obtained

of Messrs. Partridge and Co., who have sent us a halfpenny sixteen-page booklet,—"I'm not your way of thinking,"—specially suitable for working-men.

We have received, from the Publication Committee of the Presbyterian Church of England, 14, Paternoster Square, a shilling pamphlet containing an account of the opening of Westminster College, Cambridge, with a history of the College from its foundation, in 1844, to the present time. While relating to events which more particularly concern our Presbyterian friends, the record is also of interest to other readers. Several admirable illustrations add to the value of the booklet.

Messrs. Burnet and Isbister are re-issuing, at sixpence each, some of the works of Dr. NORMAN MACLEOD for which there is a continual demand. The one just received is *The Starling*, a touching story of an old soldier's affection for a bird, and the important influence it exerted over a good many people.

Notes.

In last month's "Note" concerning MRS. C. H. SPURGEON, the hope was expressed that she would soon be sufficiently restored to come downstairs. We are now able to report that she has been, for a little while each morning, in the Workroom with which our readers have become so well acquainted through her writings; but we regret that this apparent advance towards recovery has been accompanied by extreme weakness and much pain, which have been exceedingly trying to the dear patient. While giving God thanks for her spared life, will friends unite with us in pleading for an increase of strength, and freedom from suffering, if it is the will of the Lord?

Our readers have probably seen the notices concerning the opening of THE REBUILT METROPOLITAN TABERNACLE on September 19, 20, and 21, and the expression of confidence in God that all the funds will be in hand on or before that time. Nearly £4,000 is still required for the Rebuilding Fund, so

there is abundant scope for both faith and liberality before the desired result is reached. It will save both trouble and delay if all donors will kindly address their contributions to Pastor Thomas Spurgeon, Metropolitan Tabernacle, Newington Butts, London, S.E.

Several correspondents have called attention to Mr. Spurgeon's Sermon, No. 1,483, "The Present Crisis," which they think to be as suitable to the existing condition of our nation's affairs as it was in 1879, when it was preached and published. It would be a great mercy for England, and for South Africa, too, if the reading of the Sermon should be blessed as its delivery and publication were more than twenty years ago.

The annual meeting of the METROPOLITAN TABERNACLE SUNDAY-SCHOOL was held in the Lower Hall on *Tuesday evening, March 20*, and was fairly attended. Pastor Thomas Spurgeon

presided, and gave an address, as did also Pastor Wallace Pettman (New Park Road, Brixton Hill), and Pastor C. B. Sawday. A choir, conducted by Mr. W. G. Hayes, sang a selection of pieces; and prizes for punctual and regular attendance were presented to the scholars. The Secretary (Mr. H. W. Harvey) read the Annual Report, which showed that there are upon the register 109 teachers and officers (all church-members), and 1,170 scholars, of whom 333 are over 15 years of age, and 110 are members of the church. All the work was reported to be in good order, a very pleasing portion being the Home and Foreign Missionary Fund, which had raised no less than £579 3s. 5d. during the year. A further sum of £40 had been handed to the Pastor for the Tabernacle Rebuilding Fund, making a total so far of £494 13s. from the Sunday-school. Appropriate reference was made to the great loss sustained by the home-going of the esteemed and beloved Treasurer, Mr. T. H. Olney, who had served in that capacity for about forty years, and who was Superintendent for ten years. It was announced that Mr. James F. Passmore had kindly consented to accept the office of Treasurer.

The annual meeting of HADDON HALL, BERMONDSEY NEW ROAD, was held on *Wednesday evening, March 28*, under the presidency of Mr. Samuel Barrow, jun. The Report contained the following as well as other information concerning the work:—

“This is our last annual meeting in the present Hall. The school-room, class-rooms, and vestries behind the Hall are already demolished, and the work of rebuilding will begin speedily. We trust to be in the rebuilt Haddon Hall by our next anniversary, but the builders can make no promises. The number of communicants upon our register is 315. The baptisms in the present Hall have numbered 478; during last year there were 28.

“The oldest Society in the Mission is the Tract Distribution. There are 34 districts regularly visited; and so earnestly do the distributors attend to their beloved work that, during February, only 15 districts were left unvisited out of the 130 or so to be worked in the four Sundays. Still more distributors are urgently needed.

“The numbers of teachers and scholars upon the books of the Sun-

day-school are 1,021 scholars and 57 teachers. There are several large Bible-classes for young men and young women, and a very large Infant Class. There are the usual supplementary efforts,—Excursions, Special Services for the Young, Junior Temperance Work, Scripture Examinations, Sewing Class, etc.

“Open-air services are an important feature in the work of the Hall. They are not confined to the summer, but are continued all the year. The street services before the indoor services continually draw in strangers. The Gospel Total Abstinence Meetings have been increasingly successful under the new and very able Secretary, Mr. H. Hall. The Mothers' Meeting numbers about 200 women in attendance. The Onward Mission Band holds services in Missions, and in the open air in summer,—often with saving results. The *Haddon Hall Evangelist* is circulated to the number of 1,250 monthly.”

The balance-sheet showed £9 4s. 3d. due to the Treasurer. It is an interesting fact that, out of the total of £846 2s. 8d. raised during the year, £216 14s. 8d. was for home and foreign missions, apart from the expenses of the Haddon Hall work itself.

We are sorry to learn, from Mr. William Olney, that we were misled as to the amount left for the work by Mr. Thomas H. Olney; it was only £200, not £500, as stated in all the announcements we saw.

On the same evening, March 28, an enthusiastic farewell from the Young Christians' Missionary Union was given to Miss Laura Cox, who was shortly afterwards to leave our shores, as a missionary to Peru in connection with the Metropolitan Tabernacle Sunday-school. Miss Ratcliff entertained at tea the Missionary Circle shareholders, when they had a season of pleasant intercourse with Miss Cox; and at 7.30 p.m. the farewell meeting was convened in the College Conference Hall. Pastor Thomas Spurgeon presided, and a crowded gathering of interested friends assembled. The speaker of the evening was Dr. Harry Guinness, who, having visited Peru, described the locality to which Miss Cox is going, and the people among whom she will labour. Farewell words were spoken to our sister by the Pastor, she having been for several years a

member of the church; by Mr. S. R. Pearce, who represented the Sunday-school in which she has been both scholar and teacher; by Mr. C. Wagstaff on behalf of the Young Christians' Missionary Union, and by Mr. H. W. Harvey for the Young Christians' Association. Several choice wall-texts were presented to Miss Cox as tokens of loving interest and remembrance, and she responded with cheerful earnestness, saying that it was a joy to her to be privileged to leave home and kindred for Christ's sake.

On *Monday evening, April 2*, the annual meeting of THE METROPOLITAN TABERNACLE LADIES' WORKING BENEVOLENT SOCIETY was held under the presidency of Pastor C. B. Sawday. Prayer was presented by Mr. William Olney; a very interesting and encouraging address was delivered by Rev. J. Flanagan, of the South-East London Mission; sacred solos were sung by Miss Payne; loving reference was made to the President of the Society (Mrs. C. H. Spurgeon), and special prayer for her recovery was presented. The Annual Report, read by the Secretary, Miss Buswell, stated that 108 articles had been made and given away during the year, in addition to 130 yards of material not made up, and £33 6s. in cash; the balance in hand was £7 15s. 6d. Subscriptions or donations in money, or calico and print for garments, will be gratefully received by Mrs. Phillips, Metropolitan Tabernacle. The working meetings are held on the Thursday after the first Sabbath in each month.

On *Wednesday evening, April 4*, the monthly meeting of THE "JOHN PLOUGHMAN" GOSPEL TEMPERANCE SOCIETY was held in the College Lecture Hall, when a fair audience collected to hear Rev. J. Tolefree Parr deliver his popular lecture, "John Bull, Father and Son." It was very instructive, and was much applauded by the friends present. Further members of the Society were enrolled at the close of the meeting.

Will readers kindly note that, this month, owing to the College Conference, the meeting will be held on the second Wednesday, viz., May 9, when we hope to have a lecture from Mr. Crozier, who, through illness, was unable to come last month?

COLLEGE.—Mr. W. Owen has undertaken ministerial work at Wellington, Somersetshire, for twelve months; and Mr. W. J. Potter, who has been student-pastor at Cheam, has settled at Hanbury Hill, Stourbridge.

Mr. T. A. Judd, formerly of Grimsby, has accepted the pastorate at Little Tew and Cleveley, Oxfordshire.

The Annual Conference will be held just too late for an account of the proceedings to be included in the present Magazine. This will (p.v.) be given next month, together with the President's Address, the Annual Report, the list of contributions at the College supper, and other items which will make it the Special Conference Number. We shall be glad if "our own men" and all other friends will help to make these facts widely known.

COLPORTAGE.—The sales, the home mission work, and the evangelistic efforts of the brethren have gone on steadily during another month. The new Taunton District has been opened, and Mr. T. Haines, our former colporteur at Calne, has been appointed to the work with prospects of success. Through the generous interest of friends, we have been able to place an agent for a period in a new District, with Corfe Castle as his centre. Should his work prove successful, we shall be looking out for helpers in the vicinity to guarantee the amount needed for the District, so that the good work may become a permanency.

Mr. H. Mears, the Brentford colporteur, has very skilfully carried out meetings, both at Hanwell and Chiswick, on behalf of the Association, while the lantern lectures have been given in quite a number of places, thus making Colportage, and the story of our colporteurs, much more widely known. The many reports sent to us concerning blessing received through the instrumentality of the brethren may be represented by the following extracts from one of them: "A well-to-do farmer, in my District, who has been for some time anxious about his eternal interests, and was very much in the dark respecting the way of salvation, has been truly converted through reading two books which I sold him, one of which was Dr. Mackay's *Grace and Truth*, and the other Mr. Moody's *Way to God*; he is now a bright and happy Christian."

The Colporteurs' Conference, in prospect, bids fair to be a most successful one; and in every case where the railway fare can be secured from the District, the brother will be invited to be present. A reception will be held at the Stockwell Orphanage on the day of arrival, Saturday, May 19; the members' meeting and public meeting will take place on the following Monday at the Tabernacle. Among the outside speakers already secured are Revs. J. Tolefree Parr

and J. G. Train. It is desired that the expenses of the Conference may be met by special contributions, so as not to be a charge upon the General Fund; and the Secretary, Mr. S. Wigney, will be glad to acknowledge donations, sent to him for this object at the Pastors' College, Temple Street, Southwark, London, S.E.

Baptisms at the Metropolitan Tabernacle, Lower Hall, March 29, fifteen.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from March 15th to April 14th, 1900.

	£	s.	d.
Amount previously acknowledged	18,451	14	5
Mr. E. A. Kelland	1	0	0
Rev. A. Billington (Congo)	1	0	0
Mr. Geo. Harris	1	0	0
Mr. H. A. Short	1	1	0
Mr. J. Cooper	1	0	0
Mr. Wilkinson	1	0	0
J. J. T.	5	0	0
For the new building	1	0	0
Mr. E. Johnson (sale of New Year Motto Cards)	2	0	0
"A Sermon-reader"	1	0	0
Colonel Parry Nisbet, C.I.E.	26	5	0

	£	s.	d.
Mrs. E. W. Bell	3	0	0
Amounts under £1	3	16	6
Collecting cards:—			
Mrs. Ward	0	12	6
Miss C. Higgs	24	2	6
Miss Ballantine	0	5	0
Mrs. Hawes	1	5	0
Collecting boxes:—			
Miss Blackman	0	12	7
Metropolitan Tabernacle Loan Tract Society Mothers' Meeting	1	0	2
	£18,527	14	8

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from March 15th to April 14th, 1900.

	£	s.	d.
Collected at Wadham Street Chapel, Weston-super-Mare, per Pastor T. J. Longhurst	2	10	0
Pastor L. S. Steedman	0	7	6
Collected at Bromley Road Tabernacle, Lee, per Pastor J. W. Davies	3	0	0
Pastor W. B. Nichols	0	10	0
Rev. A. Billington	3	0	0
Collection at Wellington Street Chapel, Stockton-on-Tees, per Pastor F. J. Feltham	8	12	0
Contribution from Isleham Baptist Church, per Pastor J. A. Wilson	1	10	0
Pastor A. Macdougall	0	12	6
Contribution from Cambridge Street Baptist Church, Glasgow, per Pastor E. Last	1	10	0
Contribution from Pastor E. Last's Bible-class	1	0	0
Contribution from Alva Baptist Church, per Pastor D. W. Laing	1	0	0
Mr. Levi Haigh	0	5	0
Mr. Johnson (Buck's Legacy), per J. T. D.	4	8	9
Pastor A. Hewlett	0	5	0
Mrs. Yates	0	10	6
Mr. W. Park	1	1	0
Communion collection at Grovelands Chapel, Reading, per Pastor R. M. Hunter	0	14	6
Mr. T. D. Ransford	1	1	0

	£	s.	d.
Collection at Abingdon Baptist Chapel, per Pastor W. H. Doggett	1	10	0
Rev. R. J. Beechiff	0	2	6
Communion collection at Walkley Baptist Chapel, per Pastor A. G. Haste	1	5	7
Collected at East Finchley Baptist Chapel, per Pastor J. J. Bristow	2	3	0
Sir Frederick Howard	2	2	0
Mr. and Mrs. H. Proctor	1	0	0
Mr. James Colquhoun	5	0	0
Mrs. Miller	10	0	0
Mr. C. B. Vaughan	5	5	0
Mr. T. H. Bainbridge	5	0	0
Mrs. A. Spearman	3	3	0
Mr. J. Wilson	1	10	0
Mr. S. Page	1	0	0
Collection at Kensington Baptist Chapel, Liverpool, per Pastor E. E. Walter	10	0	0
J. B. C.	1	0	0
Mr. C. W. Roberts	5	5	0
Collection at Boxmoor Baptist Chapel, per Pastor F. J. Flatt	3	17	6
Subscription from English Baptist Church, Aberavon, per Pastor W. Jones	0	10	0
Miss Gunner	0	10	0
E. S. K.	0	5	0
Pastor H. Rodger	2	2	0
Mr. Geo. Gibbs	1	1	0
Mrs. Faulconer	50	0	0

	£	s.	d.
Pastor E. W. Berry	...	0	2 0
Pastor W. Richards	...	0	10 0
Pastor G. D. Hooper	...	1	1 0
Weekly offerings at Met. Tab.:-			
Mar. 18	...	1	4 4
" 25	...	0	17 5

	£	s.	d.	£	s.	d.
April 1	2	8	2			
" 8	1	7	8			
				5	17	7
				£153	0	8

Pastors' College Missionary Association.

Statement of Receipts from March 15th to April 14th, 1900.

	£	s.	d.
For Christ's sake	0	5	6
Collecting boxes:-			
Miss Rose Perkins	0	3	0
Miss N. Bryan	0	1	6
Mrs. A. Harvie	0	6	0
Mrs. Oborn	0	6	11
Mrs. Knowlden	0	5	0
Mrs. Butler	0	5	8
Miss Elliott	0	1	6
Pastor W. T. Soper	0	3	1
Miss J. Davis	0	1	9
Mrs. Hayward	0	1	8

	£	s.	d.
Mrs. Gibson	...	0	0 6
Mrs. Soper's Bible-class	...	0	15 0
Men's Bible-class	...	0	1 4
Mr. C. Browning	...	0	1 7
Miss Buswell	...	1	13 0
Mrs. Gibbon	...	0	5 3
Miss Gunner	...	0	3 10
Miss Sowden	...	0	7 1
Miss Grant	...	0	7 0
Mrs. Westbrook	...	0	8 10
		£6	5 0

The Stockwell Orphanage.

Statement of Receipts from March 15th to April 14th, 1900.

	£	s.	d.
Miss C. Coleman	...	1	0 0
Mr. L. W. Borton	...	1	0 0
Collected by Miss L. Bibby	...	0	1 6
J. D.	...	0	2 6
Mrs. Groves	...	0	2 6
A wellwisher	...	0	2 6
Postal order, Pangbourne	...	0	4 0
Collected by Miss G. Boyce	...	0	15 6
Warwick Street Baptist Chapel Sunday-school, Leamington Spa, per Mr. T. Pratt, jun.	...	1	16 6
Haddon Hall Sunday-school, Bermondsey, per Mr. W. J. Cook	...	8	0 0
M. S., part of first wages	...	0	2 6
Collected by Mrs. Winter	...	0	5 0
Collected by Mrs. Williamson	...	1	5 0
J., St. Neots	...	1	0 0
Collected by Miss Willis	...	0	9 6
Collected by Miss Carter	...	0	15 6
Miss Barrett	...	0	5 0
Mr. C. Ibberson	...	0	3 0
Miss Grounds	...	0	2 6
Mr. S. Brook	...	0	5 0
Mr. F. Baldwin	...	0	10 6
Collected by Miss K. A. Legg	...	0	3 3
F.C. Sabbath-school, Beaulieu, per Mr. Jas. Fraser	...	0	10 0
Readers of "The Life of Faith," per the Editor	...	4	11 0
Mr. and Mrs. T. Hester	...	1	1 0
Mrs. T. Spry	...	0	10 0
J. B. C.	...	1	0 0
Rev. W. Riddell, M.D., Swatow	...	2	10 0
Miss Poole	...	2	0 0
Mrs. Hepworth	...	1	0 0
Mr. Geo. Wood	...	0	3 6
Mr. Jas. Millard	...	0	5 0
P.O., Holborn	...	0	1 0
Mr. Geo. Hall	...	0	10 0
Mrs. Uridge	...	0	10 0
Mrs. E. Andrews	...	0	5 0
Mr. J. W. Newcombe	...	0	1 0
Collected by Mrs. Crawley	...	0	7 0
Collected by Mrs. R. C. Allen	...	0	6 0
A friend, per Pastor E. J. Edwards	...	0	5 0
Postal order, Golcar	...	3	0 0
Mrs. S. Moody	...	0	10 0

	£	s.	d.
East Hill Baptist Sunday-school, Wandsworth, per Mr. G. B. Middleton	...	1	3 9
Mrs. S. Zuber	...	0	3 6
Hirst S.S.C., per Mr. W. Andrew	...	0	5 0
Baptist Sunday-school, Market Harborough, per Mr. H. Godfrey	...	0	9 0
Mr. T. L. Hankin	...	1	0 0
Stamps, Dunfermline	...	0	2 0
Collected by Mr. and Mrs. Lee	...	0	8 6
Leyton Baptist Sunday-school, per Mr. F. P. Bull	...	0	10 0
R. E. and J. Sears, special thank-offering for the baptism of our eleventh child	...	0	11 0
Cymro	...	0	10 0
Collected by Messrs. Horn and Co. and employees	...	2	4 0
Rev. W. Harris, D.D.	...	2	2 0
Mrs. E. Dobson	...	1	1 0
Miss Muir	...	1	0 0
Mrs. E. W. Bell	...	1	0 0
S. M. P.	...	0	5 0
Mrs. Keene	...	1	0 0
Mr. H. V. Bailey	...	0	2 6
Mr. T. Trounson	...	0	20 6
Rev. S. R. Young	...	0	1 6
Miss Harding	...	0	1 0
Mr. Geo. Smith	...	10	10 0
Mr. H. Hargreaves Bolton	...	5	0 0
Miss E. Waterhouse	...	1	0 0
Mrs. Fairey	...	0	10 0
Miss Melville	...	1	0 0
Young friends, Ton-y-Pandy	...	1	0 0
Mr. H. Holder	...	1	0 0
Mr. P. T. Adams	...	1	0 0
Mr. M. Steel	...	0	10 0
Miss M. Hayward	...	0	10 0
Mr. Courts	...	0	5 0
Postal order, Newcastle, Staffs. Sandwich, per Bankers	...	2	2 0
Mrs. E. Elven	...	0	10 0
Mr. J. Bishop	...	0	2 6
Mr. J. Wickham	...	0	5 0
Collected by Mrs. Beard	...	0	10 0
Miss Porter, per Miss A. Thatcher	...	0	2 6
Mr. C. Hooper	...	0	7 6

	£	s.	d.		£	s.	d.
The Barking Calamity Fund (to-				Mrs. Robinet	0	1	6
wards the maintenance of a boy) ...	5	0	0	West Calder F.C. Sabbath-school,			
Mrs. Yates	0	10	6	per Rev. D. Taylor	0	5	0
Lighthouse Sunday-school, Bow, per				Collected by Mr. H. O. Cox	0	6	1
Mr. H. Odell	1	0	0	The late Mrs. A. Roger	2	0	0
Dr. S. Cowdy	0	10	0	Mrs. M. O. Sellar	1	1	0
Mr. J. C. Toovey	0	15	0	Mr. H. Bell	0	10	0
Readers of "The Christian," per				Mrs. E. Bowden	0	5	0
Messrs. Morgan and Scott	11	0	0	Miss Aukland	1	10	0
Alderman J. T. Bond	2	2	0	Mr. J. S. Pink	0	10	0
Mr. D. Cull	1	1	0	Mr. T. Darby	0	10	0
Mrs. E. Williams	1	0	0	Friends, per Mrs. Bolland	0	10	0
Miss Hughes	0	10	0	A country minister	0	5	0
Mrs. J. Stewart	0	5	0	Thankoffering, "Pray on"	0	5	0
A friend	0	2	6	Miss A. Collins	0	5	0
Mr. D. McKercher	0	10	0	Mr. W. Miles	0	2	6
Collected by Miss Vander	0	14	0	Kenyon Baptist Sunday-school, per			
Mrs. and the Misses Kemp	10	0	0	Mr. J. Keevil	4	11	0
Mr. Richard Johnson	1	0	0	Collected by the Misses Crumpton	3	0	0
Mr. F. Flanders	1	0	0	Mrs. Callow	1	1	0
Miss Adams and friends	0	7	8	Miss Pearson	1	0	0
Mrs. Bawtree	1	1	0	Mrs. E. Hood	0	10	0
Mr. E. Harris	1	1	0	Collected by Miss M. Daniels	0	6	3
Miss Brame	0	5	0	Mrs. Bonser	0	5	0
Mr. P. Campbell	1	0	0	Mr. A. Burr	0	6	0
Mrs. Knock	0	5	0	Vera, per Mrs. A. E. Newton	0	5	0
J. B.	0	5	0	Mr. and Mrs. G. Fairfield	0	5	0
Mr. J. Wilson	0	10	0	Mrs. Hewkley	0	11	0
Mess M. Fraser	0	1	6	A. and M.	1	0	0
Mr. J. L. Evans	0	10	0	Inasmuch, Ireland	0	2	6
Mr. Chas. Walter	10	0	0	Mr. F. W. Butler	1	1	0
Mr. H. A. Gribbon	1	0	0	Collected by Mrs. C. Whitelock	0	3	6
Collected by Miss E. J. Dixon	0	10	0	Mr. Tatnell	1	2	0
Mr. J. Wilson	0	10	6	Mr. and Mrs. Riching	1	0	0
Mr. R. B. Hindley	0	5	0	Mrs. Johnson	1	0	0
Mr. J. B. Elgar	0	2	6	Miss Allen	0	5	0
H. E. B.	5	0	0	T. R., Redruth	0	5	0
Mr. T. Clydesdale	0	15	0	Mr. J. H. and Mrs. Russell	0	5	0
Miss E. Higgins	0	2	6	Mrs. Jeeves	0	5	0
W. F. G., Winchester	0	5	0	Mr. W. T. Coulson	1	1	0
Mrs. Marshall	0	1	0	Mr. W. T. Frew	2	0	0
Orphan boy's collecting card, C.				R. B.	0	6	0
Curry	0	2	0	Executors of the late Mr. Thos.			
Miss Pool	2	10	0	Steele	50	0	0
Mr. R. Dawson	0	7	0	Executrix of the late Mr. Aaron			
C 20397	25	0	0	Ward	10	0	0
Mrs. H. Knight	10	0	0	Executor of the late Miss Mary			
Mrs. Medway	5	0	0	Osborn	5	0	0
Baptist Sunday-school, Brixham, per							
Mr. W. P. Spark	1	2	6	MEETINGS BY MR. CHARLESWORTH			
Miss Clout	1	0	0	AND THE ORPHANAGE CHOIR:—			
Miss Bartlett	0	10	0	Chiswick, per Mr. R. T. Smith	2	9	2
Mrs. E. Corby	0	5	0	John Street Sunday-school, Bedford			
Miss Gregg	0	1	6	Row	4	17	8
Mrs. M. Hughes	0	10	0	Waterloo Road Chapel, Lambeth	1	5	6
Mrs. S. Leath	0	6	0	Southwark Band of Hope Union	2	2	0
Collected by Mr. G. Hicks	3	10	0	Woodberry Down Chapel	11	15	3
Mrs. Cutchell	0	10	0	South London Wesleyan Mission			
Misses Bowyer and Baker	1	1	0	Gospel Temperance Society	6	4	2
Mr. G. Smith	0	4	0	Arthur Street Baptist Chapel, King's			
Mrs. and Miss Hay	0	3	0	Cross	3	2	3
Mrs. Howland	0	5	0				
Mrs. Manlove	0	10	6				
Rev. Jas. Smalley	0	2	6				

£319 3 0

LIST OF PRESENTS FROM MARCH 15TH TO APRIL 14TH, 1900.

PROVISIONS:—2 Sacks Flour, Mr. O. Clover; 1 Pig, Mr. F. S. Price; 38 lbs. Baking Powder, Messrs. Freeman and Hildyard; 2 cwt. Rice, Mr. J. L. Potier; 1,000 Buns, Mr. W. Medcalf.

GIRLS' CLOTHING:—36 Articles, Mrs. Watling; 15 Articles, Mrs. Wilson; 7 Pocket Handkerchiefs and 7 yards Print, Mrs. Moon; 43 Articles, Chcam Baptist Working Society, per Mrs. Cox; 33 Articles, Summer Hill Baptist Young People's Sewing Class, Newport, per Miss E. Powell; 9 Pinafores, Mrs. J. A. Spurgeon; 8 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 5 Articles, Mrs. L. Bailey.

BOYS' CLOTHING:—2 Articles, Mrs. Wilson; 15 Boys' Blouses and 7 Collars, Anon, Eastbourne; 17 Night Shirts, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs.

GENERAL:—1 Primrose League Badge (for sale), Mr. C. E. Chapman; 24 Skipping Ropes, Mr. and Mrs. S. Wigney; 1 Solanum, Mrs. S. E. Manlove; 1 Scrap Book, Mrs. L. Bailey.

Colportage Association.

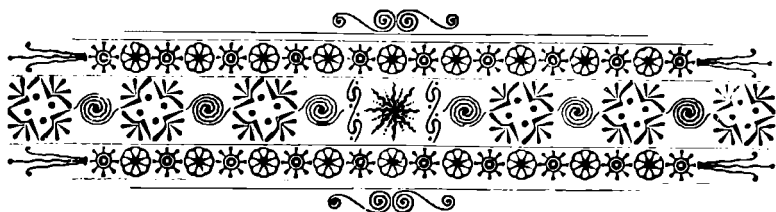
Statement of Receipts from March 15th to April 14th, 1900.

DISTRICT SUBSCRIPTIONS:		£	s.	d.			£	s.	d.
Axbridge, per Y. Z. ...	...	3	0	0	Phoebe, per Mr. E. Ives ...	...	10	0	0
Wallingford, per Mr. W. Davies ...	...	45	0	0	Miss E. Dale ...	...	0	10	0
Great Totham, per Rev. H. J. Harvey ...	...	10	0	0	Mr. F. Whittle ...	...	1	1	0
Corfe Castle, per Miss E. F. Neve ...	...	15	0	0	Proceeds of meeting at Hanwell, per Mr. H. Mears ...	...	0	11	0
Melksham, per Mrs. H. Keevil ...	...	11	5	0	Mr. Charles Wagstaff ...	...	1	1	0
Repton and Swadlincote, per Mr. E. D. Salt ...	...	20	0	0	Mr. R. Bellamy ...	...	0	6	0
Barrow, per Mr. S. J. Harwood ...	...	10	0	0	Mr. E. J. Martell ...	...	0	10	0
Thurlow, per Mr. S. J. Harwood ...	...	12	10	0	Proceeds of lantern lectures at Addlestone, etc., per Mr. R. Fifield ...	...	3	15	0
East Dereham, per Rev. H. Freeman ...	...	11	5	0	Proceeds of lantern lectures at Tewkesbury, etc., per Mr. R. Dodds ...	...	1	0	0
Minchinhampton, per Messrs. Evans and Sons ...	...	10	0	0	Mrs. H. Barrett ...	...	0	10	0
Codicote, per Mr. A. Lockhart ...	...	11	5	0	Proceeds of lantern lectures at Marlpit Hill, etc., per Mr. E. J. Goodman ...	...	0	8	0
Cowling Hill, per Mr. F. J. Wilson ...	...	0	10	0	Mr. E. Johnson, proceeds from sale of New Year's Mottoes ...	...	2	14	0
		£169	5	0	Mrs. A. Shearman ...	...	1	1	0
GENERAL FUND:—		£	s.	d.	Proceeds of meeting at Chiswick, per Mr. H. Mears ...	...	0	15	6
Proceeds of lantern lectures at Petermarsh, etc., per Mr. T. R. Todd ...	...	0	7	0					
Mr. F. Morgan ...	...	0	5	0					
Proceeds of lantern lecture at Clarence Road Baptist Y.P.S.C.E., Southend, per Mr. G. W. Ager ...	...	0	10	0					
Mr. E. Frisby ...	...	0	10	6					

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from March 15th to April 14th, 1900.

	£	s.	d.		£	s.	d.
Miss S. H. Beaven	1	0	0	Mrs. Knott (half for Sermons for soldiers in South Africa)	0	10	0
Mrs. Goodwin	1	1	0	Mrs. Ray	0	5	0
Mrs. Cunningham	1	1	4	Miss Nice	0	5	0
Mrs. Williams	2	10	0	J. T.	0	2	6
Miss Porter	0	2	6	The Hall Baptist Sunday-school, Grand Rapids, Michigan, per Pastor D. Laansma	1	0	0
W. Kate, Bermondsey (with 5s. for Tabernacle Rebuilding Fund)	0	5	0	FOR TRANSLATIONS OF SERMONS:—			
A working-man from Bedford (with 5s. for Tabernacle Rebuilding Fund)	0	5	0	Mrs. Williams	2	10	0
Miss Drake (for Sermons for soldiers in South Africa)	0	2	6	C. and A. Padley	1	0	0
					£12	9	10



THE

Sword and the Trowel.

JUNE, 1900.

Our Holy War.

INAUGURAL ADDRESS AT THE THIRTEENTH ANNUAL CONFERENCE OF
THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, BY THE
PRESIDENT, PASTOR THOMAS SPURGEON.

BELOVED BRETHREN,—These are dark days. The war-cloud is over all. The strife in South Africa is uppermost in men's minds. Would God it were at an end! It has imported new difficulties into our work. The funds of churches and charities have been turned into other channels. The patriotic gifts have not been all extra; Paul has been robbed to pay Peter. If our stock of illustrations has been increased, we ourselves have been agitated and anxious, and we have found our congregations restless and excited. Perhaps even in our Conference, we run a risk of distraction of thought in this direction. I have decided that, as this stowaway is likely to be on board, we will make him work his passage.

We, too, are soldiers. "The greatest fight in the world" is still proceeding. How well we remember the stirring message on that theme from our honoured President! It was his final manifesto. On many accounts, I hesitate to follow in such a wake. If you will suffer a word of exposition, it shall be on Paul's memorable words in 2 Cor. x. 3—5: "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

1. First, CONCERNING THE SOLDIERS.

Paul confesses that "we walk in the flesh." He was not in much danger of forgetting this himself. A thorn in the flesh is a wonderfully pointed reminder that one is in the flesh. His pains and perils, his wounds and wearinesses, his sleeplessness and his sorrows, all served to jog his memory, and to prevent him from being unduly exalted. Once indeed he was in the third heaven, but he was on the earth generally, and he had, as a rule, good reason to know whether he was in or out of the body. If all his pains and perils had failed, the contemptuous sneers of those who, capable of admiring only the physical, despised a weak body, and a mode of address designedly stripped of every meretricious embellishment, would have sufficed to assure him that he was a mortal still. Even those who owed him much, and should have spared his feelings, did not hesitate to give him a slice of their minds : (as if, forsooth, they had any to spare!) "His bodily presence is weak," said they, "and his speech of no account."

Brethren, it is perhaps hardly necessary that we remind ourselves that *we walk in the flesh*. Of nothing are we more persuaded. We are compassed with infirmity. Some of the best of the Lord's servants cannot boast a commanding presence, or immunity from pain or languor. They know more of physic than of physique. What matters it? Physical defects and infirmities need not prevent usefulness. Smallness of stature does not necessarily involve littleness of soul. Those who are not mighty in aught else can be mighty in the Scriptures, and it is better to be an Apollos than an Apollo. Even that army, whose weapons are carnal, and whose soldiers do war after the flesh, has discovered that a Commander-in-Chief does not need to be of gigantic proportions in order to be looked up to. Napoleon is reported to have said that the greatest intellects are five feet five inches from the ground. That was about his own height, I presume. But height, and girth, and muscular development have less to do with success in our holy war than most suppose. It is, of course, a great desideratum to have a healthy mind in a healthy body. He who is sound in doctrine may well desire to be sound also in wind and limb ; but it is for our comfort to remember, if flesh is frail, that it has pleased our Heavenly Father to put His incomparable treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Our feeble frames, our fading locks, our failing memories, our fainting hearts, are welcome if they thus conspire to lift His glories high.

We are conscious also of our imperfections. If we have ever laid to our souls the flattering unction that there is no fault in us at all, we have ere this discovered our mistake. Perhaps certain candid friends did us the good service of declining to accept our verdict on ourselves ; or, maybe, some sad slip revealed to us the fact that no one is so liable to err as he who says within himself, "My mountain standeth firm ; I shall never be moved." Ah, yes ! there can be no doubt of it ; we are still walking in the flesh. Errors of judgment, infirmities of temper and conduct, secret inclinings to evil, failures in faith, or love, or hope, or zeal, not less than bodily infirmities, lift their

warning voices, and say, "Let him that thinketh he standeth take heed lest he fall." So long as we walk in the flesh, we shall be tempted to walk after it.

It would perhaps be mutually advantageous if our people more fully recognized that we walk in the flesh. Some seem to suppose that ministers are made of different stuff from other mortals. There is, indeed, little likelihood of the people sacrificing to modern ministers as they did to Barnabas and Paul, but there is still need to cry, "We also are men of like passions with you." I say it would be a mutual advantage did the occupants of the pews realize that a man is in the pulpit,—a man subject to all, and perhaps more than all the temptations and trials they themselves experience. Our messages on this and kindred themes would tell infinitely more, did our hearers only recognize that we have felt the same.

We do not complain if they expect more from us who are officers than from the rank and file. It is fair that extra honour should involve corresponding responsibility. The glittering crown may fitly be accompanied by a gleaming axe. But our hearers should not forget that, after all, we are "in the flesh." If they do, they will fail to pray for us, they will fail to sympathize with us. They may even cease to co-operate with us, and they will be disposed to pronounce unfair judgment upon us. They who suppose we are too good to err will prove the harshest in their criticism if we do. I am not begging for leniency, nor excusing laxity. God forbid that the standard should be lowered! "What manner of persons ought we to be in all holy conversation and godliness?" If we are raised on a pedestal, we must be of special proportions, or we shall appear more diminutive than others. We do not plead for allowance, but only for the spirit of our Master and Maker, who knoweth our frame, and remembereth we are dust.

I have heard it whispered, and I partly believe it, that, in some quarters, it would be well, from quite another point of view, if it were more fully realized that the minister walks in the flesh. The Pastor may well say, "'I myself also am a man,' and need a meal occasionally." Some might even add, "I have married a wife; and angelic though she is in other respects, she possesses an appetite, and delights in a change of raiment. Moreover, there are children who, though like olive plants round the table, have not the faculty of providing themselves with ever-new garments, or of sucking honey out of the flinty rock."

A soldier is, literally, "one who receives pay." Why should the pay of soldiers of the cross be in arrears, or reduced to what is scarcely a living wage? Christmas Evans reminded some niggardly hearers, who assured him that he would be recompensed at the last day, that for his horse, at all events, there would be no resurrection. In point of fact, the Lord's "Well done," sure though it is, afforded no justification for stinting God's faithful servant or his faithful steed. Just as surely as I am not speaking in respect of want, so certainly I am not seeking to blame congregations that do their best to support their Pastor. But I have good reason to know that some brethren beloved are on

desperately short commons. It is a deplorable fact. Books are always scarce, and so sometimes is bread. Oh, that, by some means, the King's men-at-arms, who are compelled to walk in the flesh, though they do not war after it, might be more satisfactorily provided for! Thank God for those who try to meet the need! Long may they be spared, and widely may their example be imitated!

Brethren, herein is a solemn truth, and one that should set us thinking:—"We walk in the flesh." We are, therefore, still prone to sin, still exposed to temptation, still liable to err. "We walk in the flesh":—we must, therefore, expect disappointment, distress, dismay. "We walk in the flesh":—we shall, on that account, be the prey of disease, and, unless Jesus comes, the victims of death. Ours is no bed of roses, no carpet knighthood, no sham fighting. "We walk in the flesh," and "flesh" spells infirmity, hostility, mortality.

But there is honey in this slain lion. "In the flesh" is not all grief. There is an undertone sublime sounding sweetly through it all. "In the flesh"! Was it not thus that our dear Jesus lived, and laboured, and endured? "In all points tempted like as we are, yet without sin." Listen! "Christ is come *in the flesh*;" and again, "God was manifest *in the flesh*;" and yet once more, "Christ suffered for us *in the flesh*." "If I must needs glory, I will glory of the things that concern my weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me."

What if we are growing weaker? We do not spend our strength for nought. What though the fight is telling on body and brain? The cause is worth dying for. Wrinkles and furrows are scars of honour. They are the quarters of nobility, and the insignia of liberty. Thus, according to a poet of the sanctuary, such an one as Paul the aged speaks,—

"And now I fail and wither ere my time,
The sharp thorn pierceth more and more;
But this at least I gain:
My life is henceforth free.
Free, because branded as the slave of Christ,
To my own Master I or stand or fall:
Let men from troubling cease,
And leave me as I am."

Certain as we are that we are "in the flesh," we are just as convinced that *we do not war according to the flesh*. Ours is a spiritual warfare, waged against spiritual enemies, for distinctly spiritual purposes. The soldiers of the Christ are this day in full campaign, yet there is in all the fight no tramp of armed men, no clash of steel, no "mailed fist," no shout as of those that strive for mastery. Not by force of arms is the true religion spread, though Peter's blunder has been oft repeated. Each repetition of the original attempt to promote spiritual ends by carnal means has ended, as did the first, in dire disaster. "My Kingdom is not of this world," said our glorious Leader, "else would My servants fight." We would not if we could make any converts by the edge of the sword and at the point of the spear. Such methods befit the crescent of the false prophet, but

they ill become the Cross of the Prince of Peace. Old Master Brooks amuses us when he says, "When our Lord Jesus Christ sent forth His disciples to make a conquest upon an ignorant, erroneous, and deluded world, He did not send them forth with swords, *pistols*, or any such military weapons;" but he rejoices us when he adds, "Oh, no! but He sent them forth under the choice anointings of His Spirit, and with His everlasting gospel;—these were the means by which He turned sinners from darkness to light, and from the power of Satan to Jesus Christ. When the disease lies in the heart, the remedy must be answerable to the disease."

Equally averse are we to any attempt to extend the Kingdom by methods political or magisterial. Acts of Parliament, disabilities, penalties, prison-houses, and compulsory tithes are singularly out of place in the advocacy of spiritual matters. They are fleshly instruments, on which men of the world rely; but which we scorn to touch or handle, though we may be forced to taste them.

The temptation which is much more likely to assail *us* comes from another quarter. So long as we are "in the flesh," there is a tendency to make provision for the flesh,—to ease or please the flesh. But there must be no self-seeking in this warfare. Let us frequently ask ourselves this most solemn question, "For am I now persuading men, or God? or am I seeking to please men?" Let us ponder it till we come to the conclusion Paul arrived at, "If I were still pleasing men, I should not be a servant of Christ." There must be no doubt on this score. We must be able to say, with absolute certainty and sincerity, "We seek no territory, we seek no gold-fields," and we must be prepared to stick to our bargain. Ah, me! I fear we are apt to affirm our disinterestedness in a sort of after-dinner-speech style; but when the prize is once in view, we are inclined to forget our pledge. We did not enlist for what we could get; we do not war for sake of the spoil. We profess not to be influenced by the principles of men who act under pressure of a corrupt nature.

"Shall I, to soothe th' unholy throng,
Soften God's truth, or smooth my tongue?
To gain earth's gilded toys, or flee
The cross endured, my Lord, by Thee?"

"Give me Thy strength, O God of power!
Then let winds blow, or thunders roar,
Thy faithful witness I will be:
'Tis fixed! I can do all through Thee."

Thus much as to the soldiers. They are of like passions with the rest of men, but their holy war is conducted on principles clean contrary to the flesh, and is prompted by motives which the flesh would never suggest. They remain men though they are spiritual, but they are spiritual though they are men. Strange soldiers these! They are in the body, but they keep it under. They fight, but it is "the good fight of faith." When they are weak, they are strong. When they stoop, they conquer. They follow an invisible Leader who makes them, like Himself, invincible. Hallelujah to His Name!

II. We are now to INSPECT OUR EQUIPMENT. The next sentence of the veteran is explanatory of what has gone before: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" What a pregnant parenthesis this, as, indeed, all Paul's parentheses are! The sentence is rightly bracketed, but what the Holy Ghost speaks, even as it were aside, is all important.

"*The weapons of our warfare are not of the flesh.*" Of course they are not. How could they be? For, though it has been frankly confessed that we ourselves are in the flesh, it has been stoutly denied that we war according to the flesh. If the war is spiritual, it stands to reason that the weapons must be spiritual. If spiritual results are desired, spiritual methods must be employed. The means must be adapted to the end. Each style of conflict has its own style of weapon. On yonder gory battlefield, where brother men thirst for each other's blood, are all the hateful implements of wholesale murder. Hark to the ping of the rifle, and the scream of the shells. The weapons of the schools of thought and seats of learning can do no service there. "Maxims" there are, but they are of a quick-firing, death-dealing sort. But in the forum and the debating-room, one does not expect to hear the rattle of musketry or the roar of artillery. Logic, rhetoric, repartee, argument, are the weapons here. It is a contest of opinion, a battle in the realm of thought.

And what of the spiritual sphere? No weapons are allowable save such as are distinctly spiritual. Carnal weapons are excluded by the nature of the combat. We can use no cannon save the canon of Scripture; no ordnance save the ordinances of God's house. Nor can such arms as suit the arena of thought be relied on in this crusade. I do not say we are not to think, to reason, to persuade, or even (provided it be not too great an effort,) to grow eloquent; but I do affirm that, if we depend on anything that mere flesh can produce, if our confidence be in self, in human reason, in gifts of argument or grace of speech, we shall be introducing into the spiritual sphere weapons which belong not to it. Other soldiers are not so unwise as to exchange arms. The debater arms himself with arguments, and facts, and polished periods. He may break a lance with his antagonist, but it is not a steel-tipped staff. His weapons may be keen enough, but they are not whetted on a grindstone. There is many a homethrust, and some wounding; yet no blood is shed. The man of war knows only "the last argument of kings." We do not desire or expect the scholar to exchange his critical acumen for a brace of pistols, and the warrior must stick to his guns till peace is proclaimed. They have chosen their special forms of contest, and, with these, the weapons that pertain to them.

What can induce soldiers of a spiritual warfare to employ other than spiritual weapons? Whence this madness? Who hath bewitched them? I tell you, sirs, an enemy hath done this! "The devil loves to furnish us with weapons wherewith to attack his kingdom." Who would not be sure of victory, on any field, who had the selecting of the weapons of his opponents? But "we are not ignorant of his devices." Carnal weapons may *seem* strong, but they are worse than useless for this struggle. "The weapons of our warfare are not carnal." It is

needless to add, as many do, "but are spiritual." That goes without saying. If they are not of the flesh, they must necessarily be of the Spirit. All that savours of the flesh weakens spiritual forces. Oh, that we knew and believed this! Oh, that, knowing it, we acted accordingly! The Church will be worsted till she receives this truth anew. All in our worship that is of a formal, ceremonial, or sensuous sort is "according to the flesh." We Nonconformists are not blameless in this matter. I am disposed to agree with a Low Churchman who said to me, "There is more Ritualism in some of your Dissenting chapels than in certain of our churches."

Preaching that is merely moral and intellectual makes the same fatal mistake. Dissertations on political and social matters are equally useless for spiritual work. To instruct and to amuse are well enough in their way, but we have not time for everything. We must stick to our main business with all our might. Moreover, Satan's kingdom will not yield to these weapons. They are wooden swords at best. I have no word to say against efforts to better the condition of the people; but I absolutely decline to substitute any of them for the gospel. Yet this is what is happening. By all means secure sanitary dwellings, and eatable puddings for the masses. Educate them if you will to appreciate fine pictures and sweet music, but their greatest need is CHRIST. Nor can they have Him till the city of Mansoul has been carried by assault, by soldiers who are indeed in the flesh, but who rely on weapons wholly spiritual. Look to your stand of arms, my brother, and if there be in the rack so much as one that is not from above, hurl it, I beseech you, from your armoury.

I know the oft-repeated apologies for certain devices. "It brings them under the sound of the gospel." "It puts us in touch with those whom we could never else reach." "This is a thinking age, don't you know? and we really must adapt our message and method to the times." "We are nearing the twentieth century, remember." (Indeed, some are quite of the opinion that we are already in it.) This "thinking age", by the way, is not quite clear on this question of chronology. But what matters it as to a year or two? The fact remains that we are *about* a score of centuries beyond the apostolic age, and Primitive Christianity should be preserved (if at all) in the museums.

And yet, and yet, something more than a suspicion haunts us that the great task of demolishing the forts of the foe, and of capturing the enemy for Christ, is best attempted with weapons of Jehovah's appointment; that it is our plain duty to obey all His instructions, and not to "adopt some special arrangements of our own." The Word of His truth, and the gospel of His grace will win the day, if they are only fully trusted. They need no embellishment, no advertisement, no complement. But they must be fully trusted. It is just here we get wrong. Not only does the truth *need* no addition, but it will brook none. It claims supremacy and sovereignty. God's plan is not helped, but injured, by man's ingenious adjuncts. These may crowd the house, they may raise the funds, they may promote so-called brotherhood, they may elevate and refine, they may relieve poverty and promote cleanliness, but *they do not cast down imaginations, and every*

high thing that exalteth itself against the knowledge of God. Nay, verily, in some instances, they seem to help to build new towers, and to garrison the old ones afresh.

What, then, are our wholly spiritual weapons? Paul had already referred to them in this Epistle, but the detailed list is in Ephesians. There he describes "the whole armour of God," offensive and defensive. Here (chap. vi. 7), he contents himself with naming "the word of truth, the power of God, the armour of righteousness on the right hand and on the left." He doubtless means the sword of the Spirit, which is the Word of God; he means the glorious gospel, which he had proved to be "the power of God;" and he intimates that no other weapon is required. If we are only dexterous enough in the use of it, it will fill both our hands. The sword itself is two-edged, and if we are only both-handed, it will turn every way, like the cherub's sword at Eden's gate.

O brethren, let us rejoice in our weapons! There are none like them,—the doctrines, promises, threatenings, and invitations of the Word of God. This is the sword of the Spirit. It is a sword because it cuts and kills, because it pierces and divides. It is the sword of the Spirit because He made it. The Maker's name is stamped on every inch of the shining blade. Let us gird it on our thigh; better still if we proceed, like Christian, with it fully drawn. Oh, to have a firmer grip of its hilt! King David needs a band of Eleazars whose hands cleave unto their swords.

Again I say, we must fully trust it. Is it not worthy of our confidence? No blade so finely tempered, no edge so keen. A Japanese blade is so razor-like that, if placed upright in a gently-flowing stream, the leaves that drift against its edge are divided. But what of that? "The Word of the Lord is quick and powerful, 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 discernor of the thoughts and intents of the heart." Do you wish a better blade than that? The Scythians worshipped a bare sword. It was to them the emblem of might. We have been charged with worshipping the Bible. The charge is false. We worship God alone, but the weapon He has given us we love, we trust. We will use no other. We cannot forget that, in the desert, Jesus Himself employed it alone. Angelic force, personal glory, logic and rhetoric, were all discarded for "It is written."

Paul, speaking by the Holy Ghost, declares these spiritual weapons to be mighty. That is the one characteristic required. Let those who will have their weapons fleshly, and flashy. It is enough for me that mine are mighty. But are they really so? Who is the judge? Through what proof-house have they passed? Listen:—"Mighty before God"—*i.e.*, in His estimation. What God pronounces mighty, that count not ye ineffectual. That which passes God's scrutiny may well command our approval. What care we for the criticism of the wise? God declares them to be mighty. Are appearances against this? Do some experiences seem to contradict it? No matter; God's judgment is just. I pin my faith to His verdict. How well I remember returning from a lecture by J. B. Gough, and telling my dear

father, who had been too unwell to go, of the marvellous oration I had heard. He afterwards used as an illustration a story which was thus conveyed to him. A number of lads were discussing a knotty point, but were unable to agree. "Well," said one, "I'll ask my mother," and off he ran. Returning presently, he exclaimed, "Mother says, 'So and so, and so and so.'" Then the opposition began to make itself heard. "Your mother indeed! Who's your mother? What does *she* know about it?" and other equally complimentary remarks were hurled at him. Then began the blood to boil in his filial heart till he cried indignantly, "If mother says it is so, it is so, *if it isn't so!*" Well done, brave boy; that is my notion of heroism. Brethren, shall we be less persuaded that our Heavenly Father knows? Shall appearances and circumstances shake our confidence in His verdict? God forbid! Here is the unfleshy weapon, weak enough in man's esteem, but God says that it is mighty, and if God says it is so, "*it is so, if it isn't so.*"

Or we may read it, "mighty for God," *i.e.*, for His use, and on His behalf. "The war is of God," and there will fall down many slain if it is fought for His glory. Our own weapons might bring us some *kũdos*, but His are mighty *for Him*.

Our own version reveals yet another facet of this gem, "mighty *through* God." He Himself is in these weapons. His power accompanies them. "God goes with His ideas, and works by them." It should be an advantage when the inventor of a field-piece mans it himself. This makes the Bible mighty. God's hand is in and on this sword. He made it, and He enforces His own truth. John Bunyan, in his "Holy War," declares that "as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus's drum, so there is nothing so terrible to Diabolus as the well-playing of Immanuel's slings." These slings are none other than the Books of the Bible. Brethren, let us find our *ballistæ* in the Bible, our swords in the Scriptures, and all our weapons in the Word. One has well said, "These weapons of righteousness are not those that seem strong to men; but they have what counts for strength before God. This is contrasted with the weakness for spiritual purposes of fleshly weapons. It is a case of adaptation of means to ends, of the refusal to employ unspiritual methods in spiritual work, and of the calm reliance on the strength of the spiritual weapons, of the truth, of righteousness, of faith, of the Word of God, to do God's work."

"These weapons of our holy war,
Of what almighty force they are,
To make the stubborn passions bow,
And lay the proudest rebel low!"

But for what end are these weapons mighty? For what purpose has God forged and furnished them? To pull down strongholds. Warriors thus armed demolish fortresses. Fortifications disappear, like bulwarks on the sands before the rising sea, or as castles in the air which the sun absorbs, when true-hearted men, linking their nothingness with God's almightiness, drive home the truth to heart and conscience.

What strongholds are these? Amenders of the Scriptures are wont to add their own explanation here. Have you not heard the good brother in the prayer-meeting say, "Mighty to the pulling down of the strongholds of *sin and Satan*"? and do not even the ministers the same? But the gloss is not needed. Strongholds of sin and Satan we do indeed have to attack. Drunkenness, lasciviousness, infidelity, and other giant forms of evil are the devil's defenced cities. Walled up to heaven, they seem to be. Yet they are doomed to fall. But the fastnesses here referred to are not special forms of evil or notorious sins. These, after all, are mere outworks. We have to deal with citadels and arsenals. "Casting down imaginations, and every high thing that is exalted against the knowledge of God." *These* are the strongholds. "Imaginations," *i.e.*, reasonings, have to be brought low. What but spiritual weapons can accomplish this? Fort Reason must capitulate to the wisdom of God. Reasonings—*i.e.*, mere opinions, fancies, reckonings, philosophies, speculations, theories, must be *cast down*, as the use of that term suggests, like the rich man's barns. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Moreover, "every high thing that is exalted against the knowledge of God" has to be levelled. No "height" can be allowed to separate from the love of God which is in Christ Jesus our Lord. Towers and turrets, as well as ramparts, must fall. All that savours of pride, which is the root of all error, must be razed to the ground. It is one of the signs of old age to be afraid of that which is high, and some of us are old-fashioned enough, even if we are not advanced in years, to have this fear after a spiritual sort. We have our fears of the high mass, and the high altar, and High Churchism, and the higher criticism, and of some aspects of the so-called higher life. In so far as any of these, despite the accident of name, do not exalt themselves against the revelation, "the knowledge of God set forth in the gospel," we have no quarrel with them; but the slightest tendency in them so to do arouses our suspicion, and provokes our indignation. High doctrine we rejoice in, because it exalts not man, but God; but such teaching as proclaims the dignity and purity of human nature, the freeness of the will to choose the things of God, the merit of good works, or the authority of the priest, we cannot away with. These proud pinnacles must be stormed and destroyed. Bunyan's master-mind and keen insight led him to declare that there was a tower over Ear-gate in which were two great guns, by name High-mind and Heady, and they were cast by Diabolus's founder, Mr. Puff-up. Immanuel's forces dismounted these two pieces of artillery, and "laid them flat in the dirt."

Alas! that anything should be exalted against the knowledge of God. Why should human imagination boast itself against Divine Revelation, and the wit of men oppose itself to the wisdom of God? Down all these must come. The higher they are, the greater their fall.

There is another task for these spiritually-armed combatants; that of *taking prisoners*: "bringing every thought into captivity to Christ." Why every *thought*? Because, "as a man thinketh in his heart, so is he." Because "thoughts are the motive power of life."

Because "every sin begins in a sin of thought." Because "we sow a thought, and we reap an act." Oh, to capture men's thoughts for Christ! Oh, to make them fall into line behind His chariot, at once gracing His triumph, and triumphing in His grace!

We must fight for nothing short of this. Every product of the thinking faculty, all the emotions of the heart, and the purposes of the soul, all the powers of reason, memory, and judgment, must be seized for Christ. Our victory is incomplete until we have captured the thoughts for Christ. Napoleon was wont to ask of those who reported their successes to him, "How many prisoners have you taken?" So our glorious Leader seems to enquire, "How many thoughts have you made captive?" The fortress is not subdued till the garrison is apprehended. A sceptic once said to a Christian minister, "Why, Christianity actually wants the control of your very thoughts. Who could conform to a system like that?" The minister's rejoinder was that a man's thoughts are his very life, and that a religion which is going to do anything for a man must work upon his thoughts, and endeavour to lift him by giving him both a law, and an ideal of thinking. Oh, happy, happy, happy day, when all thinking is of God's prompting, when all the plans of life are controlled by His Spirit, when all the purposes and thoughts of men are subject to the all-conquering Redeemer!

But where shall these prisoners be disposed? "The condition of 'obedience to Christ' is conceived of as the local sphere into which the enemy is led captive." It is the St. Helena of our holy war. Ah, but their captivity is not like the durance vile which prisoners knew long years ago, nor even as the milder form which characterizes what men are pleased to call "civilized warfare." Captivity to the obedience of Christ is delight to the imprisoned. In this strange warfare, wherein the warriors war not according to the flesh, though they walk in it, and the weapons are not of the flesh, though sharp and strong; wherein the forts are reasonings, the towers proud hopes, and the captives thoughts, the vanquished feel no woe, the thought is freer than before. But that is because the heart is changed, the mind transformed, the will subdued. Obedience becomes, not a dungeon, but a recreation ground; duty is not a drudgery, but a joy.

Had time allowed, I would like to have spoken on the remaining duty,—a task involving discipline, and great plainness of speech. "Being in readiness to avenge all disobedience, when your obedience is fulfilled." Would some of the prisoners refuse to be led into the obedience of Christ, or seek to escape after being captured? They must be dealt with summarily.

"E'en thoughts must die that disobey."

Disloyalty to Christ and His gospel cannot be winked at. Persistent rebellion must be avenged. Soon as the obedience of some is fulfilled, the disobedience of the rest is made manifest. There must be separation. To none of us is given quite the authority of Paul. We might not use it so tenderly as he. Remember how, in the opening of this chapter, he said, "I Paul myself beseech you, by the meekness and

gentleness of Christ." That is the right spirit for the disciplinarian, and the reformer. Yet it behoves us to take sides with God, and that very distinctly. We must make our protest heard at all hazards. We must set a guard over our own unspiritual reasonings, and lofty thoughts, and we must make it clear as noonday that we have no fellowship with "original thinkers", subtle reasoners, and flowery orators.

"Who is on the Lord's side?" Who among us will determine to make it still more evident that, to proclaim the unadorned and unadulterated gospel is all our business here below? We are not to be philosophers, but witnesses. Ah, me! we are none of us guiltless in this respect. We have not forsworn carnal weapons as utterly as we should. Hence our partial failure. The marvel is that we have succeeded at all. It is of the Lord's great mercy. O brethren, my heart is heavy at my own folly! What though our services and sermons have never been of the garnished sort; what though we have not departed from the old paths in doctrine, I am painfully conscious that I have not so fully trusted the Word of truth and the power of God as I ought to, and as I *meant* to. Self has crept in. Oh, the folly of it, for self is fatal to real blessing and true success!

Of all the foregoing, Paul was himself a bright example. Commenting on this passage, Chrysostom has these quaint and remarkable thoughts:—"Advancing as if to a ready and easy victory, Paul planted his trophies, undermining, casting down, overthrowing the strongholds of the devil, and the engines of the demons; and carried over their whole booty to the camp of Christ. Nor did he even take breath a little, bounding off from these to those, and from those again to others, like some very able general, raising trophies every day, or rather every hour. For having entered into the battle with nothing but a little tunic, [he refers evidently to the absence of armour,] the tongue of Paul took the cities of his enemies with their men, and bows, and spears, and darts and all. For he spake only; and falling upon his enemies more fiercely than any fire, his words drove out devils, and brought over unto him the men that were possessed of them. For when, at last, he cast out the evil demon, 50,000 sorcerers coming together burnt their books of magic, and revolted to the truth. [Rather, the price of the burned books was 50,000 pieces of silver.] And like as in a war, when a tower has fallen, or a tyrant been brought low, all his partizans cast away their arms, and run unto the opposing general; so truly did it happen then also. For when the demon was cast out, they all having been besieged, and having cast away, yea, rather, having destroyed their books, ran unto the feet of Paul. But he, setting himself against the whole world, as though against a single army, nowhere stayed his march, but did all things as if he were some man endued with wings: and now restored a lame, now raised a dead man, now blinded a third, (I mean, the sorcerer,) nor even when shut up in a prison indulged in rest, but even there brought over to himself the jailor, effecting the goodly captivity we treat of. Let us then also imitate him after our power. And why do I say after our power? For he that will may come even near unto him, and behold his valour and imitate his heroism."

Just while I was thinking of this matter, there came to my hand, from one of our brethren, a clipping from a newspaper, with an account by an American Presbyterian (Dr. R. F. Sample) of "A Sabbath with Spurgeon." I think it came to me for such a time as this, for we of the Pastors' College do not have to go far afield for a bright example of how to fight the Lord's battles. After telling of his wondrous power in enchaining and elevating his hearers in the devotional exercises, the writer speaks of the Sermon. It is true to life, and oh, how it makes me long to preach in some degree as he did!

"The Sermon was rich in thought, Evangelical, spiritual. It was marked by a deep conviction of the authority of the Divine Word, an unwavering faith in Christ as the only and sufficient Saviour, and profound sympathy with men. The truth was old, yet it was fresh as a country morning, refreshing as a mountain spring, uplifting as the dawn which speedily ascends to the noon. Christ the Redeemer and King never seemed so glorious, so precious, so near. The attraction of Heaven, with its ransomed harping on their harps, and songs of praise to the Lamb that was slain but lives for ever, never seemed so great. There was no attempt at greatness, else the Sermon had not been great. There was no resort to the dramatic, the sensational, or brilliant. The sword of the Spirit was not concealed or blunted by flowers of speech. The preacher sought to exalt Christ, to reveal Calvary, to point lost souls to the wicket gate. He did not seem to care what we thought of *him*, if we would only think well of Jesus, and crown Him our King. The Sermon left us at the gate of the Celestial City, and the impression of it has lasted until now."

And what shall we more say? Had we not better enlist anew, and take the oath of allegiance afresh, and fling away all other arms, and grasp God's sword again?

"Give me the panoply of war,
I'm ready for the fray;
Gird up my loins, and quickly, for
I can no longer stay.
The hosts of sin assail my Lord,
His banners drag in dust:
My soul grows strong, hand me the sword,
It shall no longer rust!
Then give to me my armour, Lord,
I'm ready for the fray;
Gird up my loins, I hear Thy word,
And joyfully obey."

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

VI.—A PILGRIMAGE.

COME, let us go on pilgrimage. Who would not if, instead of footing it, one could sit in a splendid trap behind a high-stepping horse, with one of the most genial men of the countryside for a companion, who will treat you right royally at legitimate stopping-places? This is the kind of pilgrimage which leaves pleasant

memories. Better than pedestrianism, even when the peas in the shoes are boiled, or forgotten. Better in another essential, inasmuch as a deacon's purse is mostly a great deal deeper than a parson's. So we set out to visit places of Puritan interest.

We started on a Saturday afternoon, under a cloudless sky. There was just enough North in the wind to give a delicious freshness to the air. The cherry trees were in blossom, and the sloe bushes were arrayed in snowy raiment. On some soils, the blackthorn shows but sparingly, but on our way we saw bushes which might well be called Annunciations. Wild cherry stems towered high in many a copse,—tall spendthrifts of the glade,—while, in the orchards fringing the road, more portly trees displayed their wealth of bloom with glorious ostentation. The nightingales had but recently arrived, therefore was every green dell resonant with song; for not only were these premier singers among birds vieing with each other to secure their loves, but blackbirds, thrushes, many finches, and more than one warbler, helped to swell the harmony. Often did we pause to listen, after leaving the high road for the by-road; and amid the high trebles of larks, the Patti-like *répertoire* of nightingales, and the warblings of minor minstrels, we could detect, now and again, the "clink" of the yellow bunting, the "tac tac" of the whinchat among the furze, and the harsh cry of the landrail from some bosky thicket.

So, when these ways were mere tracks, Lollard or Puritan might have paused, on a Spring evening, when going through the gloaming by stealth to worship, and revelled in praise, in which he, the chiefest in all God's choir, was obliged to maintain silence.

We were, by this time, in a track of country saturated with sacred memories. Along these lanes the Wycliffe preachers carried the evangel; in the far-scattered farmhouses, the faithful gathered to hear the New Testament,—prohibited by the priest, but sought after by the people; on that stony hillside, the martyrs suffered, and, so goes the gossip, to this day the site is as sterile as Gilboa's height. Adown leafy ways, hereabout Milton walked, full of great thoughts hereafter to take epic form; along this very road the restless Baxter hurried, eager to preach as often as he could; and over all this land there dwelt, in so-called "Restoration days", the quietly-clad followers of George Fox, rejoicing in "the inward light," but having little outward peace, being often harried, imprisoned, fined.

* * * *

The traditions of those times are still part of the staple folk-lore of the district. We were resting on the brick breakwater of a rapidly-flowing stream. In the glorious sunlight, the water glistened by. An old man joined us. He began the conversation:—

"A lovely little brook, sir, never dry; always chattering! As the poet says,—

"Here it comes sparkling,
And there it lies darkling."

"You are a reader," we remarked. "Do you belong to these parts?"

"Yes, I was born five miles away, and I've buried people about here for over forty years. I buried the last of the Quakers that lived

in our town. There used to be a good many, but you must go to Wycombe now if you want to find them."

"Where were the martyrs burned?" we asked.

"Well, tradition says over there on that hill; and tradition says up there by the old meeting; and tradition says half-a-dozen other places; but there was more than one martyr, so perhaps they burned one here and one there."

"John Knox preached in your parish church, did he not?"

"No," said the oracle; "John Knox preached up at the old meeting."

"But," we answered, "history asserts that he did preach in your church."

The old man chuckled. He put his head on one side, and said, "Did you ever hear Charles the Second's opinion of history? When he called for a history book, he said, 'Give me my *liar*.' No; Richard Baxter preached in that church; John Knox preached up the hill."

After a minute's pause, the ancient began again:—

"Mr. Spurgeon preached at the old meeting up the hill, in his young days."

"Did you hear him?" we asked interestedly.

"No-o-o," he replied, in a disparaging tone. "I read the Sermon, but it was not deep enough for me. I am a great reader, and like something very deep."

"But Mr. Spurgeon was a grand preacher, and did a great deal of good," chimed in our friend.

"I don't dispute it," said the local logician; "but the popular mind is not everybody's mind. John Calvin is another over-rated man; and John Knox is one more."

The present writer uttered an astonished "What?"

But the lay pilgrim was equal to the emergency.

"Do you care for tobacco?" enquired our friend.

"Ye-e-e-s," came slowly from this genius among graves. And controversy gave way to complaisance as two of the company offered incense at the shrine of "My Lady Nicotine." However, complaisance in a common habit is a shallow form of agreement.

"What are you, then, in doctrine?" we ventured to ask our strange companion.

"I am a millenarian," he answered. "I sit up through the night to read. But Paul says, 'Now we see through a glass *darkly*.'"

"But you are looking for salvation through the precious blood?"

The old man avoided a direct answer. "Paul says, 'Now we see in a mirror *dimly*.' That's how it ought to be rendered."

* * * *

We slowly left the churchyard, the sexton bearing us company till we reached the quiet street. A crowd of images rushed upon the mind. We thought of the gravedigger's scene in *Hamlet*; then we pictured another old millenarian whom we portrayed long ago in these pages. He used to push back his horn-rimmed spectacles, and grow ecstatic on the theme that this earth would one day be the Paradise of God. But, apart from his fad, nothing else was satisfying. Now this, another Dromio, ambled along at our side. Then we

remembered the Fifth Monarchy men of the times of the Commonwealth, and fell to thinking; surely here we had a survival.

All around us were the memorials of a tragic past. Close by, was the ancient lock-up where prisoners for conscience' sake had often been thrust. Not far off, was the room in which John Scrivener rested ere he suffered. A few steps brought us within it. The rafters almost touched our heads. There the martyr's children came to say, "Good-bye." In that very house, the daughter was drawn aside by cruel men, and told that she must set fire to her own father. Foxe tells us that the children were forced to do this inhuman act. The Bishop of Lincoln, of that day, was at the back of all this persecution. The counties of Bucks and Berks were full of Bible-readers, for the Wycliffe preachers had gone everywhere publishing the Word. But the fire was to try the community. Foxe speaks sadly of "the great abjuration." There were many, however, who were found faithful even unto death. One Tylesworth, burned at Amersham; another, Thomas Chase, hanged at Woburn; a third, Thomas Man, haled away to Smithfield; and a fourth, Christopher Shoomaker, done to death at Newbury. Many were sentenced to carry faggots as a sign of penance, while scores were thrown into the noxious dungeons of the time. But these predecessors of the Puritans did not suffer in vain. Again, "the blood of the martyrs was the seed of the Church;" for when, in the next century, the struggle shifted, and the Divine right of kings, as well as the Divine right of priests, was the gage of battle, there were no counties which furnished grander champions for the Puritan cause than those which had been harried in the days of the Reformation, for the names of John Hampden, John Bunyan, and Thomas Ellwood, shine on with ever-increasing glory, while the deeds of persecutors stand blackened in the public eye as do trunks in the forest struck by bolts from Heaven.

* * * *

We travelled homewards past manor-houses where once lived sympathizers with the Puritan cause,—such as the Russells at Chenies, and the Cromwellian general Fleetwood at Chalfont. The setting sun gilded the great trees surrounding the manor-house at Chenies; away up among the hills, crimson with the evening's glory, lay parsonages from whence, of yore, men stole out at the risk of ejection, prison, and even death, to carry the precious New Testament to the people, and, later, to preach the truths which have made for liberty and righteousness "on both sides of the sea." Close by the roadway, was a quiet "God's acre",—a miniature "Jordans", where the Friends of former time lie, waiting for the Voice. Further on, among the trees of Moor Park, the nightingales again made melody. Our senses were drawn away from the present, and we seemed to see Wolsey, full of projects that were to come to nought, walking amid these glades at eventide; and then, years after, another figure follows, brave, but rash and flighty, James, Duke of Monmouth, who was to drag down with him to death so many of the yeomen Puritans of the West.

We were living in a former age, and had merged our identity with the personages of Wycliffe and Puritan times, with what result hereafter may appear.

"Our Own Men" and their Work.

LXXVIII.—PROFESSOR WALTER HACKNEY, M.A., CLASSICAL TUTOR
OF THE PASTORS' COLLEGE.



PROFESSOR WALTER HACKNEY, Master of Arts, and Minister of the Gospel, shares with Dr. McCaig and the late Principal Gracey the rare distinction of being on the teaching staff of the College where he was once a student. It may justly be a matter of satisfaction to all friends of the Pastors' College that, at this moment, two of its tutors are its sons. Their experience, as well as their attainments, fits them to guide other men along the steep and toilsome path that leads to efficiency in the handling of the Word of God and the solving of the problems of the pastorate.

It has been my happiness to meet Mr. Hackney under varying conditions, and I may be permitted to speak of him as one friend may speak of another, yet with justice unprejudiced by friendship. It has been whispered that he demands from the students, under his care, application to their studies up to the full measure of their powers; and

I can well believe it. When I spent some time with him in Birmingham, a few years since, I discovered that he kept in his garden a blackbird, whose sole use, as far as I could ascertain, was to awaken his guests about five o'clock in the morning! He cannot have brought his blackbird to London; (who could imagine a blackbird among the smoky precincts of Newington?) but I have no doubt that he has adopted some other pleasant method of driving away ignoble sloth.

In his biography of Francis Crossley, Dr. Rendel Harris has a very charming chapter, entitled "Sepher Toldoth," where he traces, after the Jewish fashion, (borrowing his title from the Hebrew,) the formative influences of past generations. Now, we do not believe that grace runs in the blood, but we cannot be blind to the fact that qualities do. From his father, who, first in Hull,—near which town, in the village of Cottingham, his son was born,—and afterwards in Birmingham, displayed rich commercial talent, Mr. Hackney has no doubt inherited the grasp of brain and the business capacity which distinguish him. From his mother, of whom he ever speaks with tender affection,—his mother, of Irish Roman Catholic descent, educated at Alton Towers, and brimful of the spirit of passionate devotion and of sympathetic humour, he has gained those quick and human instincts, that lively imagination and poetic temperament which endear him to all who have the privilege of his acquaintance. So God was working for him ere he was born.

His training, as well as his heredity, shows in his character. His people, who at first belonged to the Congregational Church presided over by Newman Hall, were afterwards intimately associated with Andrew Jukes, who, in spite of many vagaries in his teaching, has left works still worthy of a student's regard. A visit to a Wesleyan aunt, in his youth, seems to have left a distinct impression, and the resultant product would naturally be a sort of Evangelical Alliance. His course at length culminated in the membership of a Baptist Church; but our brother is first a Christian, and always a Christian, his baptism but setting forth that fact with emphasis.

His spiritual experiences had ebb and flow. As a lad of thirteen, he had his first crisis. One Sunday evening, after reading to his mother till she fell asleep, he sat beside her with the lights extinguished, when the Spirit of God touched him, and a change, which he could never understand, came gently over his life;—who can understand the blowing of the Heavenly Wind? The next fortnight passed as in a dream; prayer was a delight, the Bible his continual study, and the change was so manifest to all that he gained and cherished the name of "The Pious Boy." For two years, the lad made progress in the Divine Life; and then, led away by wicked companions, he had a long season of what he now sees to be, on his side, a continual fight with God, and on God's side, a constant restraint of grace. When about eighteen years of age, the purpose formed in his mind to gain a position of wealth and power; the very plan was settled, and the first steps taken, which would have transformed him into a merchant of the Levant; but all was rudely shattered by the sudden catastrophe of his father's death. Though he was devotedly attached to his father, he had grieved him profoundly by his utter carelessness in religious matters;

he had assured him, indeed, that he was not an infidel, but his disregard of all that betokened a Christian life, and his love for the world's frivolities, brought with them, at that hour, a deep and passionate regret.

Then began the return to God. A minister, who bore some distant likeness to his father, attracted him; he attended the chapel, and for two years climbed up out of the pit into which he had fallen. He sternly faced all it meant of thought and life, and then sought admission to the church, and was baptized. About this time, he was greatly helped by his employer and friend, Mr. Alfred Arnold, a manufacturing jeweller, who one day suspended the task at which they were at work together, in order to speak to him for some hours about the things of Christ.

Immediately, work was undertaken for the Master to whom he had devoted himself. He began some Children's Services in company with some others, one of whom, Miss Annie Devenport, in the after years was destined to become his wife, and who, by her gracious household ways, wide intellectual sympathies, strong loving nature, and rich Christian character, has proved to him an unfailing stay and comfort. Many were converted at these meetings, but the strain of them resulted in a six months' enforced rest to the chief worker.

Missionary ardour was born in his heart about this time, and for some months he thought of serving the Saviour in the foreign field; but this desire was deflected to home work by the counsel of Rev. William Walters, who was one of Mr. Spurgeon's predecessors at New Park Street, and who so greatly facilitated Mr. Hackney's entrance to the Pastors' College that he only filled up the schedule of application and was received the following August. In going to College, he relinquished good commercial prospects; he was in a most confidential position in the firm where he was engaged, and expected a partnership in a larger concern. But what things were gain to him, he counted loss for Christ, and even to-day the promise of the "hundredfold" is fulfilled.

That was in August, 1875. His start seems to have been unfortunate: he was billeted with some men of abundant spirits, who sorely tried the soul of the young and ardent student; but the first Thursday evening at the Tabernacle dispelled the gloom. Mr. Spurgeon preached on "The Living God," and his soul was uplifted. It was a real baptism of power and blessing. One can imagine the scene: the young disciple, homesick, bewildered, baffled by his first experiences: the beloved preacher with that mature and sanctified teaching which he so often dealt out abundantly on those Thursday evenings, and the Spirit of God sending the Word home into the thirsty soul. Ah! those never-to-be-forgotten Thursday evenings! Who heard not Mr. Spurgeon on one of them, can scarcely be said to fully know his pulpit power. (Mr. Editor, has that Sermon on "The Living God" been published? It might safely go amongst the Striking Sermons you have lately brought under our notice.*)

* The Sermon appears to be among the hundreds of manuscripts still to be published. We shall be very glad if Mr. Hackney will describe that memorable service for our Striking Sermons' series.—ED.

College friendships followed, chiefly with George E. Winter, now in the land of light; and through him with William Anderson, of Reading, orator and saint. Then a student-pastorate at Henley, which, in March, 1878, was changed for the oversight of Commercial Road Chapel, Oxford, in succession to Alfred Bird. Ten years were happily spent here, all the happier because they were so busy;—the church-membership was doubled, village stations were established, and young men trained to preach. As a man's avocation often helps his vocation, Mr. Hackney, in addition to the care of his church, worked for his University degree, and took his M.A. Then the seven years of lonely sojourn in Oxford were followed by three years of married life; the two workers in the Children's Services in Birmingham joined in this new sphere, and so, amidst trials,—trials which both test and strengthen love,—and amidst many joys, the two have gone hand in hand together unto this day. One son has been given to them; and no notice of the home life would be complete which did not mention the gracious presence of Mrs. Hackney's mother. It is good for a man, after the strenuous toils of the day, to have such a House of Peace awaiting him on his return.

In 1887, there came the call to Graham Street, Birmingham, the church made famous by the ministry of Charles Vince, but which now stands like a lonely islet amidst the advancing sea of business premises. Despite strong advice to the contrary, against Mr. Spurgeon's wish, against the desire of nearly all his friends, Mr. Hackney would go there, and go he did. It seemed, at first, as if his hopes might be justified; a congregation was gathered from many parts of the city, and at the end of six years, there were 400 members, in good standing, who had been added by his labours. But the strain was too severe; health broke down, nine months' serious illness and much consequent weakness followed. After resignation, and reconsideration, and refusal of other offers, the final severance came; and, to the regret of everybody, even those who could not but concur in the wisdom of the step, Mr. Hackney withdrew from the work in 1898.

Mr. Thomas Spurgeon, ever alert to seize the opportunity, about the same time appealed to him to become Classical Tutor at the Pastors' College; and after some consideration, he entered upon the duties of that office in August, 1898. He preaches almost every Sunday, and is in much demand as a speaker for all kinds of meetings; he finds, I believe, the work amongst the men grow in delight and meaning every day, and one can easily realize that they find in him a very wise and loving guide in the difficulties that beset them as they prepare for Christ's holy service. Long may the relation last to the joy of both!

While at Birmingham, Mr. Hackney bore a good testimony for his faith. His moderating influence was frequently felt by the wilder spirits of the churches; he took a deep interest in the Annual Convention which is held in the city for the deepening of the spiritual life; he was, in fact, one of its Secretaries. To see the throngs which fill the Town Hall there day after day, is to realize something of the influence that the local leaders of such a movement must exert. It was there I saw George Müller for the last time, and the echo of his words is with me as, a few months before he was called home, he declared again and

again that he was "a ferry happy man." That is what I should say also about Mr. Hackney. Of himself, he says that goodness and mercy have followed him all the days of his life; yet he adds—

But for pardoning grace,
I feel I never should in glory see,
The brightness of that Face,
Which once was wet and agonized for me.

W. Y. FULLERTON.

C. H. Spurgeon's most Striking Sermons.

XXVIII.—BY PASTOR J. W. DAVIES, LEE.

IT having been my conviction that reminiscences concerning C. H. Spurgeon's striking Sermons could most appropriately be written by those whose memories carried them back to his early days, I have hitherto refrained from presenting mine; but, many of these having spoken, it has occurred to me that a youngster, whose knowledge of the beloved prince of preachers is of comparatively recent date, might be permitted to pay his tribute also.

Like many others, I knew C. H. S. before I knew him. His world-renowned name was a household word in my home; and among my earliest recollections is the visit of one of "our own men" to my native town, and to my parental dwelling. My first acquaintance with the Sermons was brought about by an old volume which I purchased at a second-hand bookshop, and the first discourse I read was No. 735, "Loving Advice for Anxious Seekers." It was a revelation to me; I had never read anything like it, and its influence has remained with me to this day. I commenced at once to take the Sermons week by week; and my time being fully occupied by business, I read them at meal-times, thus being fed in two senses at once. A discourse upon the text "Can that which is unsavoury be eaten without salt?" (No. 1,730,) struck me as being singularly appropriate for reading at the dinner-table. Very shortly, I commenced preaching, and, as far as means and time would allow, I bought and read every work from Mr. Spurgeon's pen, and many which, though not of his authorship, were strongly recommended by him.

It was on Lord's-day morning, April 20th, 1884, that I first saw and heard Mr. Spurgeon. London then had a far-away sound to me; but, with a friend, I made a special journey thither to listen to one whom I seemed already to know so well. It is but repeating what thousands have said before when I affirm that I shall never forget my first visit to the Metropolitan Tabernacle.

How anxiously I waited for the bell giving permission to enter any vacant sitting; and, having fortunately secured a good place, how eagerly I watched for the door behind the platform to open! Punctually (when was Mr. Spurgeon ever late?) at eleven o'clock, he entered, and for the first time in my life I was face to face with him whom I had so longed to meet and hear. The entire service was an inspiration,—

prayer, praise, exposition, and preaching moving me as I had never been moved before. The text was, John xi. 43, 44; and the discourse (No. 1,776,) was entitled "Unbinding Lazarus." I need not give even the outline of the Sermon, as it appears *in extenso* in Vol. XXX. of the *Metropolitan Tabernacle Pulpit*; but I was particularly struck with the way in which the preacher used the corruption of Lazarus to emphasize the power of the Saviour. The entire Sermon, in its conception, matter, and method, was an astonishment to me; but these things did not occur to me at the time, I was only conscious of a man with a great heart speaking straight to my heart, and I am confident that the experience of that Sabbath morning has left its mark upon my life.

The following year, I was privileged to hear the dear President's Conference Address on "The Glory of God," and that day became, in one respect, the most memorable of my life, as then I had my first interview with Mr. Spurgeon, and was accepted for admission to the Pastors' College. In a brief space, I found myself within its walls, and it would be an easy matter to fill several pages with reminiscences of my happy student days, but I must keep to my text.

During my first year in College, I had many opportunities of joining in public worship at the Tabernacle; and, in my judgment, all the Sermons I heard were striking Sermons; but the Sunday I remember most vividly was February 28th, 1886, when both discourses were preached from the same text, "Ye are come to Jesus the mediator of the new covenant," etc., Hebrews xii. 24, 25. I believe it was the intention of the preacher to take this text in the morning only; but the time had gone ere he had half finished, and he announced that the subject would be completed in the evening. I have not the two Sermons by me, but I shall never forget the use made of the words, "See that ye refuse not him that speaketh." He expounded this as *the blood personified*, and spoke as only he could of the awful guilt of refusing such a speaker. It was on this occasion, too, that I witnessed his power in relating a simple anecdote, for he held the vast concourse spellbound as he repeated a thrilling Hebrew legend illustrating the danger of delaying the application of the blood of sprinkling.

I cannot refer, without a feeling of indescribable sadness, to the last Sermon I heard Mr. Spurgeon preach, for I can never familiarize myself with the fact that his powerful and melodious voice is silent. The sorrow of our great bereavement never grows old; and as I write, it seems but yesterday that we laid him to rest at Norwood.

The last discourse I heard from his lips was delivered on Thursday evening, February 19th, 1891, and the text was Jeremiah ix. 7. (No. 2,274, "God's People Melted and Tried.") Little did we think, at the time, of the melting and trying that were so soon to come to him; and I fear that, even now, the Christian Church, as a whole, is slow to learn the lessons of his long illness and death. I am convinced, however, that his witness to the truth will be increasingly heard as the years pass, and that his striking Sermons have a tremendous part to play in the days that are to come.

A Reputation for Humility.

(FROM A RECENTLY-DISCOVERED MANUSCRIPT.)

IT is possible to be proudly desirous of humility. We may wish for it that others may say, "How humble he is!" That is another proof of the deceitfulness of our hearts, and of our ingrained tendency to insincerity. If we were truly and unselfishly humble, we should not wish to be thought humble, but should be prepared to be called proud and arrogant. Our desire for esteem, in this respect, reveals the greediness of our soul after its own honour, its wish to rise out of its proper place of utter insignificance into a position of importance.

Surely, when we do obtain a measure of commendation for humility, we must tremble at being possessed of approbation with so questionable a title to it; for, when we look into our own hearts, we cannot help seeing that a mine and mint of pride are within us. The consent which we give to such commendation proves the vain-glory of our nature; otherwise, we should rend our garments as Paul and Barnabas did when the heathen were about to sacrifice to them as gods; we should loathe to have a virtue ascribed to us in which we are so lamentably deficient.

When we are reviled as being heady and haughty, we may be able to deny the accusation as our adversaries intend it; but we shall do well, in the secret of our souls, to feel more at ease under the libel than we were under the flattery which cried up our humility, for certainly the accusation is nearer the truth than the commendation. It is a far humbler thing to bemoan our pride than to congratulate ourselves upon our humility; and yet we cannot say this too sweepingly, since we cannot be sure of the condition of the heart in either case, for confession of pride is frequently only another form of pride, and a consciousness of humility may arise from a transparent simplicity which is not so vain as to conceal a fact because its admission may be misunderstood. It is hard to judge ourselves in this matter, so hard that we shall be wise never to attempt to judge others, unless the evidence is so clear that it would be a sort of falsehood to doubt it.—
C. H. SPURGEON.

Queer Folk.

BY J. DINNEN GILMORE, DUBLIN.

VI.—MISS MINX AND MASTER SWELL.

WHEN I was at school,—I wouldn't like to tell you how long ago,—I learned to distinguish the quality of a noun by means of the adjective; and my Lindley Murray told me that "adjectives are compared, but not declined." Somehow, these early school lessons come back to me as I think of some queer specimens of Sunday-school teachers I have seen. Mind you, I have a solemn conviction that there is no more earnest or self-sacrificing body of men and women in the world than Sunday-school teachers, taking them as a whole; but when we come to individualize, and compare,—I remember the saying,

"Comparisons are odious," so I will confine myself to the two whose names I have given above; if these are not brother and sister, they are generally the other thing.

Miss Minx has often made me righteously angry, but having no desire to break the law laid down in Matt. v. 34, "Swear not at all," and yet feeling that I must say something, I have thrown in, or rather thrown out, a mild interjection such as "Oh!" "Alas!" "Hark!" "Only fancy!" "Did you ever? No I never!" She generally comes to school five minutes late. Now, were it her habit to come half-an-hour late, I might infer that she had some good excuse,—detained of necessity, yet loving the school so much, she came because she considered "half a loaf better than no bread." But, as it is only five minutes, I cannot excuse her, and she must forgive me for thinking that the fault is her own, requiring just a little resolution and energy to overcome.

How sadly the machinery of the school would be knocked out of gear if the other teachers imitated her example! I have several times watched her coming in, and have fancied I had a clue to her reason for being just five minutes behind the rest. I may be wrong, but I thought she rather liked the little mild sensation which her arrival created. All who are in the school turn to see her enter, as they hear the rustle of her silk; every eye is fixed, for the moment, on the brilliant gewgaws with which she is bedecked, everyone watches her as she sweeps to her class with the air of a queen.

Taking her place, she commences her lesson. Now, she may be a good teacher, and have her lesson well prepared; but it is no use. Mary says to Lucy, "Aren't those lovely flowers in her hat?" and Lucy says to Mary, "Yes, but isn't that a magnificent feather?" Jennie whispers to Susie, "Look at the ear-rings and the bracelets;" and together, in their young, untutored hearts, they set her down as "the blessed of the Lord." (See Genesis xxiv. 30, 31.) The lesson is lost, impressions are *nil*, as the thoughts of the girls keep harmonious accord with their eyes, and all of them are wondering when they also will be the happy possessors of these particular forms of the "vanity of vanities."

Nor is Mr. Swell much more successful. He may be blessed with a large amount of fluency, and never be at a loss for a word. He may speak in glowing language, paint the snow-capped mountain tops, the glacier hills, the starry heavens, the flashing meteors, opening with blood-red lustre the ages of the past. But the boys "care for none of these things." He may tell "the old, old story," and even "tell it softly, with earnest tones, and grave," but just as well might his breath be spent "on the desert air;" the boys have only attention for the diamond ring, and the brilliant gold albert, and are wishing, longing, hoping, that the time may speedily arrive when they will become possessors of finery as grand as this.

Here endeth my lesson; my task is ended, unless I meet with other "queer folk." In that case, with the Editor's kind permission, I may

describe them. Wherein I have written harshly, kind reader, forgive; I meant it not unkindly. Wherein I have written wisely, commend. May we all be able to see "what manner of men we are." If we perceive a mote in our brother's eye, let us search and see if we have not a beam in our own. If any readers think they behold their faces in this glass,—reflected either as Mr., Mrs., or Miss Grumbler, Mr. Rickets, Mr. Standby, Mr. Minimum, Mr. Thinskin, Miss Minx or Master Swell,—let them be assured that they have made no mistake. If any, looking in this glass, see that their faces need washing, my object will be attained if they forthwith hasten to cleanse themselves in the bath which the Lord has so graciously provided. (See Zechariah xiii. 1, and Revelation i. 5, 6.)

The Thirty-sixth College Conference.

THE thirteenth Conference of the Pastors' College Evangelical Association (the thirty-sixth Pastors' College Conference) was commenced on *Monday afternoon, April 30, 1900*, by a well-attended prayer-meeting at Talbot Tabernacle, Notting Hill, where the first gatherings of the week were held by the kind invitation of Pastor Frank H. White and his friends. The President (Pastor Thomas Spurgeon) occupied the chair, and after the opening hymn had been sung, asked Mr. White to lead the assembly in prayer. Before doing so, he read a letter, written to him as recently as April 12, by Rev. G. H. C. Macgregor, M.A., expressing regret that he could not be at the Conference meeting, as he expected to be at the Synod at Manchester on that day. That expectation, however, was not realized, for he had been stricken down with what proved to be a fatal illness. Mr. White pleaded very earnestly for the sufferer, and for his beloved wife and church; and the whole incident gave additional solemnity to the proceedings of the afternoon and evening. Prayer and praise were sweetly blended, and the meeting was a happy earnest and hopeful beginning of a good week.

Brethren coming from a distance swelled the number present at the tea, and still more had arrived by the time of the evening gathering, at which the President presided. Many who were there could not help recalling the memorable meeting in the same building, just ten years before, when the late beloved President was in the chair. His son was able to report that the work of the College was still being carried on upon the lines laid down by him, and that the blessing of the Lord was still resting upon it. A very tender and searching address was delivered by Pastor Alfred Bird (Penzance), his remarks being based upon a message once given to him by C. H. Spurgeon; and Pastor John Gard related the history of the work in Guernsey, now under his charge, which received such a great impetus from the late dear President's visit to the island. After a loving address from Mr. White, and a practical proof of the interest of his friends as shown in the form of a collection for the College, the President expressed the hearty thanks of himself and the brethren for the welcome that had been accorded to them, and all were soon speeding away to their different destinations.

At the meeting, held at the same hour, at the Metropolitan Tabernacle, the Vice-President (Pastor Charles Spurgeon) had been announced to preside. He was, however, unable to be present then, or at

any time during the week. He had been obliged to go away for a change after his long and trying illness; and, although fairly convalescent, it was not deemed wise for him to run the risk of a relapse by attending the late meetings, sitting in draughty rooms, etc. From Ventnor he sent the following telegram:—"Deeply regret absence. May spiritual power rest upon speakers, and believing prayers bring down Pentecostal blessings! Ephesians iii. 14-19."

Pastor C. B. Sawday was asked by the President to take his brother's place, and there was a large attendance of ministers and Tabernacle friends. A telegram of sympathy was sent to the Vice-President, many prayers were presented, and addresses were delivered by the chairman, and by Pastors G. T. Edgley (Harringay), John Kemp (Southsea), and G. A. Miller (Rochester). Here also, as at Notting Hill, it was felt that the Lord had been present, giving the promise of benediction right through the Conference.

On *Tuesday morning, May 1*, the first hour and a half were, as usual, mainly devoted to prayer and praise. Among the many petitions presented by the brethren, very special supplication was offered on behalf of Mrs. C. H. Spurgeon, and also for the Vice-President, whose letter, explaining his absence, and wishing all blessing to the Conference, was read by the President. Among other notable absentees, whose messages were read, were Pastors A. G. Brown and Hugh D. Brown, M.A., and the venerable Professor Fergusson, whose long and characteristic epistle was most heartily welcomed.

Just before noon, the President rose to deliver his Inaugural Address, and he was enthusiastically cheered by the audience which crowded the Conference Hall and gallery to their utmost capacity. On resuming his seat, at five minutes past one, the applause was still more marked, and the assembly rose in token of gratitude for another memorable Presidential utterance. It need not be described in detail here, for our readers have the privilege of perusing the whole of it in the present issue of the Magazine, which is, even more than in past years, a Special College and Conference number. If all "our own men," and other interested friends, will help to make this fact widely known, its circulation will be still more largely increased, and the influence of "our Alma Mater" yet further extended.

After a brief interval, the first part of the Conference business was transacted. This comprised the admission of 18 students to membership in the Association, the spontaneous and unanimous re-election of Pastor Thomas Spurgeon as President for the ensuing year, the equally unanimous election of Pastor Charles Spurgeon to fill the new office of Deputy-President, the election (by ballot, under the rule passed last year,) of Pastor Archibald G. Brown as Vice-President, reports of the deaths of Pastors John Bateman, R. J. Williamson, J. M. Murphy, and Joseph Forth, and the announcement that the Conference Present for this year from Mrs. C. H. Spurgeon would be Vol. XLV. of the *Metropolitan Tabernacle Pulpit*, any brethren who already possessed that book being at liberty to choose one of the following volumes:—*The Parables of our Lord*, *The Most Holy Place*, *Christ in the Old Testament*, or *The Messiah*.

After dinner, the President conducted the whole company into the Tabernacle, where they assembled on the first gallery, and sang, with great impressiveness, two verses of—

"All hail the power of Jesu's Name!"

and the Pastor prayed that, in the restored building, multitudes might

be saved by the preaching of Jesus Christ and Him crucified, and afterwards—

“Join the everlasting song,
And crown Him Lord of all.”

The afternoon and evening were spent, as usual, at the Orphanage, the orphans contributing, by their musical drill, handbell ringing, and sweet singing, to the enjoyment of the brethren. In the absence of his brother, and also of the new Vice-President, the President occupied the chair at the evening meeting, which was of a specially interesting character, all the speakers coming from other lands, and including Pasteur R. Saillens (of Paris), and our missionary brethren, J. G. Potter (from India), and J. L. Roger, A. Billington, and H. Ross Phillips (all home from the Congo on furlough).

On *Wednesday morning, May 2*, during the devotional proceedings, letters were read from several of our brethren in Scotland, Tasmania, India, and South Africa; and the following resolution was unanimously carried:—“This assembly of the Pastors’ College Evangelical Association desires to express its deep and sincere sympathy with Mr. W. R. Rickett and family in their sorrowful bereavement; and remembering Mrs. Rickett’s constantly inspiring influence in every sphere of her activity, and her many labours for Christ and the Church, especially in connection with the Zenana Mission, the Association gives thanks to God for the beautiful and gracious life now closed on earth, and glorified in Heaven.”

Pastor John Bradford (Leytonstone) then delivered a powerful address on “Individual Ministry to the Individual,” which was followed by testimonies from Pastors John Wilson (Woolwich), and W. Williams (Upton Chapel), to the blessing resulting from “button-holing” individuals, and dealing personally with them concerning their souls. Pastor T. I. Stockley (Hendon) read a paper on “The Lord Jesus Christ as our Master,” which we hope to give (somewhat shortened) in a later number of the Magazine.

Some further items of Conference business were then transacted. Pastor Charles Spurgeon telegraphed:—“Gratefully acknowledge the honour. Cheerfully accept the position. Heartily greet all.” Dr. McCaig and Pastor J. W. Ewing, M.A., B.D., were unanimously re-elected as the Secretaries of the Association; and June 18 was appointed as the Conference Day of United Prayer.

The subscribers’ tea, in the evening, was served in the new Tabernacle vestries, and the visitors had the privilege of inspecting the beloved sanctuary, and noting how the work of renovation was progressing. All spoke loudly in praise of the rooms already completed, and of the building so far as it could be seen amid the forest of scaffold poles. At the meeting in the Conference Hall, the chair was occupied first by Mr. T. A. Denny, and afterwards by Mr. G. H. Dean (of Sittingbourne), both of whom expressed their continued interest in the work of the College, Mr. Dean specially mentioning the seven new churches which had been founded by the students who had laboured in his neighbourhood. The President summarized the Annual Report; Pasteur R. Saillens gave an account of the three young Frenchmen who had passed through the College, and mentioned a fourth whom he was anxious to send for a similar course of training; and two student-pastors—Mr. D. Russell Smith (West Hendon) and Mr. W. D. Ross (Foots-cray)—described the work they have been carrying on simultaneously with their studies. At the supper table, the contributions for the College amounted to £1,332 15s., to which at least £100 was afterwards added,—a smaller sum than that given last year, yet a remarkable one

considering the extra claims of the War Fund, the Famine Fund, the Twentieth Century Funds, and the Tabernacle Rebuilding Fund.

On *Thursday morning, May 3*, during the season set apart for devotion, a letter was read from Dr. George A. Huntley (China), and prayer was presented by Brother J. Manton Smith, who was very heartily welcomed after his long season of suffering. Pastor D. J. Hiley (Bristol) read the first portion of a very remarkable paper upon "Baptist Testimony." His voice failed him ere he could finish it, and there was such a manifest desire on the part of the assembly to hear his heart that we are glad to be able to announce that the whole of it will (D.V.) appear in next month's *Sword and Trowel*. We shall be glad if all friends will kindly give all possible publicity to this notice, that our brother's timely and powerful utterance may be widely circulated, for it is the very message that is needed in the present day.

Pastor G. D. Hooper (Bournemouth) followed with a deeply-spiritual, Scriptural address upon "The Pastor's Power in Service;" and then more of the Conference business was transacted. Two resignations were accepted, and three names removed from the roll, leaving the membership of the Association 788. The report of the Assurance Community Committee, appointed last year, was presented by Pastor Thomas Greenwood, and its recommendations were almost unanimously adopted. After the current year, all subscriptions will be 7s. 6d., and there will be certain restrictions as to the age at which members may join. It is desirable, on all accounts, that the whole brotherhood should join the Assurance Community so as to carry out the principle of mutual help on which it is based. Mr. Allison wished to be allowed to retire from the post of Manager, so he was heartily thanked for his past services, and Pastor Thomas Greenwood was elected in his place. Mr. Greenwood was, in his turn, thanked for his services as Remembrancer, and Professor Hackney was chosen to fill that position. In accepting the office, he expressed his earnest wish to do all in his power to increase the amount raised by "our own men" for the support of the College. He mentioned that, if each of the members of the churches included in our statistics would only give sixpence a year to the funds, £2,000 would be raised, though he intended to aim at £2,500.

The Tabernacle Lower Hall was crowded for the public meeting in the evening. The President presided, and gave some information concerning the progress of the College, and read the list of brethren who have left the Institution since the last Conference. Professor Gaussen spoke as the representative of the tutors; Mr. McNab, the son of one of "our own men," very ably represented the students; Pastor W. Y. Fullerton (Leicester) was a worthy representative of both pastors and evangelists; while His Honour Judge Willis gave one of his rousing speeches, condemning the war in South Africa, commending one of our brethren (Pastor R. J. Layzell) whose ministry he attends, and bearing testimony to the influence wielded by the beloved C. H. Spurgeon from his earliest days in London. He said that, during the unhappy period since this war commenced, he had been reading aloud, every morning, Mr. Spurgeon's last literary work, *The Gospel of the Kingdom*, wherein he had been instructed that the only kingdom that is worth expanding is the Kingdom of our Lord, that the only honours that are worth accepting are those which He confers, and that there will be no change of Head for that Kingdom until Christ finally surrenders the Kingdom to the Father at the close of the dispensation.

On *Friday morning, May 4*, it was noticed that the President, on entering the Conference Hall, was accompanied by the new Vice-

President (Pastor Archibald G. Brown), and both were very heartily welcomed. A little later, Mr. Brown expressed his gratitude to the brethren for the esteem they had shown for him by electing him to the office, though he considered they had chosen the wrong colour, and that they ought to have voted for his beloved brother Frank White. At the close of the devotional proceedings, Pastor W. J. Mayers proposed, Pastor W. E. Rice seconded, and it was unanimously and enthusiastically resolved:—"That the members of this Conference desire to return their sincere thanks to Mrs. C. H. Spurgeon for her most welcome and valuable gift. They look upon it as constituting a fact unique in the history of Christian literature—seeing that it is the record of Sermons preached many years ago, and published week by week in the eighth year after the preacher's death. They value it as a memento of their former friend and leader, a further embodiment of his gospel testimony, a striking example of his pulpit genius and power, an evidence of his still potent influence, and not least as a gracious act of his beloved widow to perpetuate his memory, to manifest interest in those for whom he laboured, and to keep the Conference in mind of its obligation still to declare and cherish the truths he loved so well."

Hearty thanks having been accorded to the hosts who had entertained the brethren from the country, the closing service was conducted by Pastor Charles Joseph (Cambridge), whose powerful exposition of 2 Cor. v. 14, 15, was made all the more impressive by the skilful manner in which he showed how his text had been illustrated and enforced at various important periods of C. H. Spurgeon's wonderful career. Coming to the communion table, Pastor A. G. Brown gave one of his tender heart-talks upon 2 Tim. ii. 8 (R.V.): "Remember Jesus Christ," (1) when oppressed with the number and guilt of our sins, (2) when troubled with a doubt of ultimate safety, (3) when losing heart, or when tempted to avoid hardness, (4) when drawing out our plans for the future, (5) whenever there is an opportunity of presenting Christ to the people, and (6) when our last hour approaches,—then we would have only this message whispered in our ears, "Remember Jesus Christ." Then followed the communion, and the closing Psalm sung, according to the time-honoured custom, by the whole company standing with hands linked, and with the President's prayer and the Benediction another memorable Conference was appropriately closed.

At the farewell dinner, hearty thanks were accorded to the Hospitalities Committee, and the vote was acknowledged by Mr. Charlesworth and Deacon W. Mills. Professor Hackney, our new Remembrancer, reported that 240 brethren had brought in £564 for the College, in contrast with 151 who brought in £252 last year; he hoped that the increase would be in at least the same proportion next year, and more if possible. Then followed the usual cheers for the President, Deputy-President, Mrs. C. H. Spurgeon, Rev. John Spurgeon, and other members of the family bearing the name so dearly loved by the brethren; and soon all were speeding away in various directions, thankful for another holy convocation which had, in many respects, recalled some of the most notable gatherings of the past.

Concerning the Tabernacle Reopening.

ON Monday evening, May 7, the prayer-meeting in the Tabernacle Lower Hall was somewhat shortened, in order to allow time for the holding of a special meeting of the church and congregation, which had been convened for the purpose of reporting progress as to

the rebuilding, and making arrangements with regard to the reopening of the restored sanctuary. The Pastor presided, supported by a goodly band of church-officers, and the large attendance indicated the interest felt by the Tabernacle friends in the renovation and future history of their beloved house of prayer.

After the Pastor's introductory statement concerning the object of the gathering, Mr. Searle, the architect, gave a detailed report of the advance which had been made with the various portions of the work, and explained some of the particulars in which alterations, and, as the Building Committee judged, improvements had been made. He also bore testimony to the fact that, so far as he could ascertain, there was nothing but the best work in the building, and he saw no reason why it should not be ready for reopening at the appointed time. This was confirmed by the builder, Mr. Higgs, who also referred to some of the matters which had been mentioned by the architect.

Mr. James E. Passmore, who has been elected treasurer of the Rebuilding Fund in the place of Mr. Thomas H. Olney, reported that the receipts and promises up to date amounted to £41,115 3s. 6d., leaving a little less than £3,500 still to be raised. He also gave some interesting details concerning Mr. William Lepard, who was a member of the church for eighty-four years, and a deacon for sixty-four years, and who died just a hundred years ago. One of his direct descendants is endeavouring to collect for the Rebuilding Fund as a memorial of this ancient pillar of the church.

Coming to the special business of the evening, Mr. Charles Waters moved, and Mr. R. Bloomfield seconded the following resolution, which was carried unanimously, and with the utmost enthusiasm:—

“Believing that, in answer to prayer, the Lord will send us the total amount required to reopen the Tabernacle absolutely free of debt, we agree that the opening days be September 10th, 20th, and 21st, the 20th being the anniversary of the Pastor's birthday.”

Mr. Ford, the indefatigable secretary of the Building Committee, then mentioned that new collecting cards and presentation purses had been prepared for this final effort, and said that it was earnestly hoped that the name of every member of the church would be found upon the Rebuilding Fund before the list was closed. The following resolution was then proposed by Mr. Fitch, seconded by Mr. Blake, and carried as heartily as the previous one had been:—

“Resolved that we hereby record our acknowledgment of the abundant goodness of God in permitting and enabling the church to re-erect the Tabernacle. We also fully recognize that the period covering the last two years has been a time of serious responsibility and intense anxiety for the Pastors and Officers, and we beg to assure them that we appreciate their efforts, and extend to them our loving sympathy. At the throne of grace, we have sought for them Heavenly guidance in the great task committed to them, and we are gratified to learn that the good hand of the Lord has been upon them. We joyfully anticipate the near prospect of celebrating the praises of our covenant-keeping God in the restored house. Meanwhile, our constant prayer shall be that, on and from the opening days, the glory of the Lord may fill the new sanctuary.”

On behalf of all the church-officers, the Pastor gratefully acknowledged this spontaneous expression of prayerful sympathy, and then announced that the cards and purses about to be issued would be brought in, with other contributions, at a reception to be held (D.V.) on *Wednesday, July 4*, of which particulars will be published in due course. He also mentioned some of the arrangements which had been already made in connection with the reopening services. Pastor

Charles Spurgeon, Pastor Archibald G. Brown, Mr. Ira D. Sankey, Rev. F. B. Meyer, B.A., and many others, were expected to take part. There would be a sermon by Rev. J. H. Jowett, M.A., of Birmingham, and another by Rev. John Thomas, M.A., of Liverpool; Sir George Williams had kindly promised to preside at the first public meeting; and the preacher at the close of a series of special Thursday evening services would be Dr. Alexander Maclaren, of Manchester.

The meeting, which had been of a most enthusiastic character, was closed with the Doxology, prayer, and the Benediction, and the secretaries were afterwards occupied for a long time issuing the cards and purses to be returned at the reception. Other friends who were not present can help in this final effort by applying to the secretary at the Tabernacle. All contributions should be addressed to Pastor Thomas Spurgeon, Metropolitan Tabernacle, Newington Butts, London, S.E.

The Standard Life of C. H. Spurgeon. Vol. IV.*

FURTHER REVIEWS IN RELIGIOUS PAPERS AND MAGAZINES.

"Mrs. Spurgeon, aided by her late husband's private secretary, has had an extremely weighty and difficult task to perform in publishing so full a memoir of her late beloved and distinguished husband, but she has performed her task well. This is the fourth and concluding volume of the memoir, and it gives many remarkable particulars respecting the great preacher, including his dealings with enquirers and converts, his daily and weekly work, his opinions on subjects of general interest, the working and effect of The 'Down-grade' Controversy, specimens of his extensive correspondence, details of the growth of the numerous and important Institutions which were offshoots of his ministry, and ending with a brief account of his last days at Mentone. It is no wonder that Mr. Spurgeon suffered repeatedly from serious illnesses, and that he only attained to middle age; for the strain which his multitudinous labours entailed upon him must have been tremendous, and it is even a wonder that he was able to bear it so long. We remember, some years ago, noticing, in a leading article in *The Sword and the Trowel*, that he pathetically wrote words to the following effect: 'O Lord, Thou only knowest what it is to be the shepherd of a flock of 5,000 sheep!' and we thought at the time that, useful and pleasant as his position was, in some respects, he must be deeply feeling the immense weight of its burden and its responsibility. . . . He was a man of rare gifts and versatile talents, and yet marvellously humble. This memoir, in its four beautifully-printed and profusely-illustrated volumes, will revive many happy memories in the minds of thousands who enjoyed and profited by his highly-blessed ministry, and it will convey to generations yet to come a vivid conception of the person, character, and home and public life of the greatest preacher of modern times."—*The Gospel Magazine*.

"The editors of this noble Autobiography might well have extended

* *C. H. Spurgeon's Autobiography*. Compiled from his Diary, Letters, and Records, by HIS WIFE, and his Private Secretary. Vol. IV. 1878—1892. 396 pages. Demy 4to. With over 100 Illustrations and facsimile reproductions of MR. SPURGEON'S Manuscripts. Price, 10s. 6d. Also issued in monthly shilling parts. Passmore and Alabaster, 4, Paternoster Buildings, London; and of all booksellers and colporteurs.

it over five or six volumes; but, perhaps, they have wisely determined to compress the abundant supply of material within the more limited space of four volumes. We venture to think that no Autobiography has ever appeared, in the religious world, of more deeply thrilling interest, or one more calculated, under the Divine blessing, to prove helpful in the awakening or the advancement of spiritual life in its many thousands of readers; and we cannot doubt that our Divine Master, who was so richly extolled throughout the ministry of this eminent man of God, will bless this testimony—so eloquent in word and illustration,—to the kindling of intenser zeal in a multitude of Christians, especially amongst the young, for the winning of souls, in which C. H. Spurgeon was so pre-eminently blessed. These respective volumes seem to have increased in interest as they have gone on, and certainly, in our judgment, this last is the best, though we regret to hear that the editorial labours, so far as the beloved widow was concerned, were completed amid much physical weakness and suffering. . . . We most strongly recommend all readers of *Footsteps of Truth*, who can spare two guineas, to add this positive treasure, with its many hundreds of illustrations, to their libraries. It is beautifully printed on good surfaced paper, and exquisitely bound. It will form an excellent birthday or anniversary present from churches, Bible-classes, etc., to their pastors and leaders in this or other lands, whether in the Baptist denomination or any other, for it is undenominational, cosmopolitan, and international in its interest. May God abundantly bless its perusal throughout the English-speaking world!"—*Footsteps of Truth*.

"The last volume of Mr. Spurgeon's Autobiography, just published, seems to us the richest and the best of the four. It will be a means of grace to thousands of readers. We are most thankful that Mrs. Spurgeon has been enabled to complete her great service. As far as it could be done by written record, Mr. Spurgeon is here truly revealed; and the precious influence of his remarkable personality and character is made a permanent treasure of the Church of Christ,—a treasure, we are sure, it will never cease to cherish and value. . . . The first chapters of special interest in this volume are the two on 'Enquirers and Converts.' In our judgment, they should be printed in a separate form, and circulated by the million. Such counsel and encouragement for those who seek the souls of men it would be difficult to find elsewhere. . . . Some interesting examples of Mr. Spurgeon's correspondence are furnished in this *Autobiography*, but we wish there had been more. We never saw a letter of his which had not something striking about it."—*The Life of Faith*.

"This volume completes the record of the life of the great preacher, and is in many respects the most interesting of all. The four volumes constitute a fascinating history of a most wonderful ministry, and should be read by all who can gain access to them. The numerous beautiful illustrations greatly enhance the value of the work."—*The Christian Budget*.

"As an Autobiography, the work is eminently satisfactory. Of course, it still leaves a biography, in the usual sense, to be written, if any competent hand should ever undertake such a task. The world knew well enough that Charles Haddon Spurgeon was an unrivalled figure, and that his life was unique. He was always before the public, and a fiercer light beat upon him than that which assails a throne, for he was more kingly in his influence than many a crowned prince. Pulpit pre-eminence was not the only element in his celebrity. He

acquired fame, by reason of his versatile personality, beyond that which belonged to him as a preacher. This last volume does even more than its three predecessors to display the many aspects in which Mr. Spurgeon shone; yet how could one of the busiest of mortal lives be thus presented in anything like adequate detail? Selection was all that could be attempted, and Mrs. Spurgeon and Mr. Harrold must have had a severely difficult task. The best compliment we can pay them is to express our wish that they could have given us ten times as much. . . . Amongst the most pathetic and interesting letters are those from Mr. Gladstone. These are creditable alike to the great statesman and the great preacher. Many readers will wonder which was the greater man of the two. We think some, at least, will agree with us that Gladstone and Spurgeon towered in greatness far above all other men of our time."—*The Christian Commonwealth*.

(To be concluded next month.)

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Pioneering on the Congo. By Rev. W. HOLMAN BENTLEY. With a Map and 206 Illustrations. 2 vols., 16s. net. The Religious Tract Society.

SURELY, these two handsome volumes will henceforth, and for many years, be the standard work upon all phases of missionary life and labour on the mighty Congo river. To us, these books have a peculiarly pathetic interest, for they tell the story of so many of "our own men," who went to that part of the Dark Continent, and never came back again, for they found it to be the short route to Heaven. Happily, several others remain unto this present, though two of them mourn the loss of loving wives, who have been claimed by that pitiless climate.

No one can begin to read the fascinating account of Congo land for the last four centuries, or of the Baptist Missionary Society's operations for the past twenty years, without wanting to go right on to the end; at least, if anyone else can, we cannot. Mr. Holman Bentley (or ought we not to call him *Chevalier Bentley*?) modestly expresses the hope "that the story will not suffer too much from the telling." On the contrary, the simple, earnest, straightforward

style of the narrator gives additional interest to a record which has all the charm of a romance, and the still greater attraction of being true.

These volumes ought to produce a noble band of recruits to follow in the wake of the brave pioneers who have so gloriously led the way, and they ought also to increase and intensify the enthusiasm of many others who are obliged to stay at home, or who are called to labour for the Lord elsewhere. Though the books are somewhat costly, (16s. net for the two volumes,) they should be in every Sunday-school, Christian Endeavour, and Missionary Society's library, and the librarian should take care that they are not allowed to lie long upon the shelves. Mr. Bentley has been specially favoured in the abundance and excellence of his illustrations; they may help to introduce his volumes to some who will afterwards read them, and it may be become themselves pioneers on the Congo, for there is still much land to be possessed for the Lord Jesus Christ throughout the whole of that vast region. We heartily congratulate the author and the publishers on the issue of this most notable addition to the literature of foreign missions, and wish the work a world-wide circulation.

Principles of Church Defence; or, the Safeguard and Perils of the Church Militant. Regeneration, Baptism, Pædo-baptism, Ritualism. By HARRI EDWARDS. Thos. H. Hopkins, 16, Gray's Inn Road.

WE shall not be surprised if there are readers of this capital book who find fault with its title. Here is a most able defence of the immersion of believers only; and it is not every reader who is so alive to the solemn importance of this ordinance as to remember that "the point of cleavage between ourselves and the Pædo-baptist is more than a mere matter of mode; there are certain related truths, underlying the mode, which are either obscured or magnified according as the mode is observed." We wish for this book a wide sale, even among Baptists, for it will, we believe, both confirm believers and win unbelievers.

The New Evangelism, and other Papers. By HENRY DRUMMOND. Hodder and Stoughton.

LIKE all else that Professor Drummond wrote, these papers are full of virile thinking and fascinating graces of style. Whether you agree with them or not, once begin to read, and you are held under the spell of his fine intellect, and must read on to the end. But turning from the style to the matter, we do not feel the same delight. We fear that "The New Evangelism," according to Professor Drummond, is not merely a new method of presenting the changeless Gospel, but that it is another gospel, which is not a gospel. One sentence, which reveals this, seems to us very unhappy, and amounts to a modern acceptance of the Roman Catholic doctrine of "reserve." In addressing theological students, and urging them to teach "The New Evangelism," Professor Drummond says:—"We can speak of these things boldly to one another, but we cannot with too much delicacy *insinuate* the new Evangelism upon the Church"! Is this quite the

attitude of transparently honest men? Could we imagine Paul talking after that fashion, or Knox, or Luther, or C. H. Spurgeon?

Yet, on the other hand, what more scathing satire on the vaunted infallibility of "the Higher Critics" than the following could be written? "Probably, in Old Testament criticism, there are not ten competent experts in the country, and these are all more or less disagreed; and what is more, are afraid to announce their disagreements, lest the others should turn and rend them. One of the greatest of the ten has just written an important book. I happen to know that it is being handed about the nine others for a review in a certain high-class theological monthly, and *not a man of them will touch it*!" If it were only for this confession, we are grateful that this book is published. This is antidote enough for this volume, and a great many more.

Rome, Reform, and Reaction. Four Lectures on the Religious Situation. By P. T. FORSYTH, M.A., D.D., Cambridge. Hodder and Stoughton.

THIS is a work of marked intellectual power, designed to elucidate into clearness the general drift of tendency in our own day, and to indicate the line of the progressive march of events both political and religious. While undoubtedly there is, in this volume, much acute thought and a rare capacity of generalization, we are not quite sure that the optimistic view of Free Church trend is altogether justified; nor, while sympathizing to the full with the author's able vindication of Protestantism, and his general strictures on the Anglican movement, can we feel that he fully recognizes the sinister features of the present "religious situation." There is, in our judgment, quite as serious retrogression outside of the Establishment as there is within its borders; and it is deeply to be regretted that, as if by universal consent, this aspect of the case is studiously ignored. Until a definite

corporate witness is borne to the sole Protestant principle of authority,—the Sacred Scriptures,—it is idle for churches, however free or confederated, to think that they are either Progressive or Protestant.

The Genius of Protestantism. By Rev. R. M'CHEYNE EDGAR, M.A., D.D. Oliphant, Anderson, and Ferrier.

WE would strongly recommend this work as being true to its title, "A Book for the Times." The whole Romish question is here dealt with in a careful, intelligent, methodical, and trenchant manner. We would call special attention to the Experimental Method which is emphasized in Chapter VI. as that method on which Protestantism leans, and which above all things has Scriptural warrant, as well as crucial bearing on the leading points at issue.

Dr. Edgar's work is singularly free from the vapouring which is characteristic of so much of the Free Church Protestantism of these days,—a Protestantism which, while it is faithless to the integrity of Scripture, (to mention nothing else,) affects to cover itself with the laurels won by the great Reformers, and claims to be the modern standard-bearer of the Reformation.

Cranmer, and the Reformation in England. By A. D. INNES, M.A. Edinburgh: T. and T. Clark.

THIS is the first of a series of volumes on "The World's Epoch-Makers,"—a series that ought to be of great value and popularity. But we think this first published volume cannot be a fair specimen of the whole, or they will not be very welcome. There is such evident bias, and a strong disposition to tone down all events so as to favour Anglicanism, that its value is nearly destroyed. On the other hand, the efforts of the Reformers are mildly patronized and half-apologized for, instead of being gloried in. We fancy that Oriel College, Oxford, has left its mark on the writer's perceptions and sympathies, and

these are by no means favourable to a truly-balanced historical sense. We shall look with interest to see whether succeeding volumes in this series are more reliable, and hope to be able to commend their study; but for this one we have small regard.

The Bible, its Trial and Triumph. By Rev. JOHN PHILIP, M.A., D.D. Marshall Brothers.

THIS little work is on safe lines. Evidently the author believes in plenary inspiration, though no theory is asserted. No sympathy is shown with those who regard the Old Testament as so much legendary lore. That the New Testament puts its *imprimatur* upon the Old, is a sufficient guarantee of its historicity and Divine origin. The one is regarded as the complement of the other, and both are viewed as integral parts of one grand whole. We have great pleasure in commending this work.

A More Excellent Way. By H. JOHNSTON. Partridge and Co.

THIS work belongs to the Bushnell and Beecher class of literature, and requires to be read with discrimination, or, better still, to be left severely alone. Phases of truth are treated here which may have been overlooked in some quarters, and which should be more strongly emphasized; but we would remind the author that all who believe in the Gospel of Substitution are not Antinomians. The work is a peculiar blend, albeit there is much which we heartily approve, but we think there is yet "a more excellent way" of telling forth the glorious truth of salvation by grace, through faith, than this volume reveals.

The Practice of the Presence of God. W. Walker, 26, Paternoster Row.

A CHEAP reprint of a remarkable booklet, which has had a vast influence over devout minds for more than two centuries. The "get-up" and price will make it very popular,

as now, for a shilling, one can carry in the pocket this precious and strengthening little volume. For personal devotion and growth in grace, it is a choice help, and we warmly commend it to our readers as a very fitting gift-book to a Christian friend.

What is Man? By ROBERT ASHBY.
Marshall Brothers.

WITHOUT endorsing all its conclusions, we heartily welcome this very able treatment of dispensational truth. Not merely is there religious ingenuity, but Spirit-taught revelations of Divine purpose, all through the book. Added to this, there is a warm glow of devotion to the Christ, and a strong desire for men's salvation. We believe that a careful reading of this volume will greatly reward and edify. It is meat for men, not milk for babes.

Highland Idylls. By IAN MAC-KENZIE. A. H. Stockwell and Co.

WE confess that the title of this book rather alarmed us, for we have had enough of Highland idylls for a long time to come. "Kailyard hot, and Kailyard cold, and Kailyard more than seven days old," have made us exclaim, "We really can't cry any more, either over doctors, or tipping postmen, or dying Ritualistic curates." But a reviewer *must* read, so we braced ourselves for the task. And, lo! these idylls are much better than we feared. Indeed, they are good; and whoever has not been surfeited with such fare, should get them, and read with pleasure. There is

pathos, humour, clever description, and fine touches of insight into character; and yet, even this does not prevent us from saying, "Very good; but don't do it again, please."

Temperance Rays from Æsop's Lamp. By OLIVER PACIS. C. H. Kelly.

THIS bright little shilling volume is even better than its title indicates, for there are Gospel and Temperance rays from old Æsop's lamp. Several of the familiar fables are retold, and then shown to be applicable to many events in everyday life. Band of Hope workers, leaders of Junior Christian Endeavour Societies, and workers among the young generally ought to find many useful lessons here, and hints as to where they can obtain more of a similar character.

Mock Nurses of the Latest Fashion, A.D. 1900. By F. J. GANT, F.R.C.S. Baillière, Tindall, and Cox.

THIS is a startlingly vigorous indictment of the sham nurse who seems to abound just now. If half that is here stated is true, and there is no reason to doubt it, it was time someone spoke out. The nurse in uniform is respected, and often revered; but the garb may cover what our author forcibly describes as "Satan in petticoats!" What Dr. Treves called in Africa the "plague of women," our author shows has its parallel in England. Alas! that it should be so.

Notes.

By the tender mercy and lovingkindness of our gracious God, we are very thankful to be able to report that MRS. C. H. SPURGEON has made some progress towards recovery since our last "Note" concerning her was written. There have been some drawbacks during the month; but, on the whole, there has been an advance. Earnest prayer is still desired that, if it be the

will of the Lord, the return of strength may be more rapid, and power for service may be restored.

One of the most hopeful signs, during the past few weeks, has been Mrs. Spurgeon's desire for the publication of the long-delayed Report of her Book Fund. Before she was laid aside, she had prepared the greater part of it; and it is now so far advanced that,

all being well, it will shortly be completed, and sent to the subscribers to the Book Fund.

There have been so many enquiries for the Report, from those who are not subscribers to the Book Fund, that it has been arranged to have extra copies for sale. They can be obtained of Messrs. Passmore and Alabaster, at 6d. each, or 7d. post free; or they can be ordered through all booksellers and colporteurs.

The following grateful and cheering letter doubtless expresses the sentiments of many of "our own men" who have received Mrs. Spurgeon's Conference Present this year:—"I was unfortunately unable to attend the Conference; and when I heard that the present was last year's volume of 'the dear Governor's' Sermons, I was anxious to have it. The book came this morning, and I have just read Sermon No. 2,640, 'Comforted and Comforting,' and have been so cheered and strengthened by it that I want dear Mrs. Spurgeon to know that my first dip into this new honey-pot has been so sweet, and has brought light to my eyes and joy to my heart. As I was reading the Sermon, and drinking in the precious truth, I seemed to hear the clarion tones of that beloved and inimitable voice, and felt a thrill through my soul such as I often experienced when I had the joy of sitting at the dear preacher's feet. The blessing of God is upon this gift; it will do much good. I think I have my message for next Sunday morning; my soul is fired by this theme, and I trust that my congregation will catch the inspiration. May God bless dear Mrs. Spurgeon, and fully restore her to so much health as will enable her to continue her beloved work!"

Special Notice.—The annual meeting of THE POOR MINISTERS' CLOTHING SOCIETY will (D.V.) be held at the Tabernacle on *Monday, June 18*. The President, Mrs. Thomas Spurgeon, hopes to be present to receive parcels of clothing, and donations, to help needy ministers and their families in poor country districts. Material that can be made up is always acceptable. Last year, 52 pastors received parcels, for the contents of which they were very grateful.

Tea will be provided at 5.30 p.m. in the Pastors' College, after which the report for the year will be submitted,

and addresses in support of the Society's work will be given. Pastor Thomas Spurgeon expects to preside, and he will be glad to welcome a large company of friends both at the tea and the meeting afterwards.

COLLEGE.—Mr. E. Milnes is removing, from Dudley, to Zion Chapel, Bacup. Mr. Albert Read, of Delaware, has become pastor of the First Baptist Church, Xenia, Greene County, Ohio, U.S.A. Mr. A. Poole has returned from Invercargill, New Zealand, and settled at Old Southgate, N. Mr. G. D. Cox has removed, from Napier, to Oamaru, New Zealand.

In memoriam.—At the Conference, it was mentioned, as a matter for congratulation, that no further deaths had occurred since the London Committee met on February 2. It was not generally known, however, that one of our brethren—*Pastor Edwin Osborne*, of St. Austell,—was at that very time lying in a most critical condition, after a serious surgical operation, from which he never fully recovered. He passed away on Monday, May 7, aged fifty-four, leaving a wife, three daughters, one son, and a devoted church, to mourn his loss. His last words, in reply to his wife's question,—“You know in whom you have believed all these years?”—was, “Yes, I do; and it is clear all the way.” Our brother's departure, just then, must have been a special trial to the church at St. Austell, where the “beautiful building” referred to in the College Report, on page 318 of the present number of the Magazine, was about to be opened. May the Lord graciously sustain and guide officers and members, and comfort the bereaved family as only He can!

Our friend left College in 1872; for seventeen years, he laboured at Carlton Chapel, Southampton; then, for about four years, at Ilfracombe; and since December, 1893, he has been at St. Austell, where his ministry has been greatly blessed. He is affectionately remembered by the writer of this “In memoriam” notice, who sat next him in College in the memorable sessions of 1870 and 1871.

ORPHANAGE.—The Annual Fête and celebration of Founder's Day, on *Tuesday, June 19*, will (D.V.) be as full of interest to our friends as the Festivals of former years have been. There will be a continuous programme from three

o'clock onward, and the grounds will be illuminated in the evening. G. J. Allen, Esq., Ex-Mayor of Croydon, is to be the chairman for the afternoon meeting, and Dr. George Hanson and Pastor Charles Brown will be the speakers. At the evening meeting, W. W. Thompson, Esq., chairman of the Commercial Travellers' Schools, Pinner, will preside, and the speakers are to be the Revs. Alex. Connell, M.A., and F. J. Kinnings. The President and Vice-President, Pastors Thomas and Charles Spurgeon, will also address the meetings.

As this year's Festival falls on the exact anniversary of Mr. Spurgeon's birthday, we trust there will be a large gathering of old and new friends. Collectors are requested to bring or send their boxes and books in good time for the amount to be added to the total for the day. Those who are able to help the Institution, by becoming collectors, should lose no time in sending their names and addresses to the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

COLPORTAGE.—The Colporteurs' Conference, from May 19 to 22, has been the one point of consideration both at headquarters and in the Districts during the past month. Preparations were made as complete as they could be, every endeavour having been put forth to render it possible for all the brethren to come once more to the Annual Rally. In arranging the programme, the one aim was to secure a season of spiritual refreshment and deepened spiritual life, on the part of all the agents of the Association, as well as to discuss the best methods of consolidating and extending the work.

Anticipation of blessing was very

marked, and such expressions as the following were contained in many letters received as the time drew near:—"I have thought about our gathering for weeks. In private prayer, and at the church prayer-meeting, the Conference has been remembered; I am sure the Lord will not disappoint us. 'There shall be showers of blessing.'" "I have been praying for weeks for a blessing upon our meetings, and believe the Lord will hear." "I think our programme is a splendid one; may we carry it out in a manner that shall be pleasing to God, and profitable to us all!" "I am looking for a bright and helpful time, and trust it will prove a record Conference." "I hope to meet you on Saturday, and will pray for an outpouring of God's Holy Spirit." "I am looking forward to Conference with great pleasure. The programme is a delightful one; and we are praying that we may have a time of special blessing."

The Annual Report is full of encouragement. Fifty-four Districts were occupied during 1899. The sales amounted to £5,665 16s. 2d.; the visits to homes were considerably in excess of those of the previous year. Over six thousand services had been conducted. The year closed without a deficit, and the spiritual results of the twelve months' work were of a solid and abundant character. We expect to report fully concerning the Conference in the next issue of the *Sword and Trowel*, and to have the full Report bound up with that number of the Magazine. Contributions are earnestly solicited; they should be addressed to Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at the Metropolitan Tabernacle, Lower Hall, April 26, eleven.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from April 15th to May 14th, 1900.

	£	s.	d.
Amount previously acknowledged	18,527	14	8
Mr. A. H. Faes	1	0	0
"Hymen," per T. S.	1	1	0
Mr. Wright, per T. S.	1	0	0
Prayer-meeting, per T. S.	3	0	0
J. G. D., In memoriam	5	0	0
Mr. James Hughes	1	1	0
Mr. Elias Jones, J.P., per Editor of "The British Weekly"	5	0	0
Mrs. S. Evans	5	0	0
Mr. S. Figgis	7	7	0
Mr. T. B. Black	2	2	0

	£	s.	d.
"A thankoffering for comfort and blessing received through the weekly Sermon,"—M. H.C., per Mrs. C. H. Spurgeon	25	0	0
Interest on Insurance Deposit	103	7	4
Pastor R. Turner Sole	1	1	0
Mrs. H. Keevil	20	0	0
Mrs. M. E. White	5	0	0
Mr. M. M. Ewing	1	0	0
Mrs. J. W. Baker	1	1	0
Mr. John Tann	5	5	0
Pastor J. Dickie	1	0	0

	£	s.	d.		£	s.	d.
Mr. Thos. Moore	5	0	0	Mr. E. S. Boot and family ...	2	12	6
Mrs. Elizabeth Glover	2	0	0	Mr. H. T. Bath	1	0	0
Mr. J. West	2	0	0	Ten pound note	10	0	0
Mr. G. Hall	3	3	0	In memory of an admirer of Pastor			
Mr. H. J. Gibbs	1	1	0	C. H. Spurgeon	1	1	0
Pastor J. J. Kendon	1	1	0	Money in boxes at Tabernacle gates	4	5	5
Mr. C. J. Melland	5	5	0	Amounts under £1	10	1	6
Counter collecting box, Mr. F. G.				Collecting cards:—			
Buckmaster	3	11	0	Miss L. Butcher	0	5	7
Mr. James Clark	100	0	0	Mrs. L. C. Ekers	0	9	6
Mrs. J. Workman	5	0	0	Mr. Geo. Ekers	0	5	0
Mr. R. Meager	2	2	0	Miss Harriald	1	0	0
London and County Banking Co.,				Miss Ware	0	10	0
donation	105	0	0	Mrs. Hill	2	7	0
Anon	1	0	0	Collecting boxes:—			
J. R.	1	0	0	Miss Candeline	0	7	3
Mr. Duncan Miller	1	0	0	Mr. T. Cooper	0	11	0
The Rue Meslay Baptist Church,				Mrs. Whiting	0	4	6
Paris, "a small share in the great				Miss Bullivant	0	11	3
undertaking," per Pastor R. Saillens	5	0	0	Mr. Albany	0	7	8
Mr. Robert Broomfield	25	0	0				
Mr. F. Fisher	25	0	0				
"A Baptist"	0	5	0				
					£19,051	8	7

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from April 15th to May 14th, 1900.

	£	s.	d.		£	s.	d.
Mr. James Hughes	1	1	0	Pastor J. E. Perrin	0	2	6
Pastor J. L. Bennett	1	0	0	Collection at Child's Hill Baptist			
Miss M. Hadfield	10	0	0	Chapel, per Pastor J. L. Poulton	1	12	6
Mr. John Smith	1	0	0	Mr. J. V. Webb	1	0	0
Contribution from Rothesay Bapt-				Pastor T. Breewood	0	7	6
dist Church, per Pastor S. Crabb ...	4	0	0	Rev. John Burnham	2	2	0
Miss A. M. Cole	0	5	0	A friend	0	10	6
Collection at Blackmore Baptist				Mrs. S. W. Baker	1	1	0
Chapel, per Pastor H. A. Fletcher	0	9	0	Contribution from Queen's Square			
Mrs. E. Brayne	1	1	0	Baptist Church, Glasgow, per Pas-			
Mrs. A. Mott	1	10	0	tor T. L. Edwards	3	7	0
Collection at Lower Edmonton Bapt-				Pastor H. E. Parrell	1	1	0
dist Chapel, per Pastor D. Russell	3	0	0	Pastor C. L. Gordon	0	5	0
Mrs. Henry Towns	1	0	0	Pastor J. W. Ewing, M.A., B.D. ...	1	1	0
Miss J. Wood	2	0	0	Mr. J. Chamberlain	1	0	0
Collection at Byrom Hall, Liverpool,				Pastor J. Maginnes and friends at			
per Pastor F. G. West	3	2	8	Craddock, South Africa	10	0	0
Mr. R. Brazil	5	0	0	Pastor A. Hall, South Africa ...	1	15	0
Mr. W. Pitcher	1	0	0	Mr. L. M. Albert, per Pastor A. Hall	0	5	0
Contribution from Cotton End Bapt-				Mr. R. Bomford	2	2	0
ist Church, per Pastor W. H. Smith	0	3	6	Collection at Boundary Road Bapt-			
Collection at Baptist Chapel, Water-				ist Chapel, Walthamstow, per			
loo, per Pastor T. Adamson	2	0	0	Pastor W. Murray	2	10	0
Mr. Edward Rawlings	5	5	0	Mr. and Mrs. Sedcole	1	1	0
Pastor R. Turner Sole	2	2	0	Contribution from Centenary			
Proceeds of lecture by Pastor Levi				Church, March, per Pastor F. G.			
Palmer at Abermarle Chapel,				Smith	2	2	0
Taunton	3	10	0	Mr. James W. Wolfe	1	1	0
Pastor E. S. Hadler	0	2	6	Mr. G. M. Rabbich	1	0	0
Mrs. E. A. Calder	10	0	0	Mr. W. Edwards	25	0	0
"In tender memory of our dear				Collection at Faringdon Baptist			
mother's entrance into glory" ...	4	0	0	Chapel, per Pastor H. Smith ...	1	0	0
Mr. F. Leete	1	1	0	Contribution from Ibstock Baptist			
Mr. J. R. Evan	1	1	0	Church, per Pastor A. E. Johnson	2	5	0
Mrs. A. W. Bell	1	0	0	Miss E. E. Jones	0	5	0
Collection at Lordship Lane Baptist				Pastor A. W. Wood	1	0	0
Chapel, per Pastor E. A. Tydeman	2	10	0	Collection at Dorman's Land Bapt-			
Contribution from Bury St. Edmund's				ist Chapel, per Pastor N. Heath	1	1	0
Baptist Church, per Pastor S. J.				A few friends at Guildford, per			
Baker	3	0	2	Pastor J. Rankine	2	8	0
Collection at Burnham-on-Crouch				Contribution from Rattlesden Bapt-			
Baptist Chapel, per Pastor C. D.				ist Church, per Pastor W. F.			
Gooding	2	4	10	Edgerton	1	1	0
Collection at Queen's Road Baptist				Contribution from Rochester Baptist			
Chapel, Wallington, per Pastor				Church, per Pastor G. A. Miller ...	1	0	0
J. E. Jasper	2	11	7	Pastor G. A. Miller	0	10	0
				Pastor A. J. Parker	0	2	0

	£	s.	d.		£	s.	d.
Collection at West Row Baptist Chapel, Mildenhall, per Pastor C. J. Fowler	1	5	4	Contribution from Salem Church, Dover, per Pastor E. J. Edwards	5	0	0
Contribution from Broadway Baptist Church, Chesham, per Pastor R. Walker	5	0	0	Pastor W. Sullivan	0	5	0
Collection at Salem Chapel, St. Peter's, Thanet, per Pastor J. T. Castle	1	10	0	Pastor T. and Mrs. Spurgeon	25	0	0
Pastor H. Kidner	0	5	0	Mr. Stevens, per Pastor I. Ward	3	3	0
Contribution from Skegness Baptist Church, per Pastor Geo. Goodchild	2	0	0	Mr. T. Wilson, per Pastor I. Ward	3	0	0
Evening collection at Enfield Tabernacle, per Pastor G. W. White	2	2	9	Contribution from Barnes Baptist Church, per Pastor C. H. Homer	2	0	0
Mr. C. P. Arlow, per Pastor G. W. White	5	5	0	Pastor A. B. Tettmar	2	0	0
Contribution from Zion Baptist Church, Chesham, per Pastor A. Pritter	1	1	0	Rev. S. Atlee	1	0	0
Pastor A. Pritter	0	10	0	Mr. R. Spink	1	0	0
Contribution from Brasted Baptist Church, per Pastor C. A. Ingram	1	0	0	Friends at South London Tabernacle, per Pastor E. Roberts	2	2	6
Mr. W. J. Graham	5	0	0	Pastor J. J. Kendon	2	2	0
Mr. J. G. Hall	1	1	0	Contribution from Aldershot Baptist Church, per Pastor F. G. Kemp	0	13	0
Mr. G. Hardy	1	1	0	Mr. R. W. Harden	2	2	0
Mrs. Mason	10	10	0	Mr. W. Vinson	5	0	0
Mons. C. Buchel	2	2	0	Mr. H. Packham	5	0	0
Rev. W. L. and Mrs. Lang	5	0	0	Mr. A. Morrison	2	2	0
Mr. J. A. Tawell	5	0	0	Miss Dransfield	1	1	0
Mr. Thos. Moore	5	0	0	Mr. W. C. Greenop	2	2	0
Pastor T. H. Smith	0	12	3	Mrs. R. Rodgett	3	0	0
Contribution from Burton-on-Trent Baptist Church, per Pastor J. Askew	1	0	0	Mr. and Mrs. T. G. A.	5	0	0
Contribution from New Brompton Baptist Church, per Pastor W. W. Blocksidge	3	5	0	Contribution from Melbourne Hall, Leicester, per Pastor W. Y. Fullerton	10	0	0
Pastor W. Gillard	0	10	0	Pastor S. J. Thorpe	1	1	0
Friends at Arbroath, per Pastor G. Menzies	2	10	0	Mr. and Mrs. W. Payne	5	5	0
Pastor F. James	1	0	0	Mr. Charles Phillips	5	5	0
Contribution from Carlton Baptist Church, Southampton, per Pastor N. T. Jones-Miller	2	5	0	Mrs. Phillips	1	1	0
Contribution from Byrom Hall, Liverpool, per Pastor F. G. West	3	0	0	Miss M. Phillips	2	2	0
Collection at Little Tew Baptist Chapel, per Pastor T. A. Judd	1	1	0	A. H.	0	2	0
Contribution from Tooting Baptist Church, per Pastor G. Hunt	2	2	0	Mr. and Mrs. Foyle	1	1	0
Rumsey	2	2	0	Miss L. H. Dain	0	2	6
Pastor T. H. A. Court	0	10	0	Mr. W. Evans	25	0	0
Pastor C. E. Shearman	0	5	0	Mrs. F. Dain	0	2	6
Contribution from East Dereham Baptist Church, per Pastor R. Layzell	0	17	0	Mr. and Mrs. S. Wigney	2	2	0
Friends at Diss, Norfolk, per Pastor J. Easter	2	2	8	Miss Wigney	1	1	0
Pastor J. H. Banfield	0	5	0	Mr. and Mrs. Osborne Neal	3	3	0
Contribution from Park Street Baptist Church, Luton, per Pastor F. Thompson	9	6	0	Mrs. John Neal	2	2	0
Portion of collection at Rye Lane Baptist Chapel, per Pastor J. W. Ewing, M.A., B.D.	8	0	0	Mr. G. Apthorpe	1	1	0
Contribution from West Park Street Baptist Church, Chatteris, per Pastor T. Knight	1	0	0	Miss Clarkson	1	0	0
Pastor T. Knight	1	0	0	Mrs. Moore	1	0	0
Contribution from East Kirkby and Kirkby-in-Ashfield Churches, per Pastor H. H. Hill	1	1	0	Mr. Arthur Blott	5	0	0
Pastor J. M. Love	1	1	0	Mr. and Mrs. S. R. Pearce	5	0	0
Collection at Wellington Street Baptist Chapel, Luton, per Pastor W. J. Harris	8	0	0	Pastor F. G. West	1	1	0
Pastor W. H. J. Page	0	5	0	Mrs. E. A. Bonnetto	0	10	6
Part collection at Amersham Baptist Chapel, per Pastor J. W. Colley	1	2	7	Mrs. M. Mackey	0	10	6
Contribution from Dudley Baptist Church, per Pastor E. Milnes	2	2	0	Mr. W. Wooland	5	0	0
Pastor E. J. and Mrs. Edwards	2	2	0	Mr. and Mrs. R. H. Thorn	1	11	6
				Miss E. Pearce	1	1	0
				Mr. E. Pearce	3	3	0
				Mr. and Mrs. W. C. Downing	5	5	0
				Miss M. Pearce	1	1	0
				Miss C. Pearce	1	1	0
				Miss Hooper	5	5	0
				Mr. and Mrs. H. W. Harvey	1	1	0
				Mr. and Mrs. W. P. Reavell	5	5	0
				Mrs. E. Johnson	5	5	0
				Mrs. Higgs and family	50	0	0
				Mr. and Mrs. W. Higgs and family	30	0	0
				Mr. Joseph Hill	10	0	0
				Mr. E. J. Hill	2	2	0
				Pastor A. G. Brown	2	2	0
				Mr. and Mrs. F. G. Ladds	2	2	0
				Pastor W. Stott	2	10	0
				Mr. Albert Mead	10	0	0
				Mrs. Gedge	0	10	0
				Mr. G. Finch	5	0	0
				F. B.	1	0	0
				Messrs. Passmore and Alabaster	50	0	0
				Miss G. Olney	2	2	0
				Mrs. J. M. Parker	4	0	0
				Mr. and Mrs. G. Vincent	1	0	0
				Mr. and Mrs. E. Morgan	10	0	0
				Pastor C. B. Sawday	3	3	0
				Mrs. E. Jeffery	1	1	0
				Mr. H. Arnold	1	11	6

	£	s.	d.		£	s.	d.
Messrs. Morgan and Scott	5 0 0	Miss Stephenson	...	...	0 5 0
Mrs. Drayson	1 1 0	Mrs. Fitch	...	...	1 1 0
Mrs. Pain Nelson	0 10 0	Rev. E. S. Neale	...	...	2 2 0
Mr. T. Round	1 1 0	Mr. C. Johnson	...	...	2 2 0
Miss L. Round	0 10 0	Mr. A. Culverhouse	...	...	1 1 0
Mr. E. Walker	1 10 0	Mr. G. C. Heard	...	...	5 5 0
Mr. R. K. Juniper	5 5 0	Mrs. J. W. Lindsay	...	...	1 1 0
Mr. W. Wayne	3 3 0	Mr. T. E. Toneycliffe	...	...	1 1 0
Mr. James Clark	25 0 0	Mrs. Goddard Clarke	...	...	2 2 0
Mrs. Stevens	1 1 0	Rev. J. G. Potter	...	...	1 0 0
Mr. and Mrs. W. H. Richardson	1 2 0	Mr. and Mrs. H. W. Philcox	...	...	2 2 0
Mr. and Mrs. A. W. Lovell	1 11 6	Mr. and Mrs. Miles	...	...	1 1 0
Mrs. J. Allum	2 2 0	Mr. and Mrs. W. Davis	...	...	1 1 0
Mr. Joshua Keevil	5 0 0	Mr. W. Greatrex	...	...	1 1 0
Mr. and Mrs. F. Thompson	5 5 0	Mr. E. Vincent	...	...	1 1 0
Mr. Stanley Thompson	1 1 0	Miss Vincent	...	...	0 5 0
Mr. and Mrs. Horniblow	1 1 0	Mr. and Mrs. Bullman	...	...	1 10 0
L. A. H.	1 1 0	Mr. and Mrs. Norman	...	...	3 0 0
Mr. Geo. Harvey	1 1 0	Mr. W. J. Godbold	...	...	1 10 0
Mr. and Mrs. G. Higgs	5 0 0	Rev. F. C. and Mrs. Carter	...	...	5 0 0
Mr. W. Olney	20 0 0	Mrs. Oldfield	...	...	2 0 0
Mrs. Olney	5 0 0	Miss K. Taylor	...	...	1 1 0
Miss S. K. Olney	5 0 0	Mr. and Mrs. Tatnell	...	...	5 0 0
Miss A. K. Olney	2 0 0	Miss M. E. Tatnell	...	...	0 10 6
Mr. H. K. Olney	5 0 0	Mr. and Mrs. C. Marsh	...	...	2 2 0
Mr. and Mrs. Wilkinson	3 0 0	Mr. and Mrs. Warren	...	...	5 0 0
Mr. Edwd. Falkner	1 1 0	Miss Wade	...	...	2 2 0
Mrs. Hawkey	3 3 0	Mrs. Sillitoe	...	...	2 2 0
Miss Thorpe	1 1 0	Mrs. Tinniswood	...	...	2 2 0
F. D.	1 0 0	Mr. W. T. Dives	...	...	1 1 0
Mrs. Fletcher	2 0 0	A thankoffering from North Africa	...	...	1 1 0
Miss Emery	50 0 0	Miss Smallridge	...	...	1 5 0
Mr. and Mrs. H. Barrett	3 3 0	Miss Harrauld	...	...	1 1 0
Mr. and Mrs. Pitts	1 1 0	Mr. J. W. Harrauld	...	...	2 2 0
Mrs. M. Davies	2 2 0	Mr. J. C. Smith	...	...	5 0 0
Mr. and Mrs. G. H. Kerridge	5 0 0	Miss Bluit	...	...	1 0 0
Mr. F. Sexton	2 2 0	Rev. T. L. Johnson	...	...	0 5 0
Miss Johnston	1 0 0	Mr. and Mrs. James Hall	...	...	10 10 0
E. G. J.	4 0 0	Miss Leila Hall	...	...	5 5 0
Mr. and Mrs. Newland	2 2 0	Pastor W. Williams	...	...	3 3 0
Mr. and Mrs. Fuller	2 2 0	Mr. Joseph Hall	...	...	3 0 0
Mr. and Mrs. Percy	2 2 0	Mr. Benjamin Hall	...	...	3 0 0
Mr. J. P. Perrin	1 1 0	Messrs. G. W. Russell and Son	...	...	1 1 0
L. and A. Foxwell	1 1 0	Mr. G. W. Russell	...	...	1 1 0
Mr. and Mrs. Schneider	2 2 0	Mr. T. W. Doggett	...	...	5 0 0
Mr. and Mrs. Catterson	5 0 0	An old student	...	...	1 10 0
Dr. and Mrs. McCaig	5 0 0	Miss Gilbert and friend	...	...	5 0 0
Prof. W. H. Gausson	3 0 0	Mr. and Mrs. Williamson	...	...	2 2 0
Mr., Mrs. and Miss Ford	3 3 0	Mr. and Mrs. Narraway	...	...	5 0 0
Miss E. Manning	1 1 0	Mr. and Mrs. Henderson	...	...	2 0 0
Miss Kerridge	1 1 0	Miss F. Cook	...	...	1 1 0
Miss Dyer	2 0 0	Mr. J. Cook	...	...	5 0 0
Mr. W. Hooker	1 1 0	Mr. Wm. Mannington	...	...	25 0 0
Mr. F. Hooker	1 1 0	Mrs. Moss	...	...	1 1 0
Miss Wollacott	1 1 0	Mr. S. H. Rugg	...	...	5 0 0
Mr. and Mrs. Wollacott	5 5 0	Mr. and Mrs. F. Fisher	...	...	5 0 0
Mrs. Perry	1 1 0	Mr. and Miss Spreadbury	...	...	4 4 0
Mr. and Mrs. Harry Perry	1 1 0	Mr. and Mrs. J. Barrett	...	...	3 3 0
Mr. W. Johnson	5 0 0	Rev. and Mrs. W. J. Mayers	...	...	2 2 0
C. M. Y.	0 10 6	Mr. J. W. Ottaway	...	...	1 5 0
M. S. G.	1 1 0	Mr. and Mrs. J. Winckworth	...	...	5 5 0
Mr. J. A. McLaren	0 2 6	Mr. and Mrs. Essex	...	...	5 5 0
Mr. P. Mail	0 2 6	Mr. H. Corry	...	...	2 0 0
Mrs. E. Raybould	5 5 0	Mr. and Mrs. J. C. Wadland	...	...	2 2 0
Mrs. Bailey	1 1 0	Mr. J. T. Wadland	...	...	0 10 6
Miss L. E. Bailey	1 1 0	Mrs. Tyson	...	...	1 1 0
Mrs. M. Fairbairn	0 10 0	Mr. and Mrs. Spice	...	...	2 0 0
Mr. Thos. Hudd	2 2 0	Mr. J. B. Meredith	...	...	5 0 0
Mr. and Mrs. B. B. Blake	1 11 6	Pastor H. Thomas	...	...	1 1 0
Mr. and Mrs. Wagstaff	4 4 0	Pastor W. Kirk Bryce	...	...	5 0 0
Mr. R. Sortwell	3 3 0	Mrs. E. Gilbert	...	...	1 1 0
Mr. J. Woodgate	1 0 0	Mrs. E. Ferrier	...	...	0 2 0
Mrs. Upton	5 0 0	Mr. and Mrs. Dry	...	...	1 1 0
Miss Upton	2 2 0	Pastor W. Seaman	...	...	0 5 0
Miss Wheatley	1 1 0	Contribution from Tunbridge Wells	...	...
The Misses Buswell	4 4 0	Baptist Church, per Pastor W.	...	...
Mr. and Mrs. Wilson	3 3 0	Usher, M.D.	...	...	3 5 2
Mr. and Mrs. Sell	0 15 0	Rev. E. A. Curtis	...	...	2 2 0
Miss S. Palmer	1 1 0	Mr. Thos. Summers	...	...	5 5 0
Miss F. Butcher	1 1 0	Mr. John Attenborough	...	...	1 1 0

	£	s.	d.		£	s.	d.
Mr. F. G. Buckmaster	1	1	0	Pastor G. Turner	1	1	0
Contribution from Brunswick Road				Pastor C. T. Johnson	0	10	0
Baptist Church, Gloucester, per				Contribution from Baptist Church,			
Pastor W. E. Rice	3	0	0	Ilfracombe, per Pastor T. Philpot	1	0	0
Mr. and Mrs. Whittle	5	0	0	Pastor T. Greenwood	10	0	0
Mr. F. Higgs	3	3	0	Contribution from Earls Colne Baptist			
Mr. Henry Foster	2	2	0	Church, per Pastor E. Dyer	1	1	0
Mr. W. H. Tyndall	10	0	0	"A former student"	2	2	0
Mr. M. H. Hodder	2	2	0	Per Pastor W. Ruthven	1	0	0
Mr. A. C. Holland	2	0	0	Rev. V. J. Charlesworth	5	0	0
Mr. H. Burman	5	0	0	Mr. W. W. Thompson	25	0	0
Mrs. Lane	2	0	0	Contribution from King's Langley			
Contribution from Spring Hill Baptist				Baptist Church, per Pastor D.			
Church, Birmingham, per Pastor				Macmillan	1	0	0
T. E. Titmuss	3	3	0	Mr. T. A. Denny	50	0	0
Pastor J. Hillman	0	10	0	Mr. Alex. Knight	5	0	0
Contribution from Broadway Baptist				Mr. Henry Keen	3	3	0
Church, Chesham, per Pastor				Mr. G. Stevens	1	0	0
R. Walker	1	1	0	Mr. H. G. Budden	1	1	0
Contribution from Twickenham Baptist				Mr. E. M. Hammer	3	3	0
Church, per Pastor S. Jones ...	1	0	0	Pastor W. J. Tomkins	0	5	0
Mr. G. H. Dean	100	0	0	Part collection from Octavius Street			
Mrs. J. Dean	5	5	0	Baptist Church, Deptford, per			
Mr. C. Wall	3	3	0	Pastor D. Honour	0	21	8
Mr. J. G. Priestley	5	0	0	Pastor W. Holyoak	4	5	0
Mrs. G. H. Virtue	4	4	0	Pastor F. H. White	2	2	0
Collection at College Annual				Rev. R. J. Beecly	0	2	6
Meeting	25	9	0	Mr. and Mrs. J. Russell	3	3	0
Mr. J. Chown	5	0	0	Miss Russell	1	1	0
Mr. K. Manning	1	10	0	Miss Bayes, per Pastor M. Heath ...	0	2	0
Mrs. Kelly	2	2	0	G. W. C.	1	1	0
Mr. John Coutts	5	5	0	A. C.	0	10	6
Collected by Pastor H. Trueman ...	1	5	6	A. B.	0	10	6
Per Pastor W. Pettman	2	15	0	Contribution from Cottage Green			
Contribution from Waltham Abbey				Baptist Church, per Pastor T. S.			
Baptist Church, per Pastor G. H.				Burros	1	0	0
Kilby	1	1	0	Mr. W. Sawyer	2	2	0
Contribution from Totteridge Road				Mr. and Mrs. W. H. Willcox ...	10	10	0
Baptist Church, Enfield, per Pastor				In loving memory of our daughter			
A. W. Welch	1	1	0	Ethel	3	3	0
Rev. J. A. Brown, M.R.C.S.	4	4	0	Mr. John Measures	1	1	0
Per Pastor T. W. Medhurst:—				Mrs. M. Snelling	5	0	0
Alderman R. Cory, J.P.	5	0	0	Collection at Shooter's Hill Baptist			
Mr. J. Davies	1	1	0	Chapel, per Pastor W. L. Mac-			
Mr. S. Grey	1	1	0	kenzie	1	10	0
Mr. W. Grey	1	1	0	Mr. S. Rogers	1	1	0
	8	3	0	Pastor A. Blocher	0	10	0
Pastor E. R. Pullen	0	2	6	Mr. G. H. Forster	3	3	0
Mr. and Mrs. J. Alderton	2	2	0	Per Mr. E. S. Boot:—			
Pastor G. Davies	0	10	0	Mr. E. S. Boot	1	1	0
Pastor J. Briggs	1	0	0	Mrs. E. S. Boot	0	10	6
Contribution from Grantham Baptist				Miss N. A. Boot	0	10	6
Church, per Pastor C. Deal ...	0	8	0	Mrs. Blakeway	0	10	6
Pastor W. Moxham	1	1	0	Mrs. Dunman	0	10	6
Contribution from Tilehouse Street					3	3	0
Baptist Church, Hitchin, per Pastor				Collection at Bow Road Baptist			
C. S. Hull	3	15	0	Chapel, per Pastor F. H. King ...	3	10	6
Pastor R. B. Morrison	0	10	0	C. H. S. S.	10	0	0
A few friends at Upton Cross Baptist				Weekly offerings at Met. Tab.:—			
Church, per Pastor J. Wilkin-				April 15	2	12	2
son	2	2	0	" 22	2	4	7
Friends at Downend, Bristol, per				" 29	1	15	11
Pastor G. A. Webb	0	10	0	May 6	2	10	11
Mr. R. J. Baker	2	2	0	" 13	1	10	10
Pastor H. D. Brown, M.A.	5	5	0		10	14	5
Pastor J. J. Turner	5	0	0		£1,552	4	7
Pastor G. K. Smith	1	1	0				

Pastors' College Missionary Association.

Statement of Receipts from April 15th to May 14th, 1900.

	£	s.	d.	Collecting box:—	£	s.	d.
Pastor G. W. Linnecar	0	5	0	Mrs. Harris	0	4	5
H. McS.	0	12	0				
For Christ's sake	0	5	0		£1	6	5

The Stockwell Orphanage.

Statement of Receipts from April 16th to May 14th, 1900.

	£	s.	d.		£	s.	d.
In memory of the late Miss Mary Standen	15	0	0	S. M. P.	0	5	0
Miss Fort	1	1	0	Mrs. Coad	0	1	0
Miss Hadfield	10	0	0	Mrs. Soncs	0	3	0
Peckham Park Mission, per Mr. L. Wood	1	1	6	Mr. W. A. Harding	3	3	0
Mrs. J. B. Page	0	2	6	South Street Baptist Chapel Sunday-school, Greenwich, per Mr. M. Gray	2	2	0
Mrs. Jarman	0	5	0	Mrs. Wilshire	0	10	0
A. P.	1	1	0	Mrs. Gearing	0	5	0
Mr. B. Whitworth	1	0	0	Mr. J. Wilson	0	10	0
Mr. Bullman	0	10	0	Hirst S.S.C., per Mr. W. Andrew	0	7	0
Mrs. Curtis	0	5	0	Mr. W. Brown	0	10	0
Mr. W. Johnson	0	4	0	A grateful grandmother	1	0	0
Mr. J. Spence	0	2	0	Masters S. and A. Carpenter	0	1	0
Mr. C. B. Brooke	21	0	0	Anon (instead of a legacy)	25	0	0
Mr. C. Ibberson	0	3	0	Anon (for the Founder's birthday)	3	0	0
Mr. Geo. Freemantle	5	0	0	Mr. J. B. Meredith	2	2	0
Mr. Jno. Norkett	3	0	0	Mr. F. Bartlett	2	0	0
Mr. and Mrs. Gray	0	5	0	A lover of Jesus	0	10	0
Mr. J. C. Henderson	0	5	2	Miss Salmound	0	10	0
Mr. T. Merry	1	1	0	The Trustees of the Delmar Charitable Trust, per Mr. Hy. Verden	5	5	0
A friend, Hastings, per V. J. C.	0	10	0	Mr. R. Morgan	2	2	0
Mr. E. W. Bull	0	10	0	Mr. E. W. Diver	0	5	0
M. F., St. Alban's	0	15	0	The late Miss M. A. Withers, per Mr. W. Withers	5	0	0
Mr. T. Ll. Jones	0	5	0	Miss G. Shaw	1	0	0
Half proceeds Easter Entertainment, Bethany House School, Goudhurst, per Mr. S. Kendon	3	1	6	Mr. R. W. Moore	2	2	0
Mr. S. Popplestone	1	0	0	Mrs. Bascomb	0	10	0
Miss A. Adcock	0	10	0	Mrs. E. Clarke	0	5	0
Collected by Mrs. Adgie	0	4	7	Miss Sladen	0	2	6
Misses E. and A. Carpenter	0	2	0	Mr. J. Riley	0	1	0
Mr. J. Russell	5	0	0	Mr. Eastman	0	5	0
Mrs. Risdon's Bible-class and friends	2	5	0	D. D. B., Perth	5	0	0
Mr. J. Ballantine	0	5	0	A friend, Liskeard	0	2	0
A well-wisher of Pastor T. Spurgeon	0	2	0	Mrs. Rees	1	0	0
Mr. A. Marshall	1	0	0	Mr. J. McFarlane	0	10	0
Mr. and Mrs. Pinkney	0	10	0	A friend, Falkirk	0	3	6
Collected by Miss E. L. Davie	0	10	0	Miss J. Bird	50	0	0
Mrs. H. A. Southernwood	0	5	0	Mr. J. Thomson	0	5	0
Pastor G. W. Linnecar	0	12	6	Mrs. E. Barrett	0	10	0
Mr. J. Mee	0	2	6	Mr. A. W. Wood	0	10	0
A British workman	0	10	0	Mr. W. H. Tyndall	10	0	0
Mr. A. Law	0	6	0	Colonel R. Parry Nisbet, C.I.E.	5	5	0
Mr. F. Flanders	1	0	0	Executor of the late Mr. Hy. Payne	90	0	0
Mr. G. R. Adams	0	5	0	Executors of the late Miss Mary Burgess	39	2	9
Mr. Thos. Moore	5	0	0	Executor of the late Mr. John Robert Holmes	180	0	0
Men's Bible-class, Bromley, per Mr. F. W. N. Lloyd	2	10	0	Executor of the late Mr. James Forbes	15	0	0
Gillencroft Sunday-school, Norwich, per Pastor T. Bullimore	0	7	0	The Trustees of the Thomas Porter Equipment Fund	100	0	0
Collected by three members of the Dudley Baptist Church, per Pastor E. Milnes	2	12	8	From the Estate of the late Miss G. I. Small	2	2	6
In memory of Mrs. S. Coles	0	5	0	Executors of the late Mr. Thos. F. Rankine	200	0	0
Miss M. Hall	3	3	0	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—			
Mr. J. Culpin	1	0	0	The Pioneer Mission	1	0	0
Mrs. J. Simpson	0	2	6	Cotton Street Chapel, Poplar	2	6	2
Sandwich, per Bankers	2	2	0	Shepherd's Bush, programmes	0	14	6
Mr. Pratt	1	0	0				
Mr. J. C. Horkin	3	10	0				
Mr. J. G. Priestley	10	0	0				
Belle Isle Bible-class, per Mr. W. Colbert	2	0	0				

£876 17 4

LIST OF PRESENTS FROM APRIL 16TH TO MAY 14TH, 1900.

PROVISIONS:—18 lbs. Butter, Mr. Ottoway; 4 quarterns Bread, Mr. R. Hearn; 28½ lbs. Lard and 15 Bath Chaps, Mr. W. Dixon.

BOYS' CLOTHING:—4 Coats, 3 Vests, Mrs. Crowley, per Mr. F. Collier; 36 pairs Stockings, Mr. D. Burgess; 14 Nightshirts, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 3 Nightshirts, Beulah Baptist Working Meeting, Bexhill-on-Sea, per Mrs.

Cunningham; 6 Articles, Anon; 6 Oxford Shirts, Mrs. M. O. Sellar; 10 Shirts, Ladies' Working Meeting, Wynne Road Baptist Chapel, per Mrs. R. S. Pearce; 1 Vest, Mrs. Wilkins.

GIRLS' CLOTHING:—12 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 15 Articles, Beulah Baptist Working Meeting, Bexhill-on-Sea, per Mrs. Cunningham; 14 Articles, Ladies' Working Meeting, Wynne Road Baptist Chapel, per Mrs. R. S. Pearce; 6 Articles, Anon; 8 Articles, Miss McQueen; 12 Articles, Mrs. Rees; 5 Articles, Mrs. Springett.

GENERAL:—1 Hearth Rug, Miss Ratcliffe; 1 box Flowers, Uckfield Baptist Y.P.S.C.E., per Miss L. Dumsday; 70 Articles for sale, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 1 box Flowers, Crickham Baptist Sunday-school, Wedmore, per Mr. W. J. Gadsby; 2 Articles, Anon.

Colportage Association.

Statement of Receipts from April 15th to May 14th, 1900.

DISTRICT SUBSCRIPTIONS:—

	£	s.	d.
Eden Bridge, per Rev. R. Hill			
Powell	11	5	0
Tewkesbury, per Mrs. T. White	1	5	0
Crownhill, per Miss Halleron	13	5	6
Maldon, per Pastor C. D. Gooding	3	15	0
Tewkesbury, per Mrs. Robinson	5	0	0
Southern Baptist Association	60	0	0
Aylesbury, per Mr. G. Tweddle	10	0	0

£104 10 6

GENERAL FUND:—

	£	s.	d.
Mr. H. Watts	0	2	6
Miss Humphries (Collecting box)	0	16	6
Miss Hooper	1	1	0
Mrs. Stevens	0	5	0
N. B., per Mrs. C. H. Spurgeon	5	0	0
Miss Gunner	0	6	0
J. G.	0	5	0

Mr. and Mrs. J. H. Knights	0	5	0
Mr. G. Samuel	0	1	6
Collection at Pirbright	0	5	0
Mr. R. Fifield	0	6	0
Mrs. E. G. Biggs	0	10	0
Mr. A. H. West	0	5	0
Mrs. M. Wilby	0	5	0
Mrs. G. Freeman (Collecting card)	0	5	0
Mr. W. H. Coles	0	2	6
Mrs. Baskcomb	1	0	0
Mrs. Hellier	0	10	6
Mr. E. Walker	0	10	0
Col. R. Parry Nisbet, C.I.E.	5	5	0
Mr. J. G. Priestley	5	0	0
Mr. H. Thompson	0	5	0
Rev. S. Attlee	0	10	0
Mr. H. T. Bath	1	0	0

£24 1 6

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from April 16th to May 15th, 1900.

	£	s.	d.
Miss S. H. Bevan	4	16	6
"Phebe"	0	10	6
Mrs. G.	5	0	0
A friend, per Mr. H. Higbed	0	10	0

Mrs. Richards	5	0	0
	£15	17	0

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Rebuilding Fund should be similarly directed.

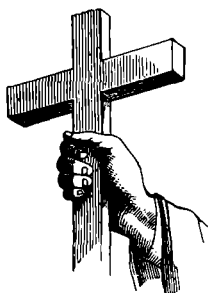
Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

ANNUAL PAPER
CONCERNING
THE LORD'S WORK
IN CONNECTION WITH
THE PASTORS' COLLEGE,
NEWINGTON, LONDON.

1899-1900.

ET TENE0



ET TENEOR.

Printed for the College Trustees by
ALABASTER, PASSMORE, AND SONS, LONDON, E.C.

1900.

Founder, and President 1856—1892,

C. H. SPURGEON.

COLLEGE BUSINESS OFFICERS, 1899-1900.

President,

PASTOR THOMAS SPURGEON, Metropolitan Tabernacle, S.E.

Vice-President,

PASTOR CHARLES SPURGEON, "Haddon," Dartmouth Row,
Blackheath, S.E.

Trustees,

Mr. W. PAYNE, 350, Kennington Road, S.E.
Mr. C. F. ALLISON, Halcyon Lodge, Cumberland Park, Acton, W.
Mr. W. HIGGS, Sussex Lodge, Binfield Road, Clapham, S.W.
Mr. J. HALL, 2, Grantley Villas, Larkhall Rise, S.W.
Mr. WALTER MILLS, Water House, Shoreham, Kent.
Mr. JAMES E. PASSMORE, "Parkfield," Queen's Road, Clapham, S.W.
Mr. S. R. PEARCE, 426, Brixton Road, S.W.
Mr. F. THOMPSON, Clare Lodge, Park Hill, Clapham Park, S.W.
Mr. WILLIAM OLNEY, Hill View, Champion Hill, Camberwell, S.E.

Financial Committee,

F. THOMPSON, TREASURER.

WM. HIGGS.

JAMES E. PASSMORE.

Secretary,

E. H. BARTLETT.

The work of the College has for many years been adopted by the Church at the Tabernacle as its own. The accounts are examined with the accounts of the Church by auditors chosen by the Church, and are read and passed at the Annual Church-meeting in the beginning of the year.

FORM OF BEQUEST.

*I Give and Bequeath the sum of _____
pounds sterling, to be paid out of that part of my personal estate which may by law
be given with effect for charitable purposes, to be paid to the Treasurer for the time
being of the Pastors' College, Metropolitan Tabernacle, Newington, Surrey, and his
receipt shall be a sufficient discharge for the said legacy; and this legacy, when
received by such Treasurer, to be applied for the general purposes of the College.*

The Trustees' Report.

TO report the death of the worthy Treasurer of the Pastors' College is the sad task which falls to the lot of the College Trustees, as on Wednesday, January 17th, Mr. Thomas Harding Olney peacefully "fell on sleep." That he was greatly beloved and esteemed by his Co-Trustees is evidenced by the following resolution which was passed at their first meeting held after his decease :—

The Trustees of the Pastors' College desire to express their



heartfelt sorrow for the loss they and the Institution have sustained in the death of Mr. Thomas Harding Olney, and they wish to assure the sorrowing relatives of their deep sympathy and earnest prayers that the strong consolations of our Heavenly Father may comfort them in the hour of their bereavement.

"The Trustees place on record their grateful remembrance of the many generous acts and valuable services rendered by their departed friend to the College, and the deep sense of loss they feel in the removal to higher service of so valuable a co-adjutor."

By the unanimous vote of the Board of Trustees, Mr. Frank Thompson has been appointed to fill the position of Treasurer of the Pastors' College. His colleagues hope subscribers will make his financial responsibilities light, by sending in to the funds of the College substantial pecuniary aid. They commend the Institution to the practical and sympathetic support of all the Churches, especially to those which have received their pastors through the College.

President's Report.

IT is surely a token for good when there is nothing very special to report; good steady work is evidently being done, the machinery runs smoothly, and all goes swimmingly. Perhaps this would hardly be the place in which to record wars and earthquakes, even if such had been, but, thank God, they have not been. Within and without peace has reigned, not the peace of the cemetery, but such peace as befits a seminary, the peace of springing life rather than that of the sleep of death. The College is a seed-plot on which there has been expended no little faithful toil. "This year also" all earnest effort has been made to obtain a plentiful harvest. Nor has it been in vain, for "grace ensures the crop." Dr. McCaig may be said to have put in the *principal* wheat, and the other Professors, as their respective reports show, have been sowing bountifully. Of course, among sixty men there are different sorts of soil, as the examinations have plainly proved, but the response to the careful husbandry has been very gratifying, and since, in this case, the sowers and the reapers are identical, they have, in a very real sense, rejoiced together.

My task as President has been made comparatively light by the kind offices of the Vice-President and the Principal, who have relieved me of all save absolutely necessary thought and work. The former has superintended the lodging arrangements, and compiled this Report. The latter has "settled" the outgoing students with rare judgment, and all the officers have served as a selection committee, to make choice from such as have already been seen, and in a measure approved, by the President.

I have occasionally addressed the students on Friday afternoons, but more often I have enjoyed with them the privilege of listening to such honoured brethren as A. G. Brown, Jno. Thomas, M.A., Henry Varley, J. W. Ewing, M.A., B.D., B. J. Gibbon, J. Spence, F.R.A.S., and others who have kindly come to my aid.

Through the kindness of my dear mother, we commenced the Autumn session with a most enjoyable outing at "Westwood," on which occasion eighteen freshmen were welcomed. Later on, we had "a day off" at the kind invitation of Pastor Ingrem's church at Wimbledon, where we were bountifully entertained. In each case we wound up with a delightful service. (Suburban churches please copy.)

A suggestion to the students that they should take active part in the February Mission at the Tabernacle resulted in a most hearty response. About half of them served as the male choir, and the rest were busy watching for souls. In the open air before the services, on the platform, and in the enquiry room, they wrought splendidly. The church thanks God for this band of men whose hearts the Lord has touched, and the President sees herein the best possible proof that the spirituality of the men has been maintained.

I cannot close without confessing to some anxiety about money matters. Truth to tell, we are living beyond our income, but since this is in part due to special circumstances, we are loth to imperil efficiency by any very drastic retrenchments. Former friends are

passing away, (what a loss is ours in the decease of our good friend, Mr. T. H. Olney!) and it is not easy to secure new ones. Our hope is in the Lord our God, who will surely provide. Can you not, dear reader, do a little more to help us, or secure an additional subscriber? The gospel is more than ever needed, and our men do preach the gospel. They are in love with it, they believe in it, they hold to it. I pray you aid us all you can to produce still more of these preachers and teachers of the Word.

THOMAS SPURGEON.

Vice-President's Report.

THROUGHOUT another year, faithful soldiers of the Cross have been under training for the army of gossellers, and, as in past years, the recruits have come under my instruction on Friday mornings, when they have displayed no mean intelligence in receiving special drill in the many manœuvres necessary to be understood by the Campaigners in the Holy War. Believing that even the so-called "preliminaries" in connection with the conduct of public worship are an all-important part of the service, it has been my endeavour to point out defects in the announcement of the Hymn to be sung or the Chapter to be read, and to set before the students "a more excellent way." While not trespassing upon the sacred preserves of our College Professor of Elocution, I have impressed upon my class the desirability of possessing a right expression in reading the Scriptures, as often this means the correct exposition of the passage. I have been particularly pleased to note an increased aptitude among the newcomers in the art of extempore speaking, and if I am not mistaken, this has been attained largely through the training and practice previously acquired in connection with the Christian Endeavour movement. If I may be allowed so military a figure, I would venture to say that the above volunteer movement has given young men a partial education in spiritual tactics of public address, which now receives, through the discipline of a College course, a fuller development, and consequently, the strength of a regular army corps.

The papers and sermons which I have heard throughout the Sessions, have been marked in all cases by manifest study and a spiritual instinct, while in some instances there has been an added quality of sanctified genius and sacred originality.

The Seniors have been giving a series of Essays upon the "Nights of the Bible," which has formed a most interesting course of Scriptural studies. It has also been my pleasure, whenever an emergency has arisen, to take the Friday afternoon lecture, and so help the President.

The need of the College is as great as ever, and the churches prove their appreciation of the work it does by sending for their Pastors from it;—will they also help to support it by their prayers and purses?

CHARLES SPURGEON.

Dr. McCaig's Report.

THE bare outline of our College work as it appears in the Annual Report must necessarily be somewhat monotonous, but the actual work is far from being monotonous; there is always the variety, the freshness that comes of real life, and we are glad to be able to say that, on the whole, during another year our students have been "all-alive" at their studies. The tale of our ordinary College life must also be somewhat monotonous, but it is a monotony of mercy; we have still to report that the hand of our God has been upon us for good. Tutors and students have enjoyed, in the main, good health, and have been able to get through a fair amount of honest work. The men, generally speaking, have taken great interest in their studies, and have shown a good deal of mental vigour and movement, while the spirit of prayer and of consecration to the great Master's service has been well maintained, and the outlook for the future seems as bright as ever.

During the year we have had a large number of brethren settling, and it has been a special pleasure to send out *four* brethren to labour as Foreign Missionaries. There is at present among us a healthy and vigorous Missionary spirit.

As to details of class work, I may say that in my Greek Testament class the Seniors have carefully studied the Epistle to the Philippians, doing excellent work, and they are now engaged in the study of 1 Peter. In Hebrew, my Senior men acquitted themselves very satisfactorily, our special study for the greater part of the year being the book of Joshua; we are now reading in Jonah. The Intermediate men, besides pursuing the verb through its varied and somewhat bewildering paradigms, have been reading the early chapters of Genesis, and are doing well. A Junior class, commenced in August, has made good progress in the grammar.

The brethren of the Homiletic class have given great satisfaction, having, in their sermon outlines, revealed considerable power; but as these men have now been a long time in the class, and as I shall not have a new set of men until August, I have thought well to give them a taste of another subject, and so, since January, I have been introducing them to the Early Fathers of the Church, a knowledge of whose writings is, for many reasons, very desirable for the minister at the present day.

Other class subjects have been Church History and Greek Synonyms for the Seniors; New Testament Introduction for the Middle men; and Paley's *Evidences* for the Juniors; in all of which faithful, and I trust, profitable work, has been accomplished.

Last, but not least, I must mention Theology, in which I take all the men. In the general class, with Hodge's *Outlines of Theology* as text book, our chief topics have been the Atonement, the Priesthood and Kingship of Christ, Effectual Calling and Regeneration.

In my Wednesday Theological Lectures, after treating of the Old Testament Revelation of Redemption, I gave some attention to the Historic Preparation for the Great Redemption, dealing with the

History of the Chosen People after the close of the Canon. I then passed on to the New Testament Revelation of Redemption, and have been mainly occupied in setting forth the New Testament Witness to the Personality of the Saviour.

The sermons of the students have been well up to the average, and the usual mental force and acumen have appeared in the criticisms and weekly discussions.

We have now definitely arranged for regular half-yearly Examinations, and so far the result has been eminently satisfactory, and we believe that a most useful, practical purpose will be served by these Examinations.

The students recently had great pleasure in taking part in the Tabernacle Evangelistic Services; we believe that the blessing enjoyed, and the experience gained, will prove very helpful to the brethren in view of their future life work.

ARCHIBALD McCAIG.

Report from Prof. W. Hackney, M.A.

I HAVE much pleasure in bearing witness to the earnestness, industry, and promise of the men who have come under my charge during the last twelve months. The same kind of work has been done, but in some classes the subjects have been changed. The Seniors have continued their studies, working carefully through Plato's *Phædo* in Greek, and Cicero's *De Officiis* in Latin, joining with this the exercise of Latin Prose. They have also united with the next class in the Greek Testament, taking the Epistles to the Colossians and Galatians.

Keenest interest has been manifested in all these themes. We have been greatly impressed with the grandeur and significance, but limitation and insufficiency of the old Greek and Latin philosophy, especially when laid alongside of the infinite meaning, unsearchable depths, absolute truth, and personal reality of the Divine Revelation in our Lord Jesus Christ. In the Greek New Testament, the later men, besides working with the Seniors in Colossians and Galatians, have studied part of the Gospel of John and Paul's first Epistle to Timothy. They have, moreover, read Greek in Xenophon's *Anabasis* and the first book of Thucydides, together with Greek composition. In Latin, Cæsar's *Gallic War*, Cicero's *De Amicitia*, and prose composition have occupied their attention.

The Juniors have gone forward fairly with Harper's Greek Method. In Latin they are learning the elements of the language and simple composition, lately starting upon Virgil's *Eclogues*. They are achieving hopeful advance, but there is considerable diversity in their mental acuteness, vital strength, and early educational advantages, which makes it difficult to do the best with the men who are most fit. This, however, is part of the difficulty arising, of necessity, from the great initial principle laid down by our revered Founder, confirmed by the practice and proofs of many years, and held firmly by us all, that no

man shall be rejected or refused the opportunity of training and culture from lack of scholarship alone, if by personal character, mental and spiritual force, and actual experience, he has shown a Divine call to the ministry. The strain upon such men, however, becomes very great at first, and it is only justice to say that they are nobly answering to the demands made upon them.

The Examinations, held at Midsummer and Christmas, were most helpful and stimulating. The sense that precise study is essential to true discipline has been deepened, a most valuable training for the days to come. A healthy emulation also has been aroused throughout the College. The results in my Senior Classical and Greek Testament classes were most gratifying.

The importance of this work becomes more impressive as my acquaintance with it grows. To help in the development of God's young ministers, sent in mercy for the need of His Church, is service both delightful and inspiring. It is our earnest prayer and constant endeavour in the College, that, with any help given towards the mental and moral growth of these young men, we may be enabled also to lead them to a fuller consecration of all their powers to His glory who has redeemed them: and to so live with them, and before them, that the hardest intellectual task may become the joyful occasion of His revealing, who is our King, our Friend, and our God, the Chief among ten thousand, and the Altogether Lovely.

WALTER HACKNEY.

Report from Prof. Wm. H. Gausson, M.A., LL.B.

THE subjects in my care are usually known as the "English" ones. It would be somewhat difficult to find any one word that would better cover them, though, in some, the only title to the name is, that the text-books which are used in studying them are written in the English language. The true explanation seems to be, that the subjects, strictly known as English, are felt to be of such importance as to warrant extending the term to the whole group. And rightly so, for it is of the deepest moment that the preacher should use his native tongue correctly, while it is, at least, highly desirable that he should attain some ease and gracefulness of style.

Most of the students, when they come to us, possess a fair knowledge of grammar and of the elementary laws of English composition, but some need attention in these directions, and all have to take two classes dealing with the English language and one dealing with English literature. In the latter, besides a short sketch of English literature, we read some of the best English poetry.

Another class is devoted to the "Bible Handbook," by Dr. Angus. We have, of late, been taking with it the study of some of the historical books of the Old Testament, as the attention paid to these is often, in my opinion, too scanty.

The mathematical course is limited to the elements of Euclid, which, it is felt, serves as a valuable mental discipline.

Greek or Roman history is a subject crowded out of the classical department and into mine.

The others might all be brought under the head of Mental and Moral Science, as they are—Butler's Analogy, the History of Philosophy, Logic and Ethics.

In last year's Report, I alluded to the changes in the staff of the College, and the consequent reorganization of classes and subjects. During the past year, there has been no hindering element of this or, indeed, of any sort. The men have given themselves without reserve to their work, and there has been steady progress. The Examinations, held twice a year, have undoubtedly had a most valuable effect on the College life, furnishing the immediate stimulus which so many of us at times need, while, on the other hand, success in them has not been made the only criterion in estimating the probable usefulness of any brother in the future.

The new men, twenty-one of whom have been received during the year, have been in most of my classes. They promised well when they entered, and it has been gratifying since to watch their entry into new worlds of thought, and to mark their advance in intellectual keenness.

With other demands upon my time, there have been moments when I have been weary in the work, though never any when I have been weary of it. It has been a constant joy that I have any share in so glorious a service,—a service in which the Master,—

"Whom I serve, quickens what's dead,
And makes my labours pleasures."

WM. H. GAUSSEN.

Professor Richardson's Report.

IT is again our pleasure to report favourably concerning the Elocution class. The men are in earnest, indeed are anxious, to make progress in speaking. It is to be regretted that the general work of the College makes it difficult for the men to get all the practice necessary. However, the principles of effective speaking they know, and the right method of practice they clearly understand, and we trust that future opportunities will be found for dealing in full with the practical part of the work.

JOSIAH RICHARDSON.

Evening Classes.

THE following Resolution was passed by the Trustees:—

"That taking into consideration the financial position of the College, and also the fact of the opportunities for education offered by Polytechnics, and kindred institutions, it is deemed desirable to discontinue the Evening Classes, from the close of the present year."

A Student's Impressions.

TO many, the Pastors' College has stood for years as the Mecca of their youthful pilgrimage, towards which they have looked with ardent longings and hopeful aspirations; but the chosen are few, and some never attain their heart's desire; others, who are favoured and numbered among the elect, enter for the first time as students, with mingled feelings of gratitude and surprise.

To present an adequate account of what the College does for each man who comes beneath its care, would be to attempt an impossible task, for its work is as widely various as are the character and composition of the material it operates upon; at best, one can only speak of the impressions most deeply made on his own mind.

Broadly viewed, then, it appears that in two great ways the institution affects the lives and destinies of its sons. First, by way of disillusion; secondly, by way of illumination. Its method is by means of the noble art, which it exists to train and perfect—viz., preaching. The College is a ceaseless preacher; one eloquent message is spoken to him throughout the student's curriculum, a message which, if he has ears to hear, will never cease to resound on every side from many voices.

To those whose College days are swiftly waning, this message rings out with a "large note and clear," "to heal and arm and plenish and sustain," and one believes that through all the days of the after life, amid the storm and stress of a ministerial career, this sustaining note will retain its power.

This message comes first by way of disillusion, and speaks with no uncertain sound: "Man, know thyself!" The freshman enters with a record of work already accomplished in the service of the Divine Master; he may have left a sphere in which no little success has rewarded his efforts; perhaps he has been surrounded by friends who have extolled his gifts and graces, and his credentials and title to the ear of the multitude would seem worthy of the greatest respect; perchance, in the subtleness of the pride of the human heart, he has come to esteem himself more highly than he ought.

The College shows him all his own heart; by comparison, by criticism, by commendation and kindly humour, the proud looks are brought low, the diffident are exalted to their proper station, and the man comes to estimate himself at his proper worth. No man can be too thankful for an institution wherein he has been stripped of the flimsy greatness which he has wrapped around his soul, and robbed of the false ambitions with which he has soothed his spirit. That the process is a painful one must be admitted, but the result is ample in compensation; for, though for a time the subject may stand dazed, like one aroused from a pleasant dream, soon he will exert himself to put forth in the Divine strength those native gifts and powers with which God has endowed him; and then, as he strives honestly and humbly in the sight of God and men, the College speaks its illuminat-

ing message to his heart, and helps him to see his work on a noble plane, encircled with the glory of immortality. The College shows him the majesty of the service upon which he has entered; it reminds him that the highest honour he may enjoy is the privilege of "leave to work in the world." If he has not realized it before, henceforth he deems his work to be second to none upon earth; that while, humanly speaking, in its manner, his word is foolishness, yet, in its message and influence upon men, it is as the utterance of the profoundest wisdom of God; and as he may, in the quietness of his College days, vainly strive to pierce the veil that hides the future from his view, he will nevertheless see this, that upon his efforts in the fellowship of the Holy Spirit will depend the eternal destinies of many souls. The College does not allow study to blind a man's vision of God and the world; it directs the study to the great ends of making clearer the view of God in Calvary, and of showing the world as God's world, upon which He has lavished His love in the gift of His only Son. Any man who has this vision in his soul can never look upon his work as poor or meagre.

In yet another way is the illuminating message spoken, and that is, in the way of proclaiming the surpassing excellence of the preacher's theme. One who had heard Samuel Rutherford preach said of him: "He showed me the loveliness of Christ." And it may be said, without fear of contradiction, that the emphasized word of the College is the word concerning Christ and His all-loveliness. Classes, Tutors' words and example, Vice-Presidential and Presidential lectures,—all these are one in setting forth the matchless charms of the Lord Christ.

The beauty thus discovered in Jesus produces a desire to make Him known, and display His surpassing excellences, to men whose ears have long been stopped, and whose eyes have long been holden. The messenger learns that he is less than his message, and that He who sends the messenger and gives the message is greater than all.

Briefly, then, this is a student's interpretation of the great word which the College ever speaks. Nothing has been said about the more material part of its work and influence; much might be said of the benefits which the institution confers upon the man of slender intellectual equipment; how, through the help of men of culture and godly character, he is enabled to strengthen his weak parts, and hold fellowship with master minds. One might speak his heart in telling of friendships formed which only death will sever, of tender memories and sacred associations that make the very building sacred and the class rooms hallowed; things which, in themselves, are unaffecting to the outsider, but which so bind a man's heart to his College that, ever after, he thinks he will turn to it as the fountain head of his inspiration and joy.

Everyone who comes within the range of its influence must be convinced that the College is engaged in a great work, the issues of which are of the most momentous kind. No man is encouraged to take up his life's work in a spirit of levity or of haste, he may not pursue a sublime art frivolously; every man is encouraged to count the cost of a faithful ministry, and to be prepared to pay the price to the full; and then, when his term of College life comes to an end,

strong in the quiet strength of God, he must go forth to do his work as ever in "his great Taskmaster's eye," so that though the world may never ring with his name and fame, yet all may see—

"One who never turned back, but marched breast forward,
Who never doubted clouds would break,
Who never dreamed tho' right were worsted, wrong would triumph;
Held we fall, to rise: are baffled, to fight better;
Sleep, to wake."

F. J. H. HUMPHREY.

"A Good Year";

OR, ACCOUNTS OF STEWARDSHIP.

MANY have been the kind answers returned to the annual circular letter (copy below) sent out to our "Brotherhood." We greatly appreciate the whole collection, and regret that only a selection can be given. To all, however, who have written in response, we tender our loving and hearty thanks, and again wish to every Pastor and all the churches "a good year."

PASTORS' COLLEGE.

TEMPLE STREET,

NEWINGTON, S.E.

Dec., 1899.

DEAR FRIEND AND BROTHER,—In the Name that is above every name, we greet you once more. Our last Conference remains with us a delightful memory. It was indeed good to be there. Let us begin thus early to pray about the next. Pray about the programme; pray for the POWER!

We trust it may be our joy to welcome you. In any case, let us have tidings of you, *and that right early*, please. With all our hearts we say, "God give you a good new year." May 1900 be a year of saving grace; a year of the right hand of the most High; a year of joy and Jubilee!

Your friends in Jesus,

THOMAS SPURGEON, *President*.

CHARLES SPURGEON, *Vice-President*.

A little homily from PASTOR H. SMITH, of FARINGDON, comes in answer to the above epistle, and may provide some brother with suggestions, or, at least, an illustration:—

"A 'good year.' Why should it not be so? It would be so, if we could make it. But may we not make it? Said a quaint old man to me, 'A happy new year to you, Pastor, a year full of blessing,' and as I left him, he called after me, 'A good year to you; a big 'un, mind you.' Why not?"

"Question: How can I make it so? Conditions of a big year. *Faith*: Jesus met the distracted Father's 'If thou canst do,' with the inquiry, 'If thou canst believe,' Mark ix. 23; xi. 24. *Prayer*: Luke xi. 5—13; xviii. 1—8. *Work*: Matt. xxi. 28; Acts xx. 31; 2 Tim. (1) One soul saved makes a big year, Matt. xvi. 26. One soul outvalues the world. (2) Faithfulness makes a big year. 'Well done . . . faithful servant,' 1 Cor. iv. 2.

"May it be with you, dear Presidents, and all the brotherhood, 'a good year; a big 'un, mind you.'

"P.S.—Figures make a poor show, but the work progresses, and we rejoice over recent conversions."

Very bright and sparkling is the reply contained in the following brief note:—

"Thanks for cheering word; it is like a breath from the hills and a drink from the rills. God has smiled upon us,—we are happy and hopeful. God has filled and thrilled our hearts with His love."—So writes PASTOR J. E. BARNES, of ISLEWORTH.

A good account of work done by PASTOR R. A. GOOD, of EXMOUTH, will be found in another part of our report, but here is a little packet of "goodies":—"Thanks, and many, for your cheery 'greetings.' We are glad to report that success has attended our labours. We have been 'leaning hard, pressing on, and looking up.'"

A hurried note comes from PASTOR A. G. HASTE, of WALKLEY, SHEFFIELD:—"We are just ending our seventh year in Sheffield, and it has been the best—spiritually,
numerically, and
financially.

We are still praying,
preaching, and
praising, and at present have no desire to do otherwise."
—That's right, brother, may you remain true as steel, and glean many a sheaf in the field for Christ!

We seem to hear the joy-bells ringing in the heart of PASTOR D. MACMILLAN, of KING'S LANGLEY, as he writes:—"I am glad to report that last year was one of great joy in our work. We found a readiness to hear the Word, the unity of the Spirit was maintained, and, best of all, I had the joy of baptizing a larger number than in any previous year. We are looking forward hopefully and prayerfully for even greater blessing in 1900."

What a world of meaning is conveyed in the following epitome of a year's work! "We have worked hard, prayed earnestly, wept frequently, and remained, as it were, stationary." Be not discouraged, dear Brother PERCY J. WALKER, you "shall reap if you faint not," and PEMBURY shall yet be visited by "a sin-convicting and soul-saving revival."

Our BROTHER PHILIP A. HUDGELL, of JUNCTION STREET, DERBY, sends us six telegraphic messages from the front, which caused rejoicing in the home camp :—" May I epitomise our condition and circumstances in the following lines :—

" Church in unity,
School in prosperity,
Christian Endeavour in activity,
Work in variety,
Sinners around in plenty,
Conversions not scanty."

We hope such a report will come in annually.

PASTOR GEO. MENZIES, of ARBROATH, with characteristic cheerfulness makes the most of the mercies received, and hopefully longs and looks for bigger and better results :—" Our statistics here do not look so bright as they have done in former reports, but there is no falling away of the work. It is more hopeful, and better than ever. Of net increase we have *one*. Yes, we have Won! We have seen triumphs of grace in '99, both amongst the ninety and nine, and the wanderers. We have had losses and crosses, but also gains and gladness."

Expectation and anticipation born of faith in God, and fostered by supplication, must soon end in joyful realization. We think we hear " a sound of a going " in a note from PASTOR W. MAYNARD :—" We are looking and praying for a revival. I believe it has already begun. There are signs, which, if I mistake not, indicate this." May the " little cloud . . . like a man's hand," prove to be in reality God's hand to the church at SYSTON, and full of blessing to Pastor and people!

Financial prosperity, when it accompanies spiritual success, is cause for much thankfulness. Such a double blessing, PASTOR H. SPENDELOW, of GRIMSBY, enjoys :—" During 1899 our friends here have voluntarily contributed over £600 towards the extinction of the debt on the Tabernacle. Respecting this, and all other aspects of our work, the outlook is hopeful."

The following excerpt from a letter of PASTOR T. N. SMITH, of NORTHAMPTON, shows that conversions ought to be expected at our fore-noon services, as well as in the evening :—" Some are about to be baptized. One of them, a young man of promise, who came to the Saviour one Sunday morning, when I was preaching from Ps. cxix. 19 : ' Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.' It is well to remember that God can save in the *morning*. Our people are working nobly, and are full of hope. Our place of worship is in a low and populous district, but it is difficult to get the people inside."

From the city of GLOUCESTER, BROTHER W. E. RICE sends the glad tidings, "All's well," and hearty greetings thus:—

"May 'saving grace' attend the preached word,
May God's right hand help ours to wield the sword;
And 'neath its power may sinners cry 'We're free,'
So will we know the joy of Jubilee."

PASTOR H. S. SMITH, of FENNY STRATFORD, strikes a joyful chord in his report:—"I very gratefully record that the New Year has opened with many signs of the Divine presence and power. Several have professed conversion, others are enquiring, and not a week passes without witnessing some fresh proof of the Holy Spirit's might and the glorious gospel's all-conquering power. We are looking forward to a year of 'saving grace' and of consequent 'joy and Jubilee.'"

While it is our greatest joy to receive accounts containing good news of successful labour and unmarred prosperity, we also recognize with gratitude to God the earnest and faithful service of those of His servants who have toiled amid conflicting and adverse circumstances. All the more honour be to such, for "their labour is not in vain in the Lord."

PASTOR SAM. SKINGLE, of BISHOP BURTON, HULL, writes:—"It has been a year of *deep shadow* and of *bright sunshine*. Amidst the gloom, however, we have enjoyed the gleam of our Heavenly Father's favour in various ways. A spirit of love, and faith, and prayer, and self-sacrifice, prevails. Week-night services well attended, Sunday-school prosperous; old, low-roofed, cramped school-room has been renewed, enlarged, and in every way improved. The cost is £70, towards which we have £60, and mean to have it *free of debt*. Have had no bazaar. God has opened the hearts of His people." This is after our own heart, and we commend the example to all. As our friend has put it, "deep shadow and bright sunshine" fall upon every Church in season, and it is well to know that "day and night are both alike to Him" who made them. Here are a few shadows, and sunbeams, mingling together in the work of several brethren.

PASTOR EDMUND MORLEY, of NEW BRIGHTON, reveals the earnest desire of his heart in the following words:—"I wish I could give a *better* report of my work. Still, progress has been made. We are not without cases of conversion and baptism,—though people are far from being as ready to confess Christ in baptism when they have found Him as I should like to see them. I am afraid the pleasure-loving element and a kind of half-hearted belief in the Scriptures of Truth accounts for much of this. Still, *God* can alter it all, and I press on, looking unto Him."

What an exposition of the text, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," is furnished by PASTOR JAMES R. COOPER, of HELSTON:—"At Hayle there have been conversions, and a Christian

Endeavour Society started; and here it is my hope to start another, since God has given me some six or seven souls this last few weeks. Mine is a hard field of labour. A large building, few helpers, several poor, nearly all old."

As a worker in the same sphere for over twelve years, PASTOR A. GREER, of GREAT BROUGHTON, bears testimony to the "grace all-sufficient" given him:—"By the grace of our Lord, and its continuance, we are able to stand. We have a few who love the Gospel, and encourage us by their presence and prayers, and, as far as they are able, their support, and were it not for these good souls, the wickedness of the world, and the indifference of those who make some profession, are so strong, that we should have to give up."

We are afraid that the Christlessness indicated in the extract below is all too prevalent. If every minister felt the "burden of the Lord" more, he would cry as the good brother does, "We won't have it," and see that Jesus is not forgotten:—"One thing more than any other presses home to my heart, and that is, 'We have yet to speak on God's behalf.' *He* is being crowded out again, and relegated to the stable and the manger. We won't have it. The preaching service, prayer-meeting, Christian character and work are far more important than all the get-ups of to-day. As ministers, I propose *we* stick to *our* business."—So writes PASTOR J. SMITH, of CORSHAM.

In a county not celebrated for its activity, since "wonder is aroused if a man is seen *running*," PASTOR R. J. LAZZELL labours in the country town of EAST DEREHAM. He reports:—"We have no great successes to chronicle. In fact, the young people get away to the centres of industry just when they begin to be useful. This year, *we* have lost a large number. Thank God, they are not lost to the Church! for others *reap* where we have sown, and we remember Him, who has said sower and reaper shall rejoice together."

Those who have ventured to propound the question, "Is Christianity played out?" may read the following joyful testimonies to the effectual working of the preached Gospel. Witness number one shall be PASTOR F. W. WALTER, of LEEDS:—"We rejoice to report that, through the Name which is above every name, we have accomplished no small things in this 'hard-as-nails' city. During the last three years, we have bidden hundreds, in the Name of Jesus, 'rise up and walk,' with the same glorious old-time result, of whom nearly 200 have entered into fellowship, and are walking, yes, leaping, and praising God. Beside this spiritual work, we have raised nearly £1,000 in two years for a new organ and chapel renovation. We are full of plans and hopes."

There is evidence in the above report of real vigorous life, and witness number two is as clear upon the point that preaching Christ is still "the power of God unto salvation." PASTOR R. E. WILLIS, of IPSWICH, writes:—"Am glad to say that the Lord's blessing is still

very graciously upon us. After ten years' ministry here, the old Gospel note is still unaltered, the people seem to love it more; it has proved a source of increase to us in number and influence, and has so great a charm that we have 'determined not to know anything among men, save Jesus Christ, and Him crucified.'"

Town and Country News.

Ealing Dean Baptist Chapel.

PASTOR W. LEONARD GIBBS.

I HAVE had a better year than last, if only a net gain of nine members, which, as things are at present, is a little victory. Alas! there seems just now to be so much indifference, so little power, so few converted. A little influenza, or a little rain, makes our chapels forsaken like a plague spot; yet I am told, on good authority, that the present epidemic causes no difference in the attendance at theatres. The Church is not half as earnest as the world, except the few like Peter, and James, and John, who gather round the Master, whether on hill-top or in valley. Thank God for 20 *per cent.* of Christians who love a prayer-meeting! With these we are winning our way, though slowly. . . . It is up-hill work, and our enemy is fighting behind *rocks* (rocky hearts), and it is the rock which makes it difficult; yet the Word is a hammer which breaketh the rock in pieces, and I preach nothing but the Word.

Beulah Chapel, Thornton Heath.

PASTOR T. LARDNER.

WE have not been without blessing during the year now ending. Many young people have yielded to the sweet attractive love of the Saviour, and have come forward to confess Him. The sight has greatly cheered our hearts, and encouraged us to try to do more for His precious Name. Thornton Heath is growing fast; faster than we can meet its advance and demands. We greatly need more room to carry on all the work which ought to be done. Our helpers are much in prayer over *this*, and also for a larger outpouring of God's blessed Spirit, not upon us alone, but upon us all, and all who love the Saviour! "Beulah" will not forget the College.

Hornsey Rise Baptist Church.

PASTOR J. E. JOYNES.

AMID many unique difficulties, the Lord is prospering the work here. Souls have been added to the church during my pastorate at the rate of one a week. The old year was good; may the new year, with the Old Gospel of the New Life, be better for all our brotherhood! The Most High was at our right hand *then*; and because He is at our right hand *now*, we shall not be moved. For He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," and this ensures both "joy and Jubilee."

Rochester Baptist Chapel.

PASTOR G. A. MILLER.

IAM grateful and glad to be able to report steady plodding, and progress. Before "Conference time" we expect to complete the purchase of our chapel freehold (£1,050). Glory be to God! How thankful we are to record the fact of the cause at Rochester being a *child of the College*. . . . We find that the only power effectual to win and nourish souls in a cathedral city, where sacerdotalism abounds, is "the Gospel of Christ," for it is the "power of God unto salvation to everyone that believeth." I am not ashamed, but more proud of it every day. *God bless the dear old College!*

Tilehouse Street Baptist Chapel, Mitchin.

PASTOR C. S. HULL.

WE are patiently plodding on at Tilehouse Street, not making much headway, but not flinching, nor faltering, nor retreating. We still fly the old flag; it's *nailed* to the staff, we couldn't pull it down if we would, and *we wouldn't if we could*. Our additions are few this year; well, we thank God for any and every sign of His presence, and earnestly pray for more signs and wonders to follow the preaching. Each year since 1894, we have used the pruning knife on our membership, so that now, with 203 all told, we feel we have a bona fide Church Roll. I believe there are signs of a coming awakening.

Bideford Baptist Chapel.

PASTOR F. DURBIN.

THINGS are going on very nicely here, and the Lord continues to bless our united efforts. There is much to cheer and gladden our hearts. For some weeks now, I have had enquirers, and scarcely a month ever passes throughout the whole year without signs of the Lord's favour. We have had from fifteen to thirty additions

to the Church every year (now nearly six) during my pastorate; only the worst is, we lose almost as many by removal, there being nothing to keep the young people here, especially young men; but our loss is gain to some other distant churches. *I enclose 5s. for College*, and I hope to send part of a collection as well.

[What a good example is here set! If only it were possible for all to follow it, what an increase there would be in the amount sent in by "our own" men.]

Ilfracombe Baptist Church.

PASTOR T. PHILPOT.

GOD has blessed us during another year. We have had the joy of welcoming twenty-three into Church fellowship. The work in our seaside resorts is in many respects unique. During the year, nearly a quarter of a million visitors are attracted by the surpassing beauties of Ilfracombe scenery. Were not the President and Vice-President of the Pastors' College among the number in 1899? For six years it has been my privilege to preach in this place, and my experience is that the Gospel of the Grace of God makes all sorts and conditions of hearers akin. The beautiful and commodious chapel is well attended, and, in the summer and autumn, taxed to its utmost capacity.

Kelvinside Baptist Church, Glasgow.

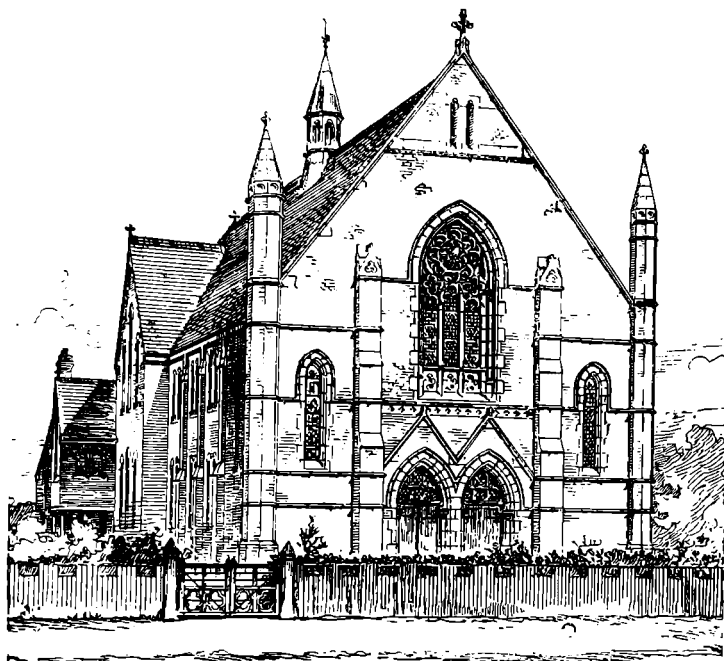
PASTOR A. W. BEAN.

LOOKING at things in the light of the Divine faithfulness, we may say that every year is an "Annus Mirabilis." 1899 has been no exception, for God has brought us across the swollen Jordan of manifold difficulties. We are now face to face with our Jericho,—viz., the necessity of erecting a suitable and permanent place of worship to accommodate about 600, with halls underneath. Already we have received a surprising token of the Lord's goodwill towards our holy purpose and endeavour. The Directors of the Kelvinside Estate Feuing Company have agreed to accept the lowest price at which we could secure ground in Glasgow,—viz., 10s. per square yard. The neighbouring occupants pay 16s. 9d., which will give some idea of the value of the ground. The site is on a thoroughfare, and promises to be a central point for a variety of social conditions. We have in hand, raised by our own efforts, over £180, and, besides that, we have about £50 in promises from several gentlemen. We shall, however, require about £2,500.

New Chapels and Schools.

Immanuel Baptist Chapel and Schools, Southsea.

PASTOR JOHN KEMP.



RAPID increase and remarkable development have characterized the experience of Immanuel Church. After the chapel in Kent Street, Portsea, was destroyed by fire in 1891, an amicable arrangement was made for the Pastor and 131 members to leave and form a new interest in Southsea,—a newer part of the rapidly-growing borough of Portsmouth. Accordingly, Immanuel Church was formed, and met for a while in Victoria Hall. Just then, a small chapel in Castle Road was likely to be closed and sold, and this was secured by Mr. Kemp and his friends, but such was the rapid increase, the place became speedily too strait for the people. It was resolved to build a new and larger sanctuary in Victoria Road N., a populous neighbourhood near Fratton. With great heartiness and unity, Pastor and people set to work to raise funds; prayer, too, was continually offered for success. Meanwhile, the membership increased to 300, and the Sunday-school was crowded. Great was the rejoicing when, after years of labour, the new buildings were opened for worship on October 26th, 1899. Since that date, the Sunday-school has more than

doubled, and fifty-six new members have joined the Church. All the organizations are in a healthy condition, the congregations are increasing, and constant conversions rejoice the hearts of Pastor and people. The new premises occupy a very eligible site in Victoria Road, and the total cost of land and buildings is £4,800.

Baptist Chapel, Clarence Road, Southend-on-Sea.

PASTOR F. A. HOGGIN.

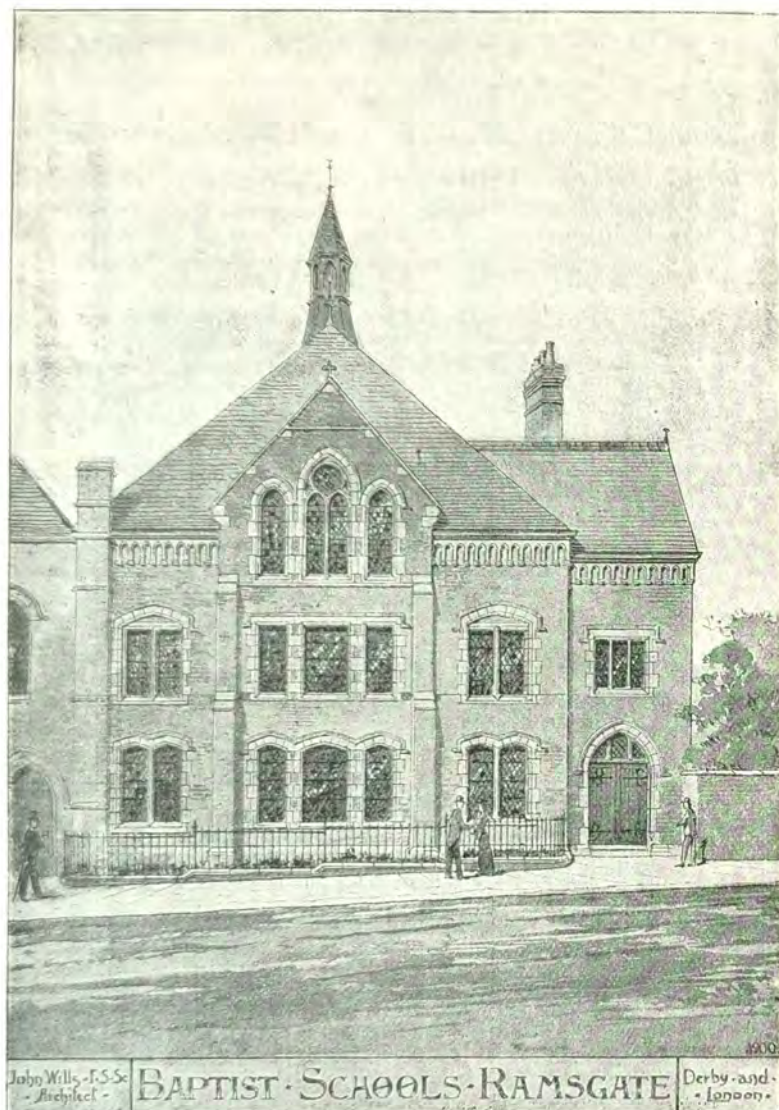


THIS Chapel was opened on the 16th of May, 1899. It stands in a good position, well within view of High Street, and close to the railway station. The chapel seats about 400 persons on the ground floor, and is so constructed that a large gallery at the entrance end may be added when further accommodation is required. The cost was about £2,500, to which must be added the large sum of £1,000 for the site. The iron chapel, which adjoins the new structure, has been renovated, and is now used as Sunday-school and Lecture Hall.

The present Pastor settled in 1888, and by quiet, plodding work, under the blessing of God, has been able to do much useful service, and has now the joy of beholding a useful block of buildings, a growing Church, surrounded by lively organizations.

Tabendish Baptist Schools, Ramsgate.

PASTOR T. HANCOCKS.

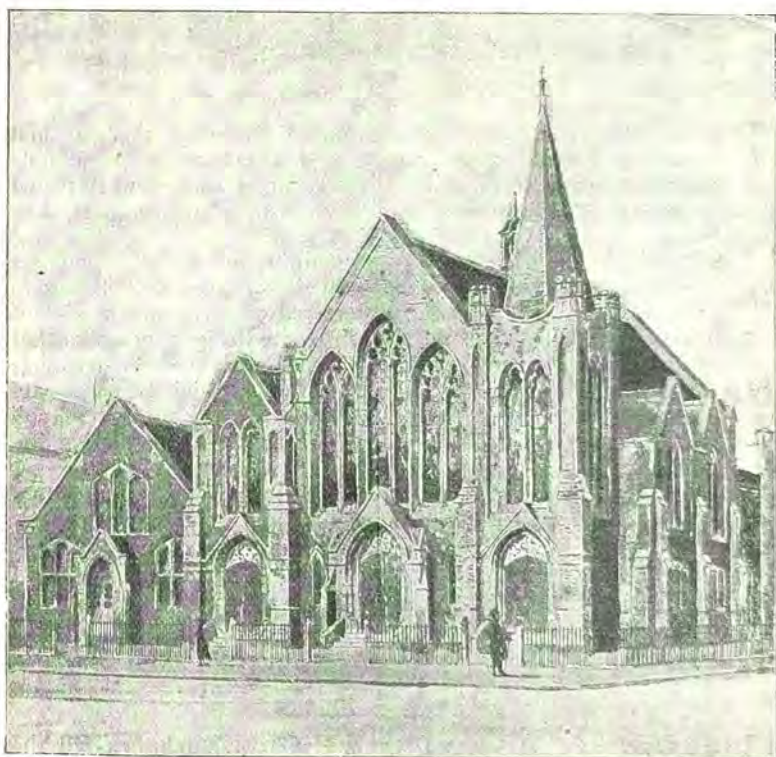


IT has been a good year with us, of tough toil and steady increase. And we are looking for a better year in 1900. Our motto is—and I read it as a prophecy—"The year of Jehovah's favour" (Isaiah lxvi. 2, R.V. Appendix).

The item outstanding all others is the building of our long-needed new Sunday-schools. The cost greatly exceeds the estimate. We have to find £4,200. We have raised £2,700, plus an old debt that has hindered these schools for a generation. We are pledged to open *free of debt*, believing this to be God's will for us. And we are avoiding bazaars, and looking alone to God and His people for the £1,500 still needed *during this year*. I believe this resolve is not only the Divine will, but that it will commend itself to the Lord's stewards, and that the "impossible" will be done, and all the money received in time to keep our pledge.

Baptist Church and Schools, West Hendon.

STUDENT-PASTOR D. RUSSELL SMITH.



THE work was first started as a Mission in connection with the Baptist Church, Finchley Lane, Hendon, some sixteen years ago, and continued as such until September, 1898, when a separate Church was formed. During the past seventeen months, ~~the~~ work

has been carried on with increased prosperity, thirty-four members having been added to the Church, making a total on the roll of fifty-three, and there is a thriving Sunday-school with 150 scholars and twelve teachers.

The population of this district has increased within the last two years to such an extent that our present premises have proved themselves totally inadequate for the requirements of the neighbourhood, and as the site was not sufficiently spacious to warrant us enlarging the building, it was decided to sell the land, and devote the proceeds to the liquidation of the small existing debt, placing the balance towards the payment of a new freehold site which has been secured at the corner of Herbert and Wilberforce Roads.

For the purchasing of the new site and the erection of the school building, to accommodate about 350 persons, with class-rooms in the rear, we shall need £1,500. Towards this sum we have received the sum of £800, leaving a balance still required of £700.

West Street Baptist Church, Crewe.

PASTOR T. B. FIELD.

THE Baptist cause was commenced in Crewe in 1849, at first meeting in an "upper room," and afterwards in a suitable chapel in Newdigate Street. The Victoria Street Chapel was erected in 1861, and in this building the work was carried on for thirty-four years.

Three years ago, owing to the unsuitability of the old premises for the enlarged and growing Sunday-school work, the buildings were sold, and new schools and class-rooms erected on a convenient plot of land in West Street, the front portion of the site being reserved so that a church might be erected thereon. In the meantime, the meetings of the Church are being held in the school-room, which is inadequate for the services. The congregation regularly fills the present school-room and adjoining class-room, making increased accommodation imperatively necessary.

The jubilee of the Church occurred in 1899, and the congregation resolved to mark the event by making an effort to clear the present debt, and to build a new church upon the site previously reserved. To do this, a sum of £2,600 will be needed.

New Baptist Chapel, Christchurch, Hants.

PASTOR R. J. PEDEN.

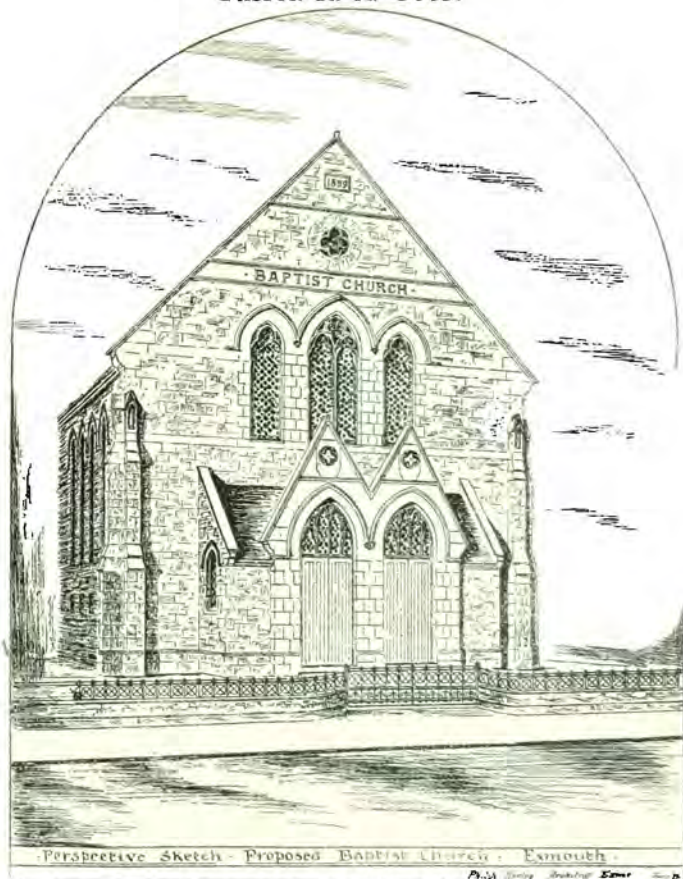
FOR some years past, the Church at Christchurch has felt the necessity of a new sanctuary to be very imperative. About twelve months ago, the matter became so urgent, that definite and decisive action was taken. The building became so unsafe and uncomfortable, and necessitated so much outlay in unavailing repairs, that it appeared unwise to further defer the project of rebuilding. A

large committee was formed, including four Bournemouth ministers, and an appeal was issued. The old building, which was condemned by the Borough surveyor, was finally abandoned at the close of last year, to allow the builder to proceed with his work.

There is room for a good work at Christchurch, and it will be greatly facilitated by the new and commodious premises now being erected. The new chapel will seat about 300 persons, and will cost about £1,000. There will be a schoolroom, minister's vestry, with heating arrangements, etc., and altogether the new building will be of the most useful character.

Bournemouth Baptist Chapel.

PASTOR R. A. GOOD.



Bournemouth is situated in one of the healthiest parts of the sunny county of Devon, it is also a rapidly growing seaside resort. There is great need for a Baptist Church here. During the summer

season, the town is visited by many Baptists, and, of course, on the Sabbath they want "a home."

The Church has been worshipping in a hired hall, which has hindered the work considerably. For three years, we have been on the "look-out" for a suitable site; one is now secured on the Rolle Estate, in the centre of the town, and we expect to open the new church in the autumn. The building will cost £1,000. We still need about £500 to open free of debt.

Baptist Church, St. Austell.

PASTOR EDWIN OSBORNE.

THE membership of the Church has grown from thirty until to-day it stands at 150. The Sunday-school has increased from 230 scholars to 530. God has blessed the work, the chapel has become too small for the congregations, and we have been compelled to build a new chapel. It will, it is hoped, be opened for public worship during the month of May. It is a beautiful building, both as to interior and exterior, well ventilated, possesses good acoustic properties, and will accommodate between 600 and 700 people. It will cost £2,600, which will be paid by one of my deacons and his family. It will be *opened free of debt*.

Cambray Baptist Church Sunday School, Cheltenham.

PASTOR A. BEYNON PHILLIPS.

IT is impossible to send a block of Rodney Hall, for it is situated at the back of some offices, and is quite surrounded by other buildings. But I can give you some particulars. Its seating capacity is for 400 persons. The building is supplied with electric light. There are in connection with it three large class-rooms and a chapel-parlour, suitable for ladies' working meetings, etc., this room being capable of seating 100 persons. The entire cost is £2,250, of which sum £1,300 has either been given or promised. The hall supplies a need which has been felt for forty years, as we have now 430 scholars, and they use this building for a Sunday-school.

The past year has been a very good one. Sixty-eight members have joined the Church. All our societies are in a flourishing state. The sum of money raised during 1899 for all purposes was £1,249. Perfect harmony prevails, and I have some of the best deacons God ever made. I have been here nearly five years, and never yet have had a cross word with them.

Foreign Intelligence.

Église Chrétienne Baptiste, Paris.

PASTOR A. BLOCHER.

SINCE spring last year, I have been here in Paris almost all the time, with the exception of three or four weeks spent in England in the service of the French work last autumn. The Lord has blessed my labours, and He has used me to lead some souls to Him. They are all too few. We are especially having encouragement at the present time, for a revival has begun in one of our mission halls, and we are praying for it to spread.

Milano e Bobara.

PASTOR N. PAPENGOUTH.

I AM still at Milan. I had a call from the two Naples Baptist Churches last year, to go and settle there, and unite the two churches into one, but our Milan brethren would not hear of my leaving them, so I had to give in for the present. We are toiling hard, and pulling for the shore!

Dalton, Mass., U.S.A.

PASTOR J. COKER.

THE work here in Dalton has brightened a good deal during the past year. We are slowly overcoming the past disgrace, and the church is regaining its good name in the town, and we are hoping and expecting better things. Our Sunday-school is growing again, and there is improvement in every department of church work. We have paid up all old debts incurred during the trouble, repaired and painted the buildings, and paid \$400 on the mortgage. Pray for us.

Alma, Michigan, U.S.A.

PASTOR WM. G. CLATWORTHY.

WHILST the church is small, it is regarded as important, Alma being the seat of the State College of the Presbyterian Church. I rejoice to report that already we have marked manifestations of good, not only in enlarged congregations, but also in additions to the church this month, and we have grounds to believe others will

follow at no distant date. With the help of the Holy One, the Story of the Great Evangel—the message committed to our trust—shall be uttered with no uncertain sound.

Delaware, Ohio, U.S.A.

PASTOR ALBERT READ.

THE Lord has graciously blessed the preaching of the Gospel, and has established this church on a solid foundation. While the higher critics are tickling the ears of the theological students in the Colleges, the grand old Gospel is touching the hearts of the people in the churches. We have to fight a battle here, and, in waging it, we do not forget the example set us by the triumphant C. H. S. His name is often mentioned in our great State meetings, and the influence of his work is felt in the State of Ohio.

San Francisco, U.S.A.

PASTOR J. GEO. GIBSON.

OUR brethren in America are a credit to us. Brother Smale is my nearest Pastors' College friend. He is doing well in Los Angeles. I have a large congregation here, though not a large membership. The large debt is being reduced. I have been here five years, having passed victoriously through all troubles. Praying for the success of the College.

Shoal Lake, Manitoba, Canada.

PASTOR T. HAGEN.

I HAVE two little churches with a membership of about twenty-three in each, with two preaching stations about ten miles from each church, but so wide is the area that it is impossible to give much time to each, and having to spread myself so far afield, the work suffers from that very fact. I came up here from Ontario about six months ago, and found the field disorganised, and in poor shape in every way. I have to be on the road about six days out of seven, and, on an average, travel 120 miles a week, going sometimes fifty miles to visit a member of the church. But someone must do "outpost work," and some of us count it a high honour to labour even in these rough places for Him whose "Name is above every name."

Mount Forest, Ontario.

PASTOR ROBERT LENNIE.

DURING the past year, we have lost quite a number from our congregation by removals. The country is not staid and consolidated like the good old land, and people move a great deal. This

is a roomy country, and whole families often move great distances. Then, two years ago, we gathered almost all the ripened grain, and have had to wait for new growth. The young ones are growing up, and we expect some of them to be added to the church before long.

Fitzroy, Victoria.

PASTOR EDWARD ISAAC.

THE annual circular letter is always a welcome visitor, especially to a toiling, broiling fighter of the good fight of faith under these burning Southern skies. The Lord still continues His gracious visitations to us at George Street, and many a hallowed season is spent at the Sabbath services, and around the Throne of Grace during the week. The Gospel still warms our hearts as we try and tell out something of its peerless worth, and the Lord confirms the Word with signs following. Our Y.P.S.C.E. is a hundred strong, but we realize that, without the enswathement of the Divine Spirit, it would be only a hundred weak. Our Junior Society, started this year, has about fifty in it, and is a grandly flourishing institution of little people. The two societies thus sweep into them a large number of our Sunday scholars, of whom we have over 400.

Parkside, S. Australia.

PASTOR R. McCULLOUGH.

MY work is of a somewhat discouraging nature. Nearly 100 new members have been added since I came here, and almost as many have left. There is a feeling, however, that the new members are more reliable, and that the church grows in spirituality. I have become Pastor of a small Church at Wayville, adjoining Parkside. This adds to my work. I have honours sufficient. I am editor of the Baptist paper, President of the Foreign Mission, and President-Elect of the Baptist Union, and a few other things. Evidently the Baptists do not despise me for my "narrow and conservative" views.

Palmerston North, New Zealand.

PASTOR E. RICHARDS.

PRAISE the Lord! Though a year that has had in it much personal suffering, and not a few trials, from my ministerial point of view, it has been the most successful in the Colony. When, at the beginning of the year, I decided to take up the work here, things were in a very low and despondent condition, but the conviction that it was the step the Lord would have me take was too deep to be withstood, and that led me to expect the Master's blessing upon the work, and that expectation has been more than justified. My first

congregations here were twenty-six in the morning, and twenty-three in the evening. Then we had sitting accommodation for about sixty. At the cost of about £85 we have been able to make room for 150, which extra accommodation is filling up. Then the school was twenty-six, now it is seventy. Souls have been saved, and encouraging additions to the church have taken place; still, we long for more manifestations of His saving grace. The conversion of a sinner seems an almost unheard-of thing in this town of from 6,000 to 7,000 souls.

Carlton Baptist Chapel, Sydney, N.S.W.

PASTOR R. J. MIDDLETON.

WE are thankful to report that the work is prospering. Our congregations were never better; the morning one is very good. Our Endeavour Society is flourishing. The Sunday-school is going on well. We have also a staff of open-air workers, who are very faithful in their service. We have a Mission Station about four miles away, which is worked by some of our young men, one of my own sons being the Secretary. Though it has been a year of testing, nevertheless, we have much for which to praise God.

Lanefield, Rosewood, Queensland.

PASTOR JOHN GLOVER.

A DOOR opened for us at Rosewood, which we have entered. I closed my ministry at Toowoomba in July last, after five and a half years' useful service, and commenced my pastorate here on Sunday, July 23rd. We had a good send-off at Toowoomba, with the sympathy and good wishes of the friends in and outside of the church. I regret to say that the church here, during the last two or three years, has been rent in pieces by divisions, which makes it uphill work, and will be for some time. The invitation was unanimous, reception hearty, and the members are united. These tend to stimulate hope, faith, prayer, and effort. Already we have evidences of the presence of God in our midst, and of His blessing upon our labours. The machinery of the church has been put in working order, and the Holy Spirit is using it to the glory of God, the good of His Church, and the salvation of souls. We started with a revised roll of twenty members, and since we have been here, thirteen have been added, eleven by profession, and two by baptism. At the beginning of the year we commenced a Sunday afternoon service at a place called Tallegalla, in a Primitive Methodist Church, which had been closed for over twelve months. The district is rural, and the people much scattered. However, our first service was very encouraging. We had twenty-three adults, besides children, and, best of all, we had the realized presence of the Master and power of the Holy Ghost. Thus we are, in this far-off land, seeking to build up the Church of the living God, and to

extend the domains of Christ's Kingdom in the world. The good old gospel is increasingly precious to us, and by this we are resolved to stand, firmly and unwaveringly, unto the end of the chapter, *by the grace of God.*

Burnie, Tasmania.

PASTOR HARRY WOOD.

I HAVE removed from Latrobe after a happy four years' service there. At the request of the Council of our Union I came to Burnie, in May last, to take up new work. Services had been held a few months prior to my coming, and were supplied by different brethren. We have as yet no building of our own. We hold the Sunday services in the Town Hall. We rent the Primitive Church for the week-night meeting, and hold a Bible-class at a private house. Through the liberality of our ever-generous friend, Mrs. Gibson, of "Native Point," we have secured a splendid central site for a building, and the people are evincing great earnestness in getting a house of prayer erected, so that we can hold all our meetings under one roof. Burnie is one of the rising towns on the North-west coast of Tasmania. When I commenced work here, some eight months ago, there was a very strong spirit of opposition to the new Baptist cause, both from the church and the world. We were attacked by pulpit and press. We were looked upon as a new sect. The Lord blessed His Word, souls were saved, and large congregations have been gathered. We had the privilege of conducting the first baptismal service in Burnie, when thirteen brethren and two sisters were baptized on the profession of their faith in the Lord Jesus. Since then, many more have followed their Lord. On Sunday last, December 17th, we formed the new church, when forty-two baptized believers were received into fellowship, and there are more to follow. So you see we have much to praise God for. To Him be all the glory!

Caversham Baptist Church, New Zealand.

PASTOR A. V. G. CHANDLER.

YOU will be glad to know that our work at Caversham is prospering. We show a decrease on the year, but that is consequent on a thorough revision of the roll when I accepted the pastorate. There is not, of course, the scope here for such extensive schemes as in London, for which I am devoutly thankful; Bermondsey nearly killed me, Caversham is slowly putting new life into me. You have probably seen by the "N.Z. Baptist" that we held the annual B.U. meetings at Wanganui during November. The conference was very enjoyable and inspiring, and, as you will see by the reports, Pastors' College men were well to the fore. Indeed, to me, it was like the refreshing "April showers" of Newington, with the added charm of New Zealand sunshine and scenery in lieu of the smoky fog and grimy bricks and chimney-pots of dear old Temple Street.

Many changes are taking place here in our churches. All are making forward movements in the enlargements of their buildings, or the paying of debts, etc., but the changes are occurring especially amongst the ministers. Mr. Dewdney has gone to Thames, and tells me he contemplates a trip to the old country; Mr. Cox has moved from Napier to Oamaru; Jones has resigned Mount Eden, and I hear that Invercargill are thinking of re-calling him; Poole leaves for England shortly; Lamb has gone to Ashburton; North is leaving in September for the Circular Road Baptist Church, Calcutta; and Howard, while remaining at Kaikorā, has changed his state to one of double blessedness. Truly, change, if not decay, on all around we see.

Lall Bazar Baptist Chapel, Calcutta.

PASTOR G. H. HOOK.

THE outlook in India is still dark and sad. The famine broods like a spectre over the land, and the plague crouches like a wild beast at our doors. What can we do when the storm is at its fiercest but hide in "the Rock that is higher than I"? When the arrows of death are hurtling on the air, and destruction walketh at noonday, there is no other shelter. And so there is our shelter now, and the safety and security of that shelter is beyond all thought. We never did do anything in our own might; and by our own strength, we have never stood; and so, now that we are helpless, we wait "until the day break, and the shadows flee away." And, oh! the infinite delight there is in thus waiting, for it is "waiting on the Lord." We thought we knew something of Jesus when the skies were bright, and the sun shone on all His loveliness. But we know more of Him now in the storm and darkness, and the vision of His face is sweeter and lovelier far in the gloom and shadow of the day that is "neither day nor night." "Oh, Christ, the vision of Thy face hath overpowering charms!" Yes, such charms that we ask for no change, no removal of the cup, but only grace to submit and say "Thy will be done." And it is blessed to think that His will is being done in all the sorrow that has swept like surges over this land. Over hearts broken! Children lost! Homes desolate! Fathers taken! Mothers widowed! And the strong, sweet, tender Son of God is still bearing in His arms, and carrying in His bosom, all the hearts that are torn with grief and pained by sorrow. And so we labour on, under these dark skies, knowing that the darker the cloud, the greater will be the blessing when it "breaks in blessings on our head."

We have baptized eight this year, and some of them have gone to the war in Africa, and are now prisoners, and some are dead on the battlefield. They were with us at the Fort in Calcutta until they were sent to the seat of war. The world after all seems small, and we are joined in Christian fellowship to the ends of the earth, till all the earth shall become the home of our King, and the uttermost parts of the earth shall be His possession.

American Baptist Missionary Union, Hanyang.HANYANG, *viâ* HANKOW,*January 25th, 1900.*

Pastor Thomas Spurgeon and Members of the Pastors' College
Evangelical Association.

DEAR PRESIDENT AND BRETHREN,—From this distant sphere I send you hearty greetings, and pray that the forthcoming Conference may prove a season of refreshment and power to all who may be privileged to attend.

With profound gratitude and praise to our loving Heavenly Father, I rejoice to report marked progress in the Lord's work committed to my care in all its departments. With as many as twenty patients in the hospital at one time, and increasing attendances on out-patient days, I feel that the work is taking root; indeed, it has already borne fruit in some of the patients who have confessed their faith in the Lord Jesus Christ.

We have not as yet a foreign-built hospital, but have been fortunate in renting a row of native houses, which do admirably for a beginning. These afford us accommodation for twenty-four patients, besides a female ward for three more. We have also a bright little prayer-room or chapel capable of seating forty. In these premises, our work has been mainly done, and we have been able to treat 123 sufferers as in-patients during the year. The blind have received their sight, the lame have been made to walk, the sick healed, and some who were nigh unto death have been tenderly cared for, and by operation and nursing have been brought back to health and strength again. With very few exceptions, I have personally conducted a prayer and preaching service for about half an hour each morning, and my native helper has conducted a similar service each evening. During the mornings, we have completed expositions of the Gospel by Mark, the Acts of the Apostles, and John's Gospel. At the evening services, the Book of Genesis and the first ten chapters of Exodus have been expounded. Daily teaching is what these poor ignorant people need, "line upon line, precept upon precept," and it has been our intense joy to see transformation of life and character in not a few of those who have received teaching in this way.

In the fall of the year, we opened a new dispensary in the country, about three miles from here, and I attend once a week, on Tuesdays. We have had some good times, both with the doctrine and the doctoring, and we are hoping for as good results spiritually as we have had physically.

Our work has brought some shadows, having had three deaths in the hospital during the year. One poor fellow—a beggar—died of cancer; we could do nothing for him, surgically or medically, but we were able to give him a comfortable bed and food, and teach him, dull as he was, something of the Gospel. The second was mysteriously

sudden the day after his admission, and the third, a young girl, who died during operation for removal of a large tumor from the neck. These shadows have, however, but seemed to make the bright part of our work the brighter. We saved one poor fellow's life by amputating his leg; he made an excellent recovery, and, we believe, is trusting in Jesus for salvation. Another, a poor lad, who was picked up one morning on the street, and brought into the hospital. He gives a strange story. He had walked about four hundred miles from the province of Honan, and had "eaten so much bitterness" that he wished to die. He tells us that he smashed several idols with the hope that the gods would kill him for his irreverence, but in vain,—he lived on. His desire to die, however, seemed likely to be gratified when I saw him, for he had had dysentery and fever for many days, was friendless in this great city, cashless, and too weak to walk. Being attracted by his groans, I had him carried into the hospital, where he has made a good recovery. He wants now to serve others, and, as he is so simple and tender in dealing with the patients, I have engaged him as a nurse, which duty he is fulfilling very well. He has paid earnest heed to the Gospel, and, we believe, he has passed from death unto life.

The church work is under the charge of my colleague, Rev. J. S. Adams. Two new churches have been formed during the year, one forty and the other sixty miles from here, where the "first fruits" have given us much joy. We have altogether a membership of about seventy, one-half of whom have been baptized during the year.

The Gospel has lost none of its ancient force and beauty, the hard-headed and proud-hearted people of Hupeh have been attracted and moved by it, and even hostile Hunan is at last opening her doors to the messenger of peace.

We pray for you, dear President, in your difficult sphere. May God bless you during this coming year, the Church of which you have charge, and the Association of which you are the head!

With sincere regards,

Yours faithfully,

GEORGE A. HUNTLEY.

Pastors' College Missionary Association.

TO report on last year, is to report on a broken year, for, after four years in Sousse, four months were spent in Britain seeking health and rest and friends. I was happily busy the first five months, six, seven, eight, even ten hundred souls coming, month by month, under the sound of the Gospel.

When the time for leaving came, many were the objections of the Mohammedans. That I should want to "see my mother," they thought

was natural; but they feared that, ere I should come back, all the sick Arabs would be dead, but they were not, and slowly, far and wide, 'mid scattered tents and distant villages, the news has spread once more that the Tabeeb Seidna Aiesa (the doctor of Jesus Christ) is again in Sousse.

In study, I have been plodding through the Arabic Koran; what awful lies, what dreary repetition, what Satanic craft to ruin souls, yet, withal, what music for Arab ears, what grandeur and mystery, till captive millions, poisoned by its words, sink into Christless graves repeating its falsehood, "Mohammed is the prophet of God."

One might find a more promising, but hardly a more needy, missionary field. "He that hath not the Son, hath not life," rings out their awful doom, but then who cares? Well, God cares. How much? So much that HE gave His only begotten Son that *whosoever* believeth on Him shall not perish. A poor Arab patient said to me at my last visit to Kairouan, "*Now I believe in Jesus, and God, and none else.*"

At the medical mission yesterday, the twenty *women* present told my wife they all wanted to follow the deen (religion) of Jesus, and each man only have one wife.

So Gospel influence spreads; a number in Mrs. Churcher's sewing class have learnt many texts, and some hearts seem really changed.

Then thousands come from a large district, their sores and sicknesses are cured, and these poor have the Gospel preached unto them. Thus we look forward, through your continued kind help and the Master's blessing, to 1900 as a year indeed of joy and jubilee, both at home and abroad.

T. G. CHURCHER.

Sousse; Tunisia, North Africa.

Argentina.

Mr. R. F. Elder reports successful meetings in Melbourne and Tasmania. On arriving in New Zealand, he has met with a hearty reception in Auckland, Thames, Gisborne, Wellington, Nelson, and Christchurch, and the warmest, and to him the happiest, in Mateno, where, on Christmas day, he joined his home circle. Latest news comes to say that he has sailed for Argentina.

Pioneer Mission, 1899-1900.

DURING the year 1899-1900, we have been permitted to see the commencement of a new work at Fareham, Hants. A committee was formed, and we were asked to take the matter up. Pastor Hugh A. Ellis, of Dunoon College, has been very successful. We formed a church in May, and since then the property, in which the meetings are held, has been purchased. Open-air services were held during the summer, and altogether this work bids fair, by God's

blessing, to be useful in soul-winning in this town of over 8,000 inhabitants.

The next new place of the year was at St. Budeaux, Devonport, a new suburb of this naval town. A hall was secured and services commenced by Pastor A. A. Harmer, of Morice Square, in conjunction with the other Devonport Baptist ministers. We agreed to undertake the work, and Pastor Leonard Smith is stationed there, and his earnest efforts are being blessed of God. Some have sought the Lord, and a number are to be baptized on profession of their faith. A further place has been commenced, this time far in the North, in the prosperous city of Glasgow,—viz., at Finniston, which has a large population. A hall has been rented by Pastors J. Harper and Diver, and Mr. Diver has commenced a new work, and already a church has been formed, consisting of twenty members.

There are many other places, both in England and Scotland, which should be commenced, some of which we are attempting to arrange, but many months often pass while details are being settled.

At Ashburton, South Devon, services have been held during the winter by Pastor Jabez Tucker, of Bovey Tracey, assisted by some other brethren, who have taken some of the services. There are signs of blessing, and as Mr. Tucker is unable to continue, we have stationed Mr. Poley there, and he will carry on evangelistic work for some months. Will our friends pray for many conversions? There had been a Baptist Church here for over 100 years, but services had ceased to be held, and the chapel, used for over fifty years, stood empty, so we re-opened it, and expect many conversions, as such work is greatly needed in the town.

At the places started previous to this year, in Scotland, there have been many conversions. Pastor A. W. Bean, of Kelvinside, one of the College brethren, has now secured land for a new chapel. This is greatly needed by him and his church. This need also applies to West Govan (Pastor Hurn), and Paisley Road (Pastor J. Harper). Land and chapels must, by God's blessing, be secured.

The London work is progressing well. At Blackhorse Road, Walthamstow, Pastor F. J. Walkey has greatly increased the membership and Sunday-school. The chapel has been enlarged, and the debt is being reduced, but they need the help of the London Baptists. Mr. Walkey has also finished his College training, and settled as the pastor. We hope soon to hear of a rich harvest reaped.

The effort at Hoddesdon, Herts, has been continued during the year by the Student-Pastors F. Skinner and Anderton in a steady and successful way. They feel that there is room for an extensive work here, but much need a chapel of their own. Other places are mostly prospering. For all the blessing of the year we would sing songs of praise to God alone. Mr. Phillips, one of our young men, has been admitted to College during the year, and we trust he will be a useful minister of Christ.

It may be of interest to state that we have, since our Mission commenced, started sixteen altogether new churches in districts where there is no other Baptist Chapel, and great need of spiritual work. Fifteen weak and struggling churches have also been helped, some

of them becoming centres of vitality and usefulness, making thirty-one altogether; and, in addition to these, some others have been to a greater or less degree helped.

During the history of the work, we have taken eighteen men into the ministry. They stay with us for a time, and then mostly go into College as God opens the way. Nine have passed into the Pastors' College, some of whom have already settled as pastors. We have also given their first churches to fifteen men from different Colleges. Besides these, some older men are among our number. I mention these matters to show that God is with us, and to His dear Name we ascribe the praise for any success. The failures are our own. Oh, for wisdom and faith!

There remaineth much land yet to be possessed, and we feel called of God as a Mission to possess it. And He will command our strength, and will send the funds, without which we cannot go further. We need a much larger general income; also a large building and loan fund on special lines not provided for by existing societies.

We are thankful to say that other well-known friends have joined our Council during the year, and as the Mission has from its commencement been so closely connected with the College, it is with profound pleasure that we mention our President's name as a member of our Council.

We have lost a true friend in the death of Mr. T. H. Olney, and would express our deepest sympathy with the President and his church at this severe loss to the Tabernacle, and also the College and its men.

E. A. CARTER.

“Entered into Rest.”

PASTOR JOHN BATEMAN.

PASTOR JOHN BATEMAN entered into rest on July 6th, 1899. Having contracted a severe chill while “about his Father's business,” he succumbed after only a few days' illness, for at best his health was not of a very robust nature. He was a Londoner by birth, which event took place on the 23rd of January, 1844, and his second birth when he was nineteen years of age. His parents were Christians, and belonged to the order of Strict Baptists, so that their son came under godly influence from his earliest days. He entered the Pastors' College in 1865, and, after two years' study, he left to become Pastor of the church at Niton, Isle of Wight, and it was here that he closed his ministry. Between the years 1869 and 1891 he went to Leicester, where he built Belgrave Road Tabernacle; then to Harston, leaving there after two years' happy and hard work; thence to Tue Brook, Liverpool, and, in 1885, to New Street, Hanley, where he laboured diligently and successfully for six years; and, at last, at the unanimous request of his first church, he returned to Niton. Many mourn his loss, and none more so than his beloved widow and four dear children. He leaves behind him a good report, “He was an earnest and faithful preacher of Evangelical doctrine.”

PASTOR J. M. MURPHY.



PASTOR JOHN MICHAEL MURPHY was "called home" on November 4th, 1899, and he will be missed by a wide circle of friends in Hull, Barnstaple, Coleraine, and New Swindon, since in each of these towns he laboured as a pastor. When only ten years old, his Roman Catholic father turned him out of house and home because he refused to attend confession, and at the age of twenty-four he entered the Pastors' College. Previous to this, he had joined the church at New Park Street, and the beloved Pastor soon found him out in the night-school, and invited him to prepare for the ministry.

For seven years he worked at New Swindon, and then for two years at Coleraine, leaving the pastorate to take up deputation work as assistant secretary of the British and Irish Home Mission. After ten years, he relinquished this post, and settled at Boutport Street Church, Barnstaple, and ended his ministry in Hull. His character can be truly summed up in a few words. "He was a good man," and although he was not one to stand in the front rank, he, nevertheless, held a most honourable position as a faithful, earnest, godly servant and soldier of Jesus Christ.

PASTOR R. J. WILLIAMSON.



PASTOR ROBERT JOHN WILLIAMSON "passed over to the other side" on September 2nd, 1899, and found a welcome at a Saviour's hand who had "gone before." He did a great deal in a comparatively brief period of service, for he was only forty-one years of age when he was called to higher duty. He was fourteen years old when he found the Saviour, at Levenwick, Shetland, and it was not long before he began witnessing for Jesus. Coming down to Leith he entered business, and joined in fellowship at the Madeira Street Church, entering so heartily into Sunday-school work that he soon became Superintendent, and afterwards regularly conducted Gospel Mission services. He entered

the Pastors' College in 1883, and those who were his fellow-students during the three years he remained in the Institution bear testimony to his diligence and devotion. He left College in 1886 for Studley, near Redditch, and continued in this pastorate for six years; then he moved to Teddington, where for seven years he toiled, suffered, and preached with never-failing zeal. Of him it could be truly said that his "weakness was his power." From his death-bed came the message to his flock, "the Borderland is very beautiful," and so he crossed over the boundary to the "land that floweth with milk and honey." The memory of his patience and the power of his influence are living forces to this day, and the fragrance of his holy life perfumes the lives of many who loved and knew him.

PASTOR J. FORTH.

PASTOR JOSEPH FORTH was "at home with the Lord" on December 20th, 1899, being suddenly taken, only surviving the loss of his wife by less than nine months. He died from *angina pectoris* at Macedon, New York. We quote from a letter received from his brother:—"At the time of his conversion, which took place in the winter of 1862, my brother was acting a comic part on the stage of the Bradford theatre. At the same time, my father was in his last illness; and I, who was at home, kept my brother acquainted from day to day with the progress of the disease. It was evident that the worst was at hand; and, sorely stricken, the broken-hearted comedian sought an unknown Bible and a long-neglected God. One Sunday he went to hear the Rev. H. Dowson, the highly-esteemed minister of Westgate Chapel, and it was not long before he found peace, and, after vainly striving to harmonize his new life with his old profession, he left the stage, and soon after began mission work in one of the worst slums in London. In the year 1864 he entered the Pastors' College, and, on leaving, he became pastor first at Pontypool, then at Cullompton. Thence he removed to Canada, where, and in New York State, he held a succession of village pastorates. He was a ripe Christian, a good preacher, devout, manly, courageous; an uncompromising antagonist of 'Down-grade' theology and ecclesiastical sensationalism."

STATISTICS

Return for the year.	Number of Pastors making returns.	INCREASE.				
		By Baptism.	By Profes- sion of Faith.	By Letters from other Churches	By Restora- tion.	Total Increase.
1865	71	1,224	224	367	47	1,862
1866	101	1,774	218	544	51	2,587
1867	121	2,098	208	593	67	2,966
1868	140	2,175	186	529	43	2,933
1869	150	1,958	244	670	92	2,964
1870	157	2,032	236	602	73	2,943
1871	169	1,768	299	648	72	2,787
1872	172	2,053	222	741	98	3,114
1873	197	2,633	334	899	150	4,016
1874	230	3,173	358	1,134	109	4,774
1875	237	4,284	317	1,242	208	6,051
1876	264	3,752	456	1,322	148	5,678
1877	283	3,655	479	1,456	193	5,783
1878	296	3,600	557	1,655	142	5,954
1879	305	3,479	701	1,631	121	5,932
1880	330	3,950	699	1,723	156	6,528
1881	363	4,642	838	2,196	232	7,908
1882	387	5,000	935	2,014	203	8,152
1883	387	5,008	1,065	2,046	191	8,310
1884	397	5,338	880	2,126	257	8,601
1885	398	5,522	1,020	2,338	305	9,185
1886	421	4,852	968	2,451	236	8,507
1887	381	5,014	1,022	2,258	299	8,593
1888	391	4,180	1,029	2,121	200	7,530
1889	385	4,880	1,125	2,197	308	8,510
1890	414	3,991	1,382	2,368	206	7,947
1891	406	4,000	1,153	2,238	192	7,583
1892	413	4,493	1,255	2,647	168	8,563
1893	402	4,532	869	2,341	216	7,958
1894	419	4,933	1,358	2,322	225	8,838
1895	426	4,297	974	2,541	172	7,984
1896	438	4,763	1,024	2,719	294	8,800
1897	447	4,230	1,077	4,567	223	10,097
1898	446*	4,394	1,159	2,952	247	8,752
1899	424	4,338	1,247	3,045	243	8,873
TOTAL		132,015	26,118	63,243	6,187	227,563

* The discrepancy between the figures for 1898 in this year's Report and that of 1899, is due to the addition of 9 returns received too late for insertion last year.

OF THE CHURCHES.

DECREASE.						Total Number (retained) of Members in Church Fellowship.
By Death.	By Dis- mission to other Churches.	By Exclusion.	By Erasure for Non- Attendance.	Total Decrease.	CLEAR INCREASE.	
100	195	89	67	451	1,411	7,359
133	309	168	111	721	1,866	10,222
138	347	93	150	728	2,238	12,502
158	364	92	257	871	2,062	14,716
202	433	79	404	1,118	1,846	15,784
234	460	84	511	1,289	1,654	17,536
295	495	94	417	1,301	1,486	18,640
255	580	95	416	1,346	1,768	19,925
337	731	88	455	1,611	2,405	24,435
368	813	134	486	1,801	2,973	29,746
426	886	119	534	1,965	4,086	32,263
446	943	172	902	2,463	3,215	35,812
447	1,121	146	921	2,635	3,148	39,121
487	1,097	114	1,095	2,793	3,161	39,951
487	1,279	159	1,402	3,327	2,605	42,324
500	1,386	156	1,354	3,396	3,132	46,185
636	1,608	225	1,270	3,739	4,169	53,660
654	1,650	200	1,670	4,174	3,978	56,264
699	1,871	153	1,769	4,492	3,818	59,524
738	1,788	174	1,959	4,659	3,942	62,478
748	2,113	402	2,046	5,309	3,876	67,334
829	2,167	246	1,964	5,206	3,301	71,266
708	1,747	308	1,890	4,653	3,940	63,419
674	2,019	245	1,871	4,809	2,721	61,010
742	1,940	174	1,783	4,639	3,871	66,851
726	2,045	124	1,897	4,792	3,155	74,808
728	1,886	117	2,069	4,800	2,783	63,211
735	1,998	127	1,729	4,589	3,974	65,540
762	1,899	118	1,926	4,705	3,253	66,205
838	2,356	159	2,776	6,129	1,709	75,067
795	2,440	163	1,714	5,112	2,872	76,860
819	2,483	188	1,757	5,247	3,553	79,356
825	2,308	157	2,046	5,336	4,761	75,886
868	2,584	183	2,042	5,677	3,075	84,582
930	2,850	221	2,115	6,116	2,757	81,528
19,467	51,191	5,566	45,775	121,999	105,564	

424 Churches furnish returns for 1899: of these, 290 show an average increase of 13 members per church; 101 an average decrease of 10 members per church; 33 show the same numbers as in previous return; thus giving an average INCREASE OF 7 MEMBERS PER CHURCH.

PASTORS' COLLEGE.

Account for the Year ending December 31st, 1899.

RECEIPTS.				PAYMENTS.			
		£	s. d.			£	s. d.
To Weekly Offerings	...	182	11 0	By Salaries and Lecturers' Fees	...	1,367	3 8
„ Donations	...	1,016	11 8	„ Board and Lodging and Medical Attendance	...	2,170	16 4
„ Metropolitan Tabernacle Church, for use of building	...	250	0 0	„ Clothing	...	22	6 4
„ Grant from Pastor T. Spurgeon's Birthday Fund	...	116	15 0	„ Books, Printing, and Office Expenses	...	194	18 5
„ Legacies	...	274	8 10	„ Book-grants to Students	...	140	3 9
„ Collections by Pastors	...	351	14 9	„ Preaching Stations, Home Missions and New Chapels	...	165	11 10
„ Interest	...	26	11 10	„ Annual Conference and Supper	...	274	5 1
						<u>4,335</u>	<u>5 5</u>
		<u>3,119</u>	<u>13 1</u>				
„ Balance in hand, January 1st, 1899	..	1,633	14 7	„ Balance in hand, December 31st, 1899	...	418	2 3
		<u>£4,753</u>	<u>7 8</u>			<u>£4,753</u>	<u>7 8</u>

Audited and approved, February 5th, 1900.

FRANK THOMPSON, *Treasurer*.
 WILLIAM PAYNE, }
 SAMUEL R. PEARCE, } *Auditors.*

Account for the Year ending December 31st, 1899.

RECEIPTS.			PAYMENTS.		
To Balance in hand, January 1st, 1899	...	£ 898 0 3	By Loans to Churches:—	...	£ 500 0 0
.. Repayments of Loans, December 31st, 1899	...	1,165 9 3	Norbiton Church	...	350 0 0
			Willesden "	...	200 0 0
			Quorndon "	...	500 0 0
			Gurnsey "	...	350 0 0
			Rochester "	...	
		<u>£2,003 9 6</u>			<u>1,900 0 0</u>
Loans outstanding, December 31st, 1899	...	£ 5,014 14 10	.. Balance in hand, December 31st, 1899	...	103 9 6
Cash at Bank	...	103 9 6			<u>£2,003 9 6</u>
Total of Fund	...	<u>£5,118 4 4</u>			
FRANK THOMPSON, Treasurer.			Audited and approved, February 5th, 1900.		
			{ WILLIAM PAYNE. } { SAMUEL P. BEARGE. } Auditors.		

Account for the Year ending December 31st, 1899.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
To Donations ...	82 8 4	By Salary Dr. Churcher	180 0 0
„ Metropolitan Tabernacle Sunday-school Missionary Circles ...	135 0 0	„ Mr. J. P. Wigstone (Spain)	20 0 0
„ Collecting Boxes ...	43 13 5		
„ Grant from Pastor T. Spurgeon's Birthday Fund ...	20 0 0		
„ South St. Greenwich Men's Bible Class towards support Mr. R. F. Elder	2 10 0		
„ Mr. J. T. Dunn's Men's Bible Class (for Mr. J. P. Wigstone's Spanish Mission) ...	20 0 0		
	<hr/>		<hr/>
	303 11 9		200 0 0
„ Balance in hand, January 1st, 1899	145 6 4	„ Balance in hand, December 31st, 1899	248 13 1
	<hr/>		<hr/>
	£448 18 1		£448 18 1

FRANK THOMPSON, *Treasurer.*

Audited and approved, February 5th, 1900.

WILLIAM PAYNE, }
SAMUEL R. PEARCE. } *Auditors.*

SUMMARY OF RESULTS.

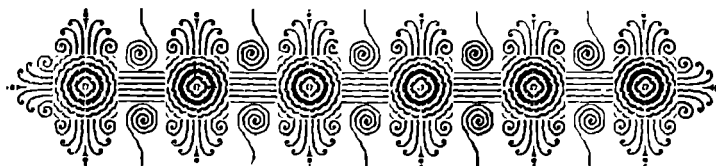
DURING the past forty-four years, one thousand and one men, exclusive of those at present studying with us, have been received into the College, "of whom the greater part remain unto this present. but some (one hundred and twenty-three) are fallen asleep." Making all deductions, there are now in the work of the Lord, in some department or other of useful service, about seven hundred and seventy-five brethren. Of these six hundred and eighty-four are in our own denomination as Pastors, Missionaries, and Evangelists. They may be thus summarized:—

Number of brethren who have been educated in the College ...	1001
„ now in our ranks as Pastors, Missionaries, and Evangelists...	684
„ without Pastorates, but regularly engaged in the work of the Lord	55
„ not now engaged in the work, but useful in secular callings...	21
„ Educated for other denominations	3
Dead—(Pastors, 113; Students, 10)	123
„ Permanently Invalided	15
„ Names removed from the College List for various reasons ...	100

* * * *

To this "summary" the late beloved President in one of the Reports appended the following note:—"The last were not removed from our list in all cases from causes which imply any dishonour, for many of them are doing good service to the common Lord under some other banner. We are sorry for their leaving us, and surprised that they should change their views; but this also is one of those mysteries of human life which are beyond our control." We ought to add, that for years past we have lost all traces of many of those referred to, and have reason to believe that several of them are dead.





THE

Sword and the Trowel.

JULY, 1900.

The Deaf and Dumb.

A SERMON DELIVERED AT WESTBOURNE GROVE CHAPEL, LONDON,
ON FRIDAY MORNING, FEBRUARY 5TH, 1858,
BY C. H. SPURGEON.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to Heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."—Mark vii. 32—35.

SIMPLICITY seems to be one of the indispensable requisites of sublimity. Why then did our Lord detract from the apparent simplicity of this cure by thus connecting together such a round of services? There never was a greater piece of sublimity than when God said to the world all swathed in darkness, "Light be," "and light was." Surely, if Christ would make His cure sublime, He should act in the same way. Being God, if He had said, "Be opened," straightway the man's ears would have been opened, and the strings of his tongue would have been loosed. What need then that He should thrust His fingers into the man's ears? Why the spitting and the touching of his tongue, and the lifting of His eyes to Heaven, and sighing? All these seem to be actions which detract from sublimity. Why did Christ do all that? We are quite certain that He did not act without a wise motive.

My answer to the question I have suggested would be this:—Our

Lord Jesus, when He was on earth, as the greatest of preachers, was wont to preach continually by parables. He never taught an abstract truth in its abstract form. He breathed it in a figure, a metaphor, or simile. He continually said, "The Kingdom of God is like" unto this, or like unto that. He did not thrust forth truth in its most simple form. He Himself was Divinely Incarnate; and the truths He uttered were incarnated in symbol and figure. It was His wish that His ministers should be imitators of Him in this respect; and He would have us teach the people by allegories, metaphors, and pictures; but, alas! we are but little skilled in this heavenly art; we have few of us much ability or genius for making allegories; and it is a happy thing that Christ has provided for our want of ability. He has given us this great Book, the Bible, which, if it were sent only to teach us doctrine, might have been one-tenth of the size it is. This great Book is full of incidents and narratives, that out of these we might continually dig a vast wealth of metaphor and figure. I look upon all the Historical Books of Scripture as being books of verity and fact, but as being especially given to us to illustrate the doctrinal part of Scripture.

I think that, in using these various services narrated in this case of the deaf and dumb man, our Saviour did so in order that He might furnish us with an allegorical representation of the way in which He saves souls. I think He has presented to us a picture of the sovereign work of His Holy Spirit upon the hearts and consciences of men, when He brings them to know His truth. Believing so, I shall start by *comparing this man to all men by nature*. He was deaf and dumb; so are men naturally. I shall then notice *how Christ went to work in His cure*, and try to show that it is the same way in which He works in restoring the spiritually deaf and dumb; and then, by God's help, I would try to *ask some solemn questions*, which, if answered by our consciences, may lead us to a thorough self-examination.

I. First, then, here is a man deaf and dumb; and I am going to COMPARE HIM TO HUMAN NATURE IN ITS FALLEN STATE.

Perhaps someone asks, "Would you for a moment assert that man is deaf?" Certainly not, in a natural sense; his ears are open widely enough as a rule. We find people generally have quite sufficient ear, and power of hearing, if there is any scandal to listen to. If there is an ill report concerning their neighbours, there are seldom persons who cannot listen to *that*. Or if there be aught that is amusing, or to our personal advantage, we are all ready to catch its faintest echo, however softly it may be said. Oh, no; man is not deaf in that sense! It would be well for some men that they should be deaf. If, in certain company, they could hear much less than they now do, there might be far less grief of heart for them, and much less contamination of mind. It is in a spiritual sense that we assert the fact of man's deafness; and in asserting it, we are certain that we have the Spirit of God with us. We are sure that men are deaf, for we have proof positive of their spiritual deafness. Have we not ascended to our pulpits, many a time, burning with zeal for the salvation of our fellow-creatures? We have gone from our closets, where we have wrestled with God, to our pulpits, where we have endeavoured to wrestle with men. We have

selected for our subject the terrors of the law, and we have laboured like Paul to persuade men; and, as though God did beseech them by us, we have prayed them, in Christ's stead, to be reconciled to God. We have brought before them the great commands of God; we have shown how exceedingly broad the commandment is; we have proclaimed the curse of the law; we have not hesitated to utter the dread sentence which we have found in God's Word: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." We have spoken like old Moses, till believers present have thought that all who heard us must be exceedingly afraid, and must have quaked and trembled. But, instead of being moved, they have sat under our ministry unconscious and unstirred; or if, under a momentary sense of terror, they have dropped the passing compliment of a tear, they have speedily stolen out, and forgotten what manner of men they were; and so have they proved to us that they were deaf, for no one is so deaf as the man whom Sinai's thunders cannot awaken and alarm. Those hearers must be deaf indeed who cannot be awakened by the curses, and thunders, and condemnations of God's holy law.

Another Sabbath we have gone into our pulpits with equal desires after man's salvation, and we have selected another subject, and we have said, "Surely, those who will not be awakened by the threatenings of the law, may be aroused by the invitations of the gospel; those who will not be driven may be drawn;" and we have preached of the boundless mercy and love of God. We have declared that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." We have tried to describe the Father's love in the gift of His Son. We have then tried to depict Christ on the cross of Calvary in all His woe and agony. Tears have run down our own cheeks, and our hearts have been melted with sorrow while we have been painting that mournful picture of the sufferings of the Son of God. We have lifted up our hands, and cried,—

"Is it nothing to you, all ye that pass by,
Is it nothing to you that Jesus should die?
For sins not His own,
He died to atone;
Was love and was sorrow like His ever known?"

Yet still we have seen the same deafness manifested by our hearers. Their hearts, which would not be split in pieces by the hammer of the law, were not to be melted by the soft oil of the gospel. They would not come to Christ when driven by Sinai's thunders, and they would not come to Him when the turtledove of Calvary was gently wooing them. No; men will not hear us, they will not regard us, plead we never so mightily; charm we never so wisely, they are like the deaf adder that will not listen to the music of the charmer. This is a truth which every minister will have to learn sooner or later to his own sad disappointment, that, unless God the Holy Spirit shall supernaturally speak to the hearts of men, all our preaching, and warning,

and pleading must be utterly in vain. I am conscious that I might as well stand, this morning, and talk to the waves of the sea, or address the rocks upon its shores, as try to reach your hearts, if you are unconverted, unless God the Holy Spirit shall speak by me. I might as well ascend the summit of a hill, and speak to vacancy, and address the air; or go to the top of some lofty mountain, and speak to the pathless snows; for I should have as good hope of a lasting effect being produced there as by addressing you, unless God the Holy Spirit shall come and bore the deaf ear so that the spiritual sound shall enter into your hearts. It is not in our power to get at men's hearts; that must lie with our Master. It is ours to speak His Word; it is not ours to make men hear it. We speak to the natural ear; He alone can make the Word penetrate the conscience, and the heart. Thus, then, man is spiritually deaf, just as this man was physically deaf.

He also "had an impediment in his speech," or, as the last verse of the chapter says, he was "dumb." I suppose he could make a little noise, but he was "dumb" in this sense, that his speech was not articulate, it was of no use for conversational purposes. He had such "an impediment in his speech" that he could not make other people understand what he meant. Now, shall anyone say that men by nature are dumb? Certainly we should be laughed at to all eternity if we were to say this in a natural sense, for we are all quite ready with plenty of tongue for all our wants. We can talk quite fast enough, sometimes too fast. If we said half as much, we might only sin half as much. If we were twice as silent as we are, perhaps we should have only half as many sins to confess; for, as Solomon truly says, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." There is sure to be much iniquity where there is much speaking.

Yet is it true in a spiritual sense that man is dumb. Until God the Holy Spirit opens his mouth, he cannot speak a word spiritually. You know that Paul wrote to the Corinthians, "No man can say that Jesus is the Lord, but by the Holy Ghost;" and when Simon Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." The very first letters of the gospel alphabet must be put into our mouths by the Holy Spirit, or else we shall be dumb for ever. Of our own power and strength, we cannot speak spiritually; nay, in a spiritual sense, a man cannot think; he cannot think a good thought unless he is taught by the Holy Spirit. The whole of salvation, from the first tiny rill of desire to the broad ocean of eternal holiness in glory, is all from Him.

Man as he is by nature, till God the Holy Ghost renews him, is incapable of prayer; he may fall upon his knees morning and night, and repeat a form of prayer; but that is not praying. A man may regularly use a form of prayer for fifty years, and yet he may not have prayed even once. I tell you, friends, though you try never so much, you cannot utter a single syllable of true prayer, unless you are taught by the Divine Spirit. In vain, then, your many petitions and supplications, unless the Spirit of God hath instructed you how to pray. Though

your prayers be garnished with the trappings of oratory, and though they be brilliant with the ornaments of eloquence, they shall never reach as far as Heaven; for they are not prayers at all, unless they are prayers breathed into your heart by the Holy Ghost.

Nor can man by nature speak in praise. It is true that he can sing a song very sweetly, but he cannot sing in God's sense of the term. No; true praise can come from no man's soul until the Holy Spirit has given him a new heart and a right spirit. He may labour never so well, the music-master may instruct him never so skilfully; but not one note, which will be fit to join in the choral symphonies of angels before the throne, can ever come from an ungodly heart, from a soul that has not been renewed by the Holy Spirit. Men are dumb, by nature, in this sense; they have nothing of spiritual prayer or praise to offer, they are silent before the throne of God.

The description I have given of man is not at all exaggerated; I will show you that it is not. The fact is, it only goes part of the way, for Holy Scripture not only teaches us that man is spiritually deaf and dumb, but it also says that believers are quickened, they "who were dead in trespasses and sins," are made alive. Now, none are so deaf as are the dead; none are so dumb as are those who sleep in the silent grave. Imagine not, ye formalists, that I am uttering harsh things, this morning; fancy not, ye chapel and church-goers, who are wrapped in the outward garb of religion, but are destitute of the heart thereof, that I am saying harsh things which I have myself invented; God forbid that I should ever do that! It is not my business to alarm the conscience unnecessarily; but, as this Bible is true, the words I have uttered are inspired by the Spirit, and therefore they have life in them. And except ye know them, and have felt their power in your hearts, how dwelleth the love of God in you? We must first know our ruin in the fall, before we can know our restoration in the redemption by Christ Jesus. We must first know nature's inability, nature's death, nature's corruption, before we can know the omnipotence of the Spirit, and the infinity of the mercy of God.

II. I proceed now to point out to you CHRIST'S USUAL METHOD OF SAVING SOULS. It is illustrated in the thirty-third verse: "And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue."

Let me first utter this word of caution before I speak fully upon this part of the subject. Do not consider or imagine that I would lay down any uniform method of experience, or any constant and unvarying way in which God deals with His creatures. There are certain men who make their own experience like the bed of Procrustes. They stretch every man upon it; and then, if he is not long enough to reach their standard, they stretch him a little; and if he is taller than they are, he must be cut short; for they think that their experience is to be the standard by which everyone is to be measured. They bring every man, not to the infallible test of the Word of God, but to the very faulty test of their own feelings. According to their judgment, it is all in vain for you to know that your Redeemer liveth, and to talk of the things which you have tasted and handled of the good Word of the Lord, for you have not tasted and handled these things in their way.

If you have not been in all respects conformed to them, they will not be so uncharitable as to say to you, "You will perish everlastingly;" but they commit you to what they call "the uncovenanted mercies of God," thinking that there is just a possibility that you may get into Heaven edgewise; but that there is no very great likelihood of it, unless you are in every way conformed to their model and pattern. They think that all must be like themselves, or they shall never see the gates of glory, except the outside of them. But I am preaching concerning an experience which is the general rule, not one that has no exceptions, but one that embraces the major part of those who are brought to a saving knowledge of the Lord Jesus Christ.

The first thing that Christ did to this deaf and dumb man was, "*He took him aside from the multitude.*" This is usually the way that Christ begins the work of conversion. Like a wise hunter, He singles out a man or a woman, and when He has smitten him or her with His arrow, like the deer that is stricken, which seeks the deepest glades of the forest where it may bleed and die alone, so does the Saviour, by His gracious Spirit, move the wounded heart and conscience to seek a place of secrecy and seclusion where it may weep by itself. Children of God, turn over the pages of your diary till you come to the day of your salvation. Do you not remember that you entered the house of God, and that, on that day, the minister seemed, somehow or other, to preach at you? You had heard him on many previous occasions, but then he had preached *before* his congregation. That day, however, he preached *at* them, and *to* them; and he seemed specially to fix his eyes on you, as if the words he was uttering were meant in a special manner for your case. When he pleaded, he seemed to plead with you; his arguments were arguments to your conscience. You were solitary and alone. Perhaps it was in some neglected village church, and you sat down in the farthest aisle near the porch; but, even there, every word of the minister reached you; and the arrow seemed to come straight from the bow of the mighty man to your heart. Or, possibly, it was in some crowded sanctuary, and there seemed to be a great black wall of human beings all round you, and you were shut within; but the minister's eyes met yours, his message went right to your heart, and, as you went out of the sanctuary, you said to your friends, "Come, see a man, which told me all things that ever I did." You went to your home, but how solitary you were! There were good people there, but you felt that you dared not join them. You feared that you never could be a child of God, for you felt yourself to be so unworthy. There were, perhaps, some wicked persons there, but you could not join them, for their songs were like vinegar upon nitre to you, they were sung to a sad heart. You felt that you were weaned from the society of the wicked, although you were not yet one of the children of God, and you were too humble to venture into their company. The members of your family began to taunt you with being unsociable; you were almost always alone in your own room, or you would take a walk secretly and quietly, that your heart might muse with its Maker. Ah! young man, you told your sister every secret that you ever had before; but you did not tell her this one. Yes, young woman, you told your mother everything before, but you could

not tell her this; you felt as if your tongue had been sealed up, so that you could not speak. You could perhaps have talked to a stranger about it, but you could not speak of it to any members of your own family. You were smitten by one of the King's arrows, and you desired to be alone. Like the man mentioned in our text, you were taken "aside from the multitude."

It is a happy circumstance when a man feels himself to be thus solitary. It is often the way in which God begins the work of salvation, taking us out from the masses of our fellow-creatures. We must recollect that we shall be judged alone, each of must die alone, and we shall be condemned alone, or saved alone, every man for himself, every woman for herself; so, as a general rule, we must each of us be convicted of sin alone. Do you not often find yourself falling into the habit of hearing for other people? Do you not sometimes say to yourselves, "Well, certainly, I thought that sermon would do very well for Mr. Green," or "it was the very message Mrs. Grey needed"? Happy is the man who just listens for himself, and who goes up to the house of God with this prayer on his lip and in his heart, "Lord, meet with me now, speak to me through Thy servant! Behold, I lay myself by the pool of Bethesda. Lord Jesus, send an angel down to trouble the water; and when it is troubled, give me strength that I may be able to step down into the water, and be cured." Happy are you if, during the sermon, you are crying to God, "Grant, O Lord, that there may be a word for my soul! Bring me to Jesus Christ, that I may be blessed for ever." This is one of the first indications that God has begun the good work in you when you are taken "aside from the multitude," and begin to look into the things of the Kingdom for yourselves.

(To be concluded next month.)

The Pastor's Page.

BY THOMAS SPURGEON.

NEARING THE SUMMIT;

OR, STEEP, STEEPER, STEEPEST.

"**E**VERY mountain has its steepest point, which is usually near the summit, in keeping, I suppose, with the providence that makes the darkest hour just before day. It is steep, steeper, steepest, till you emerge on the smooth, level, or gently-rounded space at the top, which the old ice-gods polished off so long ago." So wrote John Burroughs, in his charming essay entitled "Birch Browsings"; but the truth holds good to-day, and relates to other things than mountain climbing.

Thank God, we are nearly at the summit of our Renovation scheme, but there is a stiff pinch near the top. It has been steep, and steeper, but just now it seems to be steepest. Yet we are confident that we shall "emerge on the smooth, level, or gently-rounded space at the top," which the Lord has prepared for our weary feet. What a view

we shall have therefrom, and how we will "shout from the top of the mountains," to the praise of our Helper God!

When our Holy and Beautiful House was burned up with fire, we little dreamed that the restoration of it would take so long and cost so much. We would gladly have curtailed both the time and the bill had it been possible to do so. In point of fact, our original scheme had to be considerably modified on account of the cost.

As it is, over two years will have been occupied in rebuilding, and more than £44,500 expended. About £3,500 of this amount remains to be raised, and we have solemnly covenanted to be free of liability ere public assembly is held. Some of our friends think we are mistaken here, but they will doubtless give us credit for believing that we could do no other. If only because this new Tabernacle is to be a memorial to C. H. Spurgeon, we can have no debt on it, for did he not declare, "I hate debt as Luther hated the Pope"? We are determined that nothing shall transpire in connection with this effort that we believe he would disapprove, or that seems to us dishonouring to his dear memory. Moreover, we share his view in the matter. Rightly or wrongly, we judge that for us at least it would be dishonouring *to God* to erect and open His House with liabilities still outstanding. I, for one, could not enter into His gates with thanksgiving, and into His courts with praise, if this were so. It is all very well to say, "Let the next generation do its share." The next generation, if it be true to its trust, will have enough and to spare of work for God. Debt ties the hands of churches, and affects their spirituality. I have seen it scores of times. Does anyone suppose that the Tabernacle Church would have supported the Pastors' College so liberally, and done so much to maintain the Orphanage, the Colportage Association, and Missionary effort if the Tabernacle itself had not been paid for outright? These Institutions are still in our care, and unless they are to suffer permanently, we of this generation must meet all the exceptional expense of restoring the old Home.

I cannot help believing that there are very many who see this, for they have ministered again and again to our necessities, and some others have been just as generous because they perceive that *we* see it, if they themselves do not.

Time would fail to tell in detail of the tide of sympathy that has rolled our way since we were plunged in this great grief. High and low, rich and poor, young and old, Churchmen and Dissenters, compatriots and aliens have come to our help. Readers of the Sermons and of the *Sword and Trowel* are conspicuous amongst the donors, and not a few have said, "I owe everything, under God, to your dear father; and therefore feel that I must have a brick in the building."

The rebuilding Committee has done my dear wife the honour of requesting her to hold a Reception on July 4; and she, of course, is delighted to do so. What happy recollections we have of last year's Reception when my beloved mother was able, though at much cost to herself, to be with us for a couple of delightfully busy hours. We thank God with all our hearts that she is still spared, and pray very tenderly that the excessive weakness and frequent pain from which she now suffers may be relieved. The good word she spoke for us still

holds good, and will, I trust, continue to prompt to generous giving, "Of all the memorials raised to the dear memory of my beloved husband, *this one* should have the pre-eminence in our affections."

Now, although the reopening cannot be till September, we are anxious, ere the holidays begin, to break the back of the "amount still required." (I am getting a little weary of writing that phrase.)

From 3 o'clock till 9 on *Wednesday, July 4*, Mrs. Thos. Spurgeon will be in the Lower Hall of the Tabernacle to receive gifts. The Tabernacle itself and its vestries will be on view till dark. July 4 is "Independence Day," you know, in U.S.A. How good and joyful a thing it would be to make it Independence Day with us—"the glorious 4th." Of course, the anniversary day of American Independence does not affect the postal arrangements of the United Kingdom, so I trust that many, who cannot put in an appearance, will send cheques, notes, or money orders to Mrs. Thos. Spurgeon, Metropolitan Tabernacle, Newington Butts, London, S.E.



* * * *

It fell to my lot, recently, to have the honoured name I bear mutilated to good purpose. It was on the occasion of the 56th anniversary of the Y.M.C.A. The authorities had pasted a "To-night" slip across the poster, and blotted out my S and P. I was therefore announced as "Pastor Thomas URGEON." I must be true to my new name. Mine is an urgent

pressing case, so I must urge it on my readers, and urge them on to help. Maybe, the slip which was responsible for the alteration in my name may have a message in this case too. "He gives twice who gives quickly." So, why not give

"TO-NIGHT"?

"I Stand by Jonah."

WHEN a liberal preacher declared that the story of Jonah and the whale was a myth, reporters asked Mr. Moody his opinion of the question. His reply, contained in four words, was telegraphed far and wide, "I stand by Jonah."—*From the official authorised Life of Dwight L. Moody (See Reviews).*

“No End of a Book.”

BY JOHN DINNEN GILMORE, DUBLIN.

THE ever-beloved C. H. Spurgeon when, on one occasion, speaking of the wonderful character of the Word of God, told a story of two young men who were asked what book they would like to have if shut up alone for twelve months. One said he would take a Bible, and on the remark being made, “Why, you are not a religious man,” he replied, “No; but the Bible is no end of a Book; other books you can only read once, or perhaps a few times, but the Bible you have never done with, however many times you may read it.”

The same eminent servant of Christ compared the Bible to a meadow filled with everlasting flowers; he said, “That’s a sweet picture of pretty little Ada in a field of flowers. She does not know which to pick first; she is puzzled with the thousands of beauties. How she enjoys herself! It makes one long to be a child again. It is just how I feel when, like a little child, I go down into the flowery meadows of my own dear old Bible. It is all sweetness and beauty, full of flowers that never fade.

“Thy Word is like a garden, Lord,
With flowers so bright and fair;
And everyone who seeks may pluck
A lovely nosegay there.”

“I am sure I do not know which to gather first, a Psalm or a Gospel; a lily from Solomon’s Song, a rose from Isaiah, a violet from Job, or a honeysuckle from an Epistle. The best of it is they are all blooming at one time, all in season at the same instant, and all as free to me as the flowers of the field. Moreover, they are all everlasting flowers, which never lose their beauty; and when I take them home, they look as well in my own room as they do in the places where they grow. Oh, the joy of a Bible-reading, when the heart is right, and child-like faith is in full play! All the libraries in the world put together are not worth a leaf of the Holy Book. How can people forget it, and refuse to be happy? Here I find comfort in sorrow, strength in weakness, direction in difficulty, reproof when I err, instruction when I am ignorant, content at all times, and Heaven upon earth.”

Opening this glorious Book, one of the first things which arrests our attention is the Divine simplicity of its most sublime teachings. A child in years and understanding can comprehend all that is necessary to salvation. Count Tolstoi, the Russian novelist, in a book called “The School of Yasnaya Poliana,” introduces his readers to a school founded and often directed by himself, in which he experimented on the best methods of education. The homage which he does to the Bible as a reading-book is the more significant because he does not take his stand as a believer in Christianity. He says, “Of all literature I have tried for three years with children, nothing is more suited to their capacity than the Bible. To replace this Book would seem to me impossible. . . . An abridgment might be learnt by heart, but the Bible presents a living, majestic picture, which can never be forgotten.



... I cannot imagine how instruction would be possible without this Book. To open to the pupil a new world, and without science lead him to love science, there is but one book—the Bible. All the natural phenomena are explained in this Book; the primitive relations of men, families, society, religion, appear here. Those who think the Bible has no educational value, let them produce a book whose recitals of nature, history, and imagination will impress like those of the Bible, and then we may believe the Bible has had its day. The development of the child and of the man is impossible without the Bible, and I say this after much experience."

Whatever may be the peculiar bent of mind, or favourite subject for study of any individual reader, he will find plenty of food for thought, and just the theme he desires in the Word of God. Do you love history? There is none to be compared with the authentic records of the inspired Book,—the best, and purest, and cleanest ever written. Do you love poetry? It would be impossible in all the range of poetic writings to find anything comparable to the Psalms and the Prophecies. We are bold to say that, as poetry, these have never been excelled. Are you fond of law? The very foundation of all civil and moral law is to be found here. Are you a lover of logic? Closer reasoning, finer argument, or truer logic cannot be found anywhere than in the writings of the apostle Paul. Do you love stories? The Bible is packed with them, and every one of them can be absolutely relied upon as true.

No testimony can be stronger or more acceptable than the testimony of those who have tried the Book for themselves, and found it to stand the test of personal experience; and if the testimony should come from an enemy, it will be all the stronger still, for nothing but positive fact could compel the admission. Charlotte Elliott says, "The Bible is my Church. It is always open, and there is my High Priest waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises; in short, all I can want there I find; and a congregation of whom the world is not worthy,—prophets and martyrs and confessors."

Benjamin Franklin says, "Young man, my advice to you is, that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them to us, the best the world ever saw or is likely to see."

Lord Selborne's experience in making the Bible his text-book for the most important part of his self-culture is paralleled by the testimony of many of the greatest and wisest, as well as countless numbers of the lowly and unlearned.

Thomas Jefferson, though claimed by infidels as on their side, says, "I have said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."

Sir W. Jones says, "I have regularly and attentively read the Holy Scriptures, and am of opinion that this Volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than

can be selected from all other books, in whatever language or age they may have been written."

Here is Daniel Webster's testimony :—" If we abide by the principles taught in the Bible, our country will go on prospering and to prosper ; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in obscurity. The Bible is the Book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct."

Steele says, " I am confident that whoever reads the Gospels, with a heart as much prepared in favour of them as when he sits down to Virgil or Homer, will find no passage there which is not told with more natural force than any episode in either of those wits who were the chief of mere mankind."

John Adams, the second President of the United States, said, in a letter to Thomas Jefferson, " I have examined all literature as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is, that the Bible is the best Book in the world. It contains more of my little philosophy than all the libraries I have seen ; and such parts of it as I cannot reconcile with my little philosophy I postpone for future investigation."

Chancellor Kent said, " The Bible is equally adapted to the wants and infirmities of every human being. It is the vehicle of the most awful truths, which are at the same time of universal application, and accompanied by the most efficacious sanctions. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind."

Thus, from friend and foe alike, we have unmistakable testimony to the sublimity, grandeur, and suitability of the Word of God. Who could tell, from reading the above tributes, which were written by friend and which by foe ?

I came across the following little gem in *The Quiver* for March, 1889, and with this I close :—" What a simple thing, in the thought of a child, is a daisy ! To the mind of a thoughtful man, what wonders are contained in that tiny plant ! How delicate, how elaborate is its construction ; how beautiful the harmony of the laws by which its existence is maintained ; how inexplicable the mysterious principle of life, without which the laws would be useless ! So is it with the Word of God. How many of the truths it contains, the simple mind of a child is able to receive ! Yet the mature and thoughtful man finds in it ever newer and profounder depths of truth, traces therein fresh proofs of the working of the Hand of God, new signs of that mystery of its life breathed into it by the Holy Spirit."

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

VII.—REMINISCENCES OF REVOLUTION.

I AM an old man now, and am glad of the quiet that has come to the land of late years. When I sit musing, on sunny mornings,

and the droning bees help my reverie, I think of the stormy period of my youth and manhood, for surely then I saw "the works of the Lord, and His wonders in the deep." But He has brought many, whose soul was "melted because of trouble," "out of their distresses," and I am one of them, so that it oft seemeth to me that I am a barque with ragged sails, and scars from stormy seas upon my sides, making slow way under a gracious Pilot for the "desired haven." Yet have I known what it is to be as near to Heaven amid the raging waves of war as now, when I sit in the evening, and watch the shadows gather on the hillside, while, in the West, there seem to stretch long reaches of light, like to a Sabbath shore of everlasting peace; or, as Master Bunyan might call it, a land of Beulah where Doubting Castle looks a great way off.

It seems a far cry back to the days of my childhood in the old house near the Temple, and so close to the river that we could see all the brave sights from our windows. One day, a barge went by, flying the royal standard; and our mother told us it was the king going to Lambeth House on a visit to Archbishop Laud, whom our father blamed for half the troubles that were even then thickening the air. Our sire was stern, but he had a pleasant wit; and I overheard him, once, making merry with Mr. Prynne and Mr. Burton over the archbishop's first entry into Lambeth; and I gathered, as I listened, that the load was too heavy for the ferry-boat, which was upset in the passage of the river, and though the horses and servants were saved, the prelate's coach went to the bottom of the Thames. Mr. Prynne, who had a bitter tongue, wished that the "Arch-Romanist's" zeal had been quenched at the same time. But Mr. Prynne was much more hasty than our father, who carefully weighed all things, and therefore had friends in the moderate party, who thought that, if evil councillors were removed from about the king, evil days would cease. Many of these, however, learned by painful experience that the king was his own worst councillor, as it is with some of us also.

I remember, on a June day,—I think it was in 1637, when I was but a little lad,—that my father took me to the Palace Yard, at Westminster. In the open space were two pillories, and there I saw Mr. Prynne fastened in one of them, and Dr. Bastwick and Mr. Burton, my father's friend, in the other. The men in charge cut off the prisoners' ears, and branded them in the face. I felt very indignant, young as I was, for I could not see why Mr. Burton, who was a clergyman, should suffer so cruelly; and, moreover, he was kind to us children, and gave us sweetmeats. The people made a great groaning when the hangman cut off Mr. Burton's ears, and my father bit his lip, and stamped his foot. I began to fear there would be a riot, but my hand was held very tightly. Above the moaning of the crowd, I heard Mr. Burton cry out, "The gospel shall yet shine on England through these holes,"—meaning the openings in the pillory. Our mother was against my going to this sight, but father said it would brace me up to see what good men suffered. That night, when the house was quiet, and we children were in bed, my father read aloud to mother Dr. Bastwick's pamphlet for which he was condemned. I could not sleep for excitement, so I listened to the reading, some of

which I overheard. I dozed, and woke again; and as my father finished in a louder voice than usual, I heard the end, which I have remembered to this day, and it was this,—“From plague, pestilence, and famine, from bishops, priests, and deacons, good Lord, deliver us!”

Our parents did not take up extreme views, for men that differed widely as to the use of means, and with regard to church government, too, met at our house. Our father played well upon the harpsichord, and, sometimes, Mr. Milton, the scrivener from Bread Street, would bring madrigals of his own composing, and a sweet Welsh gentleman, Mr. John Henry, who kept the king's garden at Whitehall, would drop in. Mr. Henry's speech puzzled us children, but he used to bring his young son Philip now and then, and we were left alone to play, while the elders attended to their music. I remember this Philip Henry telling us that Archbishop Laud took kindly to him when he opened the water gate for him, and gave him “new money.” This set me much on the muse, that a bishop, who could be so cruel as to order good men's ears to be cropped, should be kind to a boy.

It is long, long ago now since I saw much of Mr. Philip Henry; but, being back in London, for a season, about the time when Lord Shaftesbury tried to persuade the king's council to place the Duke of Monmouth next in succession to the throne, I worshipped one Sabbath morning in Mr. Doolittle's meeting-place, and there I heard it announced that Mr. Philip Henry was to preach in the afternoon. I went at the time appointed, and listened to a very moving sermon from Lamentations iii. 22. Mr. Henry introduced me to his son, a most ingenuous young man, who, when I asked him what he thought of London, said he was most impressed with the number of coaches in the streets. I have heard of this son, since that day, as one of the most eminent of the preachers of the gospel in the Northern part of this kingdom. The playmate of my boyhood has gone to his everlasting rest. He was never so fierce as some of us. A gracious charity ever sat upon him, like a well-made cloak, and the holy suavities that proceeded from his lips were generated first in a heart given over to the love of God. I am glad to know that Mr. Matthew Henry savours of his father in temper and gifts. Ancients, like myself, who have lived through stirring times, and mixed with mighty men, yea, men of renown, are apt to think the next generation dwarfs. We cry, in the words of Holy Writ, “Your fathers, where are they? and the prophets, do they live for ever?” We think this call should be sounded in the ears of a more slothful age than our own. But, to quote the poet Horace, “Much of us escapes death.” This sentiment has received a gracious endorsement in the three generations of the Henrys.

But I prose along, as old men are wont to do, dwelling on side issues of the past, and following tracks that narrow into trails. You may take a liking to linger in the back waters of a river when you should be out on the broad current.

There were two visitors to our house near the Temple, who greatly struck my youthful fancy; and as I had the honour to meet one of them on terms of friendship in these parts when the great sickness was abroad, I introduce the time when I first remember them. Our father, though inflexible in the cause of liberty, and bitter enough in

his hatred of all things Popish, had a keen judgment as to good men, and a shrewd notion of places where solid food for the soul was dispensed. It therefore came to pass that, though Dr. Jeremy Taylor, one of the king's chaplains, was an Arminian, and though he suffered himself to descend to expressions that might be pleasing to the archbishop and the queen, yet such was his devotional spirit, and such the pregnancy of his speech, that my father could listen to him with profit, and bring some of his best sayings home with him. When I, at length, possessed myself of Dr. Taylor's book on Holy Living, I could see good reason why my father sought him for his sententiousness, though I, while I think his practical advice that of a good Puritan, consider his church teaching savours of that prelacy which, by its assumption and arrogancy, has worked such havoc in our land.

I remember that Dr. Taylor came to our house, one evening, with a young esquire from Owthorpe, who knew my father. There were worth and wit within our rooms that night, for Mr. Waller, the poet, was there, and a young man, fresh from travel, the son of Mr. Milton, who had now removed from Bread Street. I was afterwards to know and reverence this young man as the Latin secretary of him whom we old men still love to call "His Highness, the Lord Protector." Long years after, I sat with Mr. John Milton, in the twilight, in the porch of his cottage hard by here at Giles Chalfont; and when I watched his nervous hand pass hesitatingly over his sightless face, and when I saw how he would fain see with his eyes what his soul saw when stirred with the music of the organ, I reflected back on the time when I first met this prophet of our age, on the night when he and Dr. Taylor discoursed in our house in London. There was the same sustained dignity in both these men, the same scholarly finish in the conversation, and though they rose to heights where we young people could scarcely follow, and quoted much Latin to our confusion, we could yet gather that the argument was in praise of liberty of conscience, and freedom for the expression of thought; and while Dr. Taylor held hard by tradition, and the usage among authorities, Mr. Milton soared aloft, and claimed a freedom for thought and truth which he afterwards put into the prose that stirred a nation, and which, indeed, shall furnish ready eloquence for men who shall be called upon to withstand the tyrannous encroachments of later times.

Ah, me! as I think of Mr. John Milton, there rise before me the shades of other great men who gathered round "the Lord Protector." The young squire of Owthorpe became Colonel Hutchinson. He had indeed a loving and sweet courtesy to the poorest, and would often employ many spare hours with the commonest soldiers and labourers. The meanest peasant, in those days, felt himself a peer when he had received the call of grace; and the proudest noble felt that he was no more than a poor man in the Church of God. Nor could any foreign potentate slaughter the Lord's flock with impunity in the days of our great leader. He was "the Lord Protector" of more than the English people.

But the great and small of that time are well-nigh all gone. Small, did I say? Every man was made the greater by the cause he served. Ah! but only here and there do you come across the survivals of the

Ironsides. Our father was brought home to die after Marston Moor. Mr. John Bunyan passed over the river of his "Pilgrim's Progress" only a few months before King William landed at Tor Bay. Mr. John Howe still lives. He was the Protector's chaplain; but Hugh Peters had been wont to march with the army, and preach to them, too. Ah, listen! I can almost hear the prayers in the camp again! What is that? Is it the clinking of the horses' hoofs as we bear down on Worcester? I protest that my old heart warms again as I charge my memory with the cry I heard at Dunbar, "Let God arise, and let His enemies be scattered! Like as the mist vanisheth, so shalt Thou drive them away!" I was an Ironside then!

* * * *

It is getting late, boy. Do you not feel the shiver of the night wind? There are two chills that bode ill to the weak and the old. In the evening, when the sun has gone, and the trees take to trembling; and at the dawn, when the young day lies naked ere the sun arises. Now the bats fly on leathery wing, and soon the owls will hoot from the great woods. The bare hill, where the martyrs were burned, stands out yet against the sky. "The fire shall try every man's work." Let me take your arm, boy; and if you like to hear an old man talk, come again when, like my friend, the late Mr. John Milton, I sit in my porch at the close of day. Now lead me in.

"Our Own Men" and their Work.

LXXIX.—PASTOR EDWARD ISAAC, OF FITZROY, MELBOURNE,
VICTORIA, AUSTRALIA.

UNDER the Southern Cross, no one of "our own men" is better known than PASTOR EDWARD ISAAC. His home is not only the *rendezvous* of Pastors' College men who come to Victoria, but many missionaries and other Christian workers find their way to 31, Gore Street, Fitzroy, Melbourne. In fact, "all sorts and conditions of men" come to his door, some for fraternal fellowship, and many for direction and help in their time of need.

Edward Isaac was born, in 1856, at Bristol, England. His father was for many years a deacon at Bethesda Chapel, where the beloved George Müller ministered for over half a century. In such an atmosphere of faith and prayer, it is no wonder that, at the age of fifteen, young Isaac definitely decided for Christ; a year later, he was baptized at Bethesda. That first step in Christian service to so many young converts, tract-distribution, was taken up with zest. Work for Christ became a great joy to him; and, as a young Christian, he began a twofold ministry, to which he still keeps in middle life,—visitation and open-air preaching. The sick and aged were cheered by his message, and helped by his prayers; while, in the open air, he lifted up his voice boldly in telling out the glad tidings of salvation. Our brother says that this latter work "became an increasing delight;" and early did he find the promise to Abraham true in his case also, "I will bless thee, and thou shalt be a blessing."

After leaving the Bristol Grammar School, Edward Isaac went as clerk to the well-known cocoa manufacturers, Messrs. Fry and Sons. He thus, for a short time, had an apprenticeship in business, an experience which is helpful to every minister of the gospel. When about eighteen years of age, an invitation came from an old Bristol friend, Mr. J. J. Jones, the Superintendent of the Homerton Mission, to join him in the work. Mr. Isaac gladly accepted this first call to separate himself to the Lord's service, and whole-heartedly threw himself into work among the policemen and cabmen of the great metropolis. In connection with this Mission, and through the practical kindness of sympathetic helpers, free breakfasts were regularly given on Sunday mornings to hundreds of the destitute poor. After their bodies had been fed, the Bread of Life was offered to the soul-hungry ones, by ministers of the gospel and others who came to help. Our brother distributed tickets of invitation for these breakfasts; and after the call had been given to the gospel feast, he was on the outlook for any who were seeking the Saviour. Here was splendid training-ground for one who was to devote his life to rescuing the perishing.

During the two years he was engaged in this mission work, Mr. Isaac was a member of the church at Shoreditch Tabernacle, of which Rev. Wm. Cuff then was and still is pastor. Acquaintance quickly ripened into close friendship, and our brother found that his minister was "a big-hearted man," who generously sought to help his young friend in his life and work. Mr. Cuff soon urged him to try and enter the Pastors' College; but being happy in his work, he was, at first, unwilling to think of giving it up. His pastor, however, pointed out the great advantage that such a course of training would prove to be in after years, and the younger man was finally influenced by the older one. Mr. Cuff spoke to Mr. Spurgeon about him, the necessary forms were duly filled up, and a letter was soon received inviting him to enter the College. The opportunity of fuller preparation for the ministry of the gospel was gladly seized, and his College career commenced in 1878. Concerning this step, our brother writes:—"I have ever been thankful for it since. To have come under the personal influence of that prince of preachers, as a student of his College, is, as hundreds can gratefully testify, a liberal education of the choicest kind."

On leaving College, in 1881, Mr. Isaac accepted an invitation from Mr. J. S. Harrison, the well-known evangelist, himself a Pastors' College man, and then minister of a church in Tasmania, to join him in an evangelistic tour through the colonies. The first mission was held at the West Melbourne Baptist Church, of which Rev. A. J. Clarke was pastor. Much blessing accompanied the preaching of a full-orbed gospel, and finally a tent was erected in the church grounds, so that a larger number of people might be reached. This tent mission became the talk of the place, and in it many were born again.

Collingwood and Geelong were next visited. The former is the "East End" of Melbourne; the Tabernacle, seating 1,200, was crowded; and many trophies of penitent drink-slaves, Sabbath-breakers, blasphemers, and abandoned sinners were found at the feet of Jesus. At Geelong, a glorious revival took place, the Mechanics'

Institute, a large building in the centre of the town, being filled; and three hundred names of those who professed to accept Christ were given to the pastors of the two Baptist churches. Scores of these were baptized, and received into church-fellowship; and the abiding character of the work, after many years, proves its genuineness. Brunswick, St. Kilda, and other centres were visited, and similar manifestations of the Spirit's power were witnessed.

Next, our brethren went to Sydney, and then on to Queensland to fulfil a three months' engagement with the Baptist Association. In Brisbane, large meetings were held on Sunday evenings in one of the theatres, while in the morning and evening the evangelists preached in some of the Baptist churches. The Lord blessed the Word with signs following.

The first time the writer saw the subject of this sketch was characteristic of his work in those early days. It was after a large tea-meeting held in the Agricultural Show grounds, at Longford, Tasmania. Hymns were sung, and the people were drawn together for an open-air service. The first speaker to mount on a chair or box, and address the crowd, was Mr. Isaac, and it was very evident that he was quite at home in that sort of work. His apprenticeship in Bristol was not in vain, and everyone could tell that he was "one of Spurgeon's men."

Our brother's first pastorate in the colonies was at Brunswick, a large suburb of Melbourne. When he accepted the unanimous call of the church, it was in a low state, and rent asunder by unhappy divisions. But the pastor's kindness and sympathy, with the gospel of peace that he enthusiastically preached, healed the wounds, and united the church. The seats were soon filled, then crowded, and finally the building had to be enlarged to accommodate 650 worshippers; and even this increase of sittings was at times taxed to the utmost. Many were led to Christ, and obeyed His command in baptism. The Sunday-school, which had suffered most through the previous troubles, soon flourished, until it became, and is now, the largest in our denomination in Victoria. When Mr. Isaac went to Brunswick, the membership stood at 92. During his pastorate, over 400 received the right hand of fellowship, very many of whom were seals to his ministry. The pastor attributed much of his success to the prayers of his people. He writes:—"I was richly blessed with an earnest praying band of people, some of whom would regularly meet in the adjoining school-room to hold up the pastor's hands while he was preaching on the Sunday nights. Then some of those who had to leave early for their work would meet together in a little room at 6 o'clock in the morning for prayer, and this they kept up for weeks. Was it any wonder that we often had to raise a glad Doxology about poor sinners coming home?"

Mr. Jesse Burton, the widely-known deacon of the Brunswick Church, writing of his former pastor, says:—"He was everybody's friend in distress, perplexity, and bereavement. A great deal of his success was due to his constant visitation. His prayerfulness was the secret of his usefulness. The doctrines he preached were Scripturally Spurgeonic. No uncertain sound regarding eternal verities ever came from his

lips. The impress of the Pastors' College was retained by him throughout his ministry." In addition to his pastoral visitation of the members of his church and congregation, Mr. Isaac visited from house to house, in street after street, and the inmates were pleaded with, and prayed with, and urged to decide for Christ. Some most interesting cases of conversion resulted from this systematic work. Our brother's popularity was unquestionable, though he did not abate an iota of the gospel. His sermons were often printed in the local paper, which, on his retirement from the pastorate, gave a lengthy account of his work in the town.



PASTOR EDWARD ISAAC, FITZROY, MELBOURNE.

Soon after settling at Brunswick, Mr. Isaac was married, and he found in his wife a helpmeet indeed. The pastor declares that her assistance has been invaluable, and a great element in his success. "In fact," writes Mr. Burton, "our dear sister, by her philanthropic efforts in this district, left a name fragrant with pleasant memories to a numerous company of friends." Mrs. Isaac used to teach a class of over 100 infants at Brunswick. It is hard for a pastor, who does not often knock at his people's doors, to follow Mr. Isaac; what shall we

say concerning the pastor's wife who follows Mrs. Isaac? Anyhow, we must not separate the two in this biographical sketch; and we pray our gracious Father to grant them long years of united and joyous service for the Saviour. When they left Brunswick, where ten happy and fruitful years had been spent, both the pastor and his wife were the recipients of handsome testimonials, which evidenced the high and loving appreciation of the church and congregation amongst whom they had been permitted to labour for so many years.

After preaching for ten months at West Melbourne Baptist Church, Mr. Isaac accepted a call to George Street, Fitzroy, commencing his ministry on the first Sabbath of 1895. As at Brunswick, so in his present sphere of service, the Lord has greatly used His servant, and given him the joy of seeing many conversions. The same gospel has been preached, and similar efforts put forth. During the five years of his ministry, 180 have been received into membership with the church, which now numbers 328, and is the second church of our Union in numerical strength. About eighteen months ago, owing to the inconveniently-crowded condition of the Sunday-school building, plans for enlargement were drawn up, and in due time carried into effect. Commodious class-rooms were added, making the building a model of convenience in carrying on Sunday-school work. Here, Mrs. Isaac has a Young Women's Class numbering thirty.

In 1896, Mr. Isaac was elected Vice-President of the Victorian Baptist Union, the next year occupying the Presidential chair. Everyone who knows our brother felt that he was worthy of the honour, for both in the study, and out of it among his people, he is the most painstaking and hardworking of pastors. It matters not what the form of service is, if it aims at driving back the devil, and extending the Kingdom of Jesus Christ, Mr. Isaac is there to lend a helping hand. At Brunswick, with other ministers, he organized a Forward Temperance Movement, and meetings were held every Saturday evening. At present, he is chairman of the Fitzroy and Collingwood Citizens' Association, on whose executive all the churches of the district are represented in an organized and aggressive movement to check the drink traffic, and especially Sunday-trading, and to deal with other social questions in these populous centres.

Being a "live" man, Mr. Isaac has thrown himself into the Y.P.S.C.E. movement, the Fitzroy Society being the largest among the Baptist Societies of Victoria, and numbering 100 members. He is also President of the local Endeavour Union.

I should think that almost every missionary, either outgoing or incoming, knows the Pastor of the Fitzroy Church; at least, every Baptist missionary does, and so do those connected with the great inter-denominational missions. The inmates of Dr. and Mrs. Warren's Training Home receive Biblical instruction from him week by week, and he is a member of the Australian Council of the South American Evangelical Mission.

We have in Victoria what is known as the Australian Keswick,—the Geelong Convention. Mr. Isaac is secretary, and was one of the original band who inaugurated those wonderful annual gatherings of

Christians. Associated with him, in that first year, were two mighty men of God who have since fallen asleep,—the Revs. Samuel Chapman and John McNeil.

"After nearly twenty years of work in these Southern lands," our brother writes, "I sometimes long to catch sight of old places and faces, and hope one day the way may be opened for me to return to the home country, if only for a visit." The rest is needed after such laborious years, but we cannot do without Mr. Valiant-for-the-Truth. I, and all who know him, can bear testimony to Mr. Isaac's loyalty to the gospel of "Christ, and Him crucified," and his unquenchable zeal in seeking the salvation of souls. Long may our brother be spared to boldly preach the whole counsel of God, and long may he be in fraternal fellowship with us under the Southern Cross!

Castlemaine.

H. D. ARCHER.

Consider the Roses.

BY PASTOR GEORGE W. WHITE, ENFIELD.



WOULD be an evidence of ingratitude if we allowed the present delightful season to pass without pausing and looking round thoughtfully upon the matchless handiwork of God. We may see, in Nature, not only law, and order, and force, but the presence and activity of a Divine Person. The balmy air is His breath, the sunshine His smile, the verdure His peerless robe. There is not a dewdrop, or leaf, or flower, but bears, in some measure, His image upon it. Every blossom has its own tender and gentle message, calculated

to allay our fears and whisper hope. Flowers are everywhere, and yet they serve no purpose of mere utility.

"Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth."

Down deep in our nature is a love of the beautiful, which the bright eyes and the smiling faces of the flowers gratify; and if to-morrow all the flowers were gone from our gardens and meadows, there would be a great blank in most of our lives. The little children love them, and many aged pilgrims cherish them fondly.

How delightful is a stroll in the garden just now! The air is laden with perfume, and the borders are brilliant with many-coloured bloom. The flowers are the gifts of our Father's hand; but, to appreciate them fully, we need the open ear and the observant eye, otherwise we shall be like the man of whom Wordsworth wrote,—

"A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."



Many of us have our favourite flower. Mine is the rose. This flower is mentioned twice in Scripture. Isaiah, anticipating a bright day yet to dawn, when sterility shall give place to fruitfulness, says that "the desert shall rejoice, and blossom as the rose." The other reference is in the Song of Solomon, where our Divine Lord is described as "the Rose of Sharon." A friend of mine brought home from a foreign land a flower which he declared was a veritable rose of Sharon. It surprised me; it was so different from my idea of a rose. There was no apparent beauty in it that one should desire it. To me, it looked more like "a root out of a dry ground;" but he placed its stem in water, and soon it expanded, and revealed its wondrous charms. What is Christ, the Rose of Sharon, in our eyes? Is He without form or comeliness, or is He altogether lovely?

Let us take a walk in the rosary. To me, this is one of the most charming scenes on earth. What diversity yet harmony of colour! What freshness, fragrance, purity, and splendour! It is said that Linnæus wept when he came suddenly upon a wide expanse of golden furze; and, surely, a garden with the Queen of Flowers enthroned is a sight enough to stir the deepest emotions of the soul. Survey the garden as a whole, with its glorious tints of crimson, scarlet, pink, and gold; and remember that each rose has its instructive history, suggestive of life and beauty in higher realms.

Here, at the outset, are some rose-stocks,—prickly, unattractive briars. Until recently, they had their home in the hedgerow, and seemed quite contented there; but, one day, a gardener came along, dug them out of the ditch, and planted them amid his flowers. They remained briars still, throwing out their thorny, unsightly shoots; but the gardener came once more, and with his keen-edged knife made a slit at the base of the branches, and budded them with roses. At present, the buds remain almost dormant; but when summer has fully come, the old briars will be bright with glorious bloom. Does not this remind us of what we were by nature, and of what we are now by grace? Once we were wild briars, and we should have remained so had not One, who knew what we might become, transplanted us into

His own garden, and introduced into us a new nature, vastly superior to the old, and capable of almost infinite possibilities. It is said that the finest rose tree in the world is one in Holland which, a few years ago, had 6,000 flowers in bloom at the same time. Who would have thought it possible that a poor brier from the hedgerow should attain such a world-wide distinction? Remembering the wonders grace has already wrought, we need not despair of any man, however degraded; for if God shall but take him in hand, translate him from the kingdom of darkness into the Kingdom of His dear Son, and infuse into him His own life, there is no telling the degree of glory to which he may attain.

Many persons are disappointed with their roses. They purchase a selection of the very best sorts, and plant them carefully; but they do not appear to succeed, and the nurseryman is apt to be blamed for their failure. The fact, however, seems to be forgotten that all garden roses need special treatment, and unwearying attention. They must have good and nutritious soil,—a rich, unctuous loam well dressed with manure,—for they are voracious feeders. Their situation must also be congenial, away from overshadowing trees, where they may revel in the sunshine, and drink in the pure fresh air. All suckers—shoots of the old brier nature—must be kept down. They must be pruned with judgment, according to their habit of growth; and the young shoots must be daily examined for the worm in the bud; in fact, they need looking after just like children. If these matters be neglected, the trees, when they should be in their glory, will be poor bloomless things utterly unworthy of the name they bear.

Are we God's roses? If so, we need similar treatment. We must cast our roots into the congenial soil of His Word; we must sun ourselves in the light of His countenance; we must take advantage of the genial breezes of His Spirit. Everything that is likely to weaken our growth must be removed. The old nature must be subdued. Sins that easily beset us must be nipped in the bud, and we must not resent the pruning-knife. There can be no beauty of Christian character without strict attention to these things. As God's roses, are we disappointing failures? This ought not to be. There must be a cause; let us search for it, and never be content until we bloom freely in God's garden, beautiful with all the glory of His grace.

Anyone who reads the rose-grower's catalogue must be struck with the variety of the kinds advertised. Some are described as standards, others as half standards, some as dwarfs. Then there are cluster roses, climbing roses, weeping roses, and rambling roses. Tastes differ; some growers prefer dwarfs, but standards are generally considered the best, and produce the most satisfactory results. I have noted all these classes in the rosary of the Church. The standards may represent the orthodox, who, thank God, are still in the majority; half standards, those who are on the "Down-grade"; dwarfs, those whose growth in grace has been hindered; weeping roses, those who mourn in Zion; cluster roses, those who dwell together in unity; climbing roses, those who are seeking the higher life; and rambling roses, those who wander from one denomination to another, having no fixed abode, and no definite purpose in life.

What a diversity of colour we find in the rose garden ;—in fact, all the colours of the rainbow ! There are various shades of red, crimson, pink, and yellow ; there are green roses, and the *Niphotos* is sometimes delicately tinted with blue. There are also variegated roses. The great Swedish botanist before mentioned, observing the beautiful order which reigns among flowers, proposed the use of a floral clock to be composed of plants which open and close their blossoms at particular hours ; but might we not use the various colours in the rose garden to indicate something even more important than the passing minutes ? May there not be a gospel in colour, and sermons in roses ? To the ancients, roses were merely symbols of silence ; but viewing them as we do, they supply us with beautiful illustrations of truth. The crimson roses remind us of the cross of Christ, and of “ His dying crimson,” which, “ like a robe, spreads o’er His body on the tree ; ”—the precious blood of Jesus which cleanseth from all sin. Roses of golden hue speak to us of Jerusalem the golden, of the streets of gold, harps of gold, and crowns of gold. The white roses tell us of purity and victory, of the great multitude who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands. The variegated roses—such as the *York and Lancaster*, thus named because it bears in impartial stripes the colours, white and red, of those royal rivals who fought the Wars of the Roses,—may serve to remind us of the conflict in which those who are of the seed royal of Heaven are now engaged with the prince of darkness, that they may gain the incorruptible crown.

The habit and growth of the different roses are worthy of a passing word. Some are free and hardy, vigorous and strong, full and fine in form, perpetual and resisting mildew. Others are only moderate growers, bloom late in the season ; and not a few, like *The Cloth of Gold*, rarely, if ever, bloom at all. Some depend greatly upon the weather, and like *Etoile de Lyon*, never show their real beauty unless the skies are cloudless. Some, like *Maréchal Niel*, require a hothouse or a South wall. Others, like *Gloire de Dijon*, seem to prosper anywhere, blooming in the early spring, and continuing late into the winter.

We are familiar with all such varieties in the Church’s rosary. Many, we are glad to say, are free and strong, possessing vigorous and abundant life, which enables them to conquer sin and temptation. Others are only moderate growers, mostly sickly, their beauty despoiled by such parasites as fear, and doubt, and care. These are very unsatisfactory plants indeed ; roses, it is true, but lacking their chief and distinguishing characteristic. The natural adornment of the rose tree is its bloom, and the early and perpetual bloomer keeps the garden bright and attractive. Those Christians who are dependent upon contingencies of temperature, or who require a hothouse for their development, are of questionable value ; but blessed are they who bloom in the open garden, under clouds or amid sunshine, and from youth to age. This is the class that should be propagated,—a class beautiful with Christian graces,—the bloom of the Spirit,—under all the changing experiences and circumstances of life.

One of the special charms of the rose is its fragrance. However beautiful in form and colour it may be, if it lacks perfume, an essential

characteristic is wanting. There are degrees of fragrance. The large and "Show" varieties are not always the most odoriferous. Said a little brown bird, nightingale by name, to a cock pheasant strutting and crowing in the woods, "You are a magnificent swell, but your music is a dismal failure;" and many an ordinary cabbage rose might remind its gaudy neighbour that fine petals do not always determine the value of a flower, because men have other senses beside that of sight. Fragrance is the rose's peculiar charm. Unconsciously, it pours it forth; and nothing is more sweet, or refreshing, or delightful. I have found that old-fashioned roses are among the sweetest. The recent introductions and "sports" and "improvements" though, perhaps, more showy, lack much of the exquisite perfume of the older sorts. Certain I am that old-fashioned Christian life,—the life that finds its all in close association with Christ and His cross—is the most fragrant. There is a Persian legend, which says that a traveller chanced to take into his hand a piece of clay which lay by the wayside, and, to his surprise, he found it exhaled a most delightful perfume. "Thou art but a poor piece of unsightly clay," said he, "whence then hast thou this fragrance?" The clay replied, "I have been dwelling with the rose." But it is no legend that fellowship with the Rose of Sharon gives fragrance to our life, investing it with a rare though invisible charm. It is said that Californian roses yield twenty per cent. more perfume than all others; happy is the Church in whose garden such roses grow. These are Church attractions indeed; and, withal, a sweet savour unto Christ Himself.

It is interesting to listen to rosarians as they describe how certain specimens, which perhaps bear their names, were brought to perfection in leaf and form, colour and fragrance. The processes, as a rule, are long and tedious, taxing their patience, and making great demands upon their ingenuity and skill. But what a tale the great Rosarian could tell us! Each of His most beautiful and fragrant and perfect roses has a thrilling history. At present, He has only partially revealed His methods, which He seems to vary according to changing circumstances. But some of the choicest of His flowers probably owe their beauty to cloud and darkness, having been made perfect through suffering; others are adorned with peculiar grace, apparently the reward of loving and loyal service rendered to Him and His cause.

Here is a sweet little moss-rose. It is related, in a pleasing though simple fable, that the angel who takes care of the flowers slumbered one day in the shade of a rosebush. When he awoke, thankful for the refreshing odour and cooling shade, he said, "If you ask of me any favour, I will gladly grant it." "Adorn me with a new charm," said the spirit of the rosebush. So the angel cast over the loveliest of flowers a veil of moss; and there it stood in its modest attire,—the moss-rose, the most beautiful of its kind.

There are few gardens which the rose does not grace. It is known to all nations, and is found in every quarter of the globe. The Esquimaux, we are told, adorn their



hair and their raiment of deer and seal-skin with its beautiful blossoms, and the Creoles of Georgia twine its white flowers among their sable locks. Here, in our own country, this Queen of Flowers is found in rare perfection. In the gardens of the peasant, as well as in the palatial grounds of the prince, she displays the full splendour of her royal beauty, transforming, as with magic fingers, barren and otherwise unsightly spots and objects into delightful and enchanting scenes. I have noticed a cluster rose luxuriating among the dead branches of a huge cherry tree. There stood the tree, dead in itself, yet covered in summer time with wreaths of lovely roses,—beautiful in the midst of death! Like the rose, Christians are found everywhere; and wherever we meet with them, they are the offspring of the same Parent, purchased by the same Redeemer, and made beautiful and fragrant by the same gracious Spirit.

“Christians who dwell on snow-clad ground,
Or on the burning strand,
And those whose happy home is found
In our fair, peaceful land,
Are linked by more than earthly tie,
And form one lovely family.”

Like the rose, they adorn any and every situation in which they are placed. They make even the home of poverty attractive. They freshen and sweeten the chamber of sickness, and cast a matchless beauty and glory over death itself. But every earthly rose, even the most perfect, has its thorn!

Who Cares?

BY H. RYLANDS BROWN, DARJEELING.

SOME years since, when the terrible plague was first heard of in India, what alarm there was, and how the very word had a dread sound. Now, we have become quite accustomed to it. The other day, when conversing with a lady at Dinapore, she looked across the road, and said, “There are cases of plague in that street.” There was no feeling of scare, as there would have been some years back.

How forcibly this illustrates the indifference generally felt at the presence of sin,—a plague of which the bubonic plague is but a feeble type. What is sin? Whatever is not right is wrong, and what is wrong is sin. Sin is the transgression of God’s law. It is written, “All have sinned, and come short of the glory of God.” The law of God is the expression of His holiness, and the holiness of God is His glory. The plague of sin is universal.

That men might be freely forgiven, Jesus Christ, the Lamb of God—suggestive title—offered Himself a sacrifice for sin on Calvary. “Christ died for the ungodly.” And this was that “God might be just, and the Justifier of him that believeth in Jesus.” Will every reader pause, and pray and think over these sentences? Pardon and salvation are to be found in them. But, alas! *Who cares?* Still the messengers of God have to cry, “Who hath believed our report, and to whom is the arm of the Lord revealed?”

Will men never be serious, and have regard to their everlasting state? War, famine, and plague are stalking abroad, and sudden death not unfrequently snatches its victims; and still men turn a deaf ear to the cry, “Repent ye, and believe the gospel.”

The Standard Life of C. H. Spurgeon. Vol. IV.*

FURTHER REVIEWS IN RELIGIOUS PAPERS AND MAGAZINES.

(Concluded from page 281.)

"Mrs. Spurgeon and the late Pastor's private secretary have done their work well. There is as little editing as need be. Mr. Spurgeon's correspondence, and extracts from his diary and other records, for the most part, are allowed to tell the story. Thus we feel, in reading this Standard Life of the great Baptist preacher, writer, and teacher, that we are in the presence of the man himself. We are under his influence as of old, and how mighty that influence was and is! It is worth noting, in these days of bitter controversy, when brother is against brother, that Mr. Spurgeon won not only the respect, but the love of men holding opinions directly opposed to his own. It is amazing to read some of the letters in this volume coming from men who could not agree with his views, and yet who felt towards him the most profound admiration and sympathy. . . .

"One of the most interesting chapters in this volume is that dealing with the painful 'Down-grade' Controversy which darkened the closing years of Mr. Spurgeon's life, and accelerated his death. It is going too far, though, to say that the Controversy darkened his life; for, although it estranged many old friends, the belief that he was fighting for the truth gave him courage, and filled his heart with rejoicing. Then the loving devotion of his wife, in those stormy times, was a great help to him, as is clearly evidenced by many of the beautiful letters printed in this volume. Those who are fortunate enough to possess the four handsome volumes comprising the Autobiography will never be without a great source of comfort and joy. Those who loved Charles Haddon Spurgeon, in his lifetime, will welcome this record of a life familiar enough to them; those who knew him not, may here come into close communion with one who might well have said, 'I have fought a good fight, I have finished my course, I have kept the faith.'"—*The Christian Globe*.

"We have been most interested in the chapters which deal with Mr. Spurgeon's pulpit preparation. Mr. Spurgeon's magnificent legacy to the ages is his Sermons. The long-continued success of the Sermons is the greatest miracle of the Victorian age,—a marvellous testimony to the power of the gospel of God. . . . There has been a great deal of discussion as to whether Mr. Spurgeon was a well-informed man. Really it does not matter. He was certainly at least ten times more instructed in the mysteries and counsels of God than most of those who accused him of ignorance; but for our own part, controversy is settled by Mr. Spurgeon's own declaration that he could easily have taken a degree at Cambridge if the University had been open to Nonconformists. . . . We commend the four volumes to every person who can afford to buy them. Mrs. Spurgeon has done her work well, with delicacy and restraint, and she and her co-editor are entitled to hearty congratulations on the successful completion of a great undertaking."—*The Free Church Chronicle*.

* *C. H. Spurgeon's Autobiography*. Compiled from his Diary, Letters, and Records, by HIS WIFE, and his Private Secretary. Vol. IV. 1878—1892. 396 pages, Demy 4to. With over 100 Illustrations and facsimile reproductions of MR. SPURGEON'S Manuscripts. Price, 10s. 6d. Also issued in monthly shilling parts. Passmore and Alabaster, 4, Paternoster Buildings, London; and of all booksellers and colporteurs.

"This is the concluding volume of the record of the life of a truly remarkable man, and the wealth of matter to be derived from a history such as his sustains the interest without flagging to the very end. No one who has imbibed the doctrines which Mr. Spurgeon preached can fail to be enamoured with this Autobiography, which contains so much of his own *ipsissima verba*, that it may lay claim to that designation. The editors have nobly fulfilled their task. The marvellous combination of gifts which contributed to the greatness of Mr. Spurgeon is well described (p. 274) by Dr. William Wright, late Editorial Superintendent of the British and Foreign Bible Society, in reminiscences, written by him for *The British Weekly* in February, 1892. Mr. Spurgeon's talents were multifarious, and he could excel in almost any direction; but his pulpit was his throne, and he is here justly described as 'one of the greatest soul-winners who ever lived.' . . . One chapter (XCIX.) is of special interest for readers of *The English Churchman* as giving a brief account of The 'Down-grade' Controversy from Mr. Spurgeon's standpoint. His noble protest against erroneous teaching in the churches, which led to his withdrawal from the Baptist Union and the alienation of some of his oldest friends, causing him much suffering, pain, and reproach, must be fresh in the memory of most of our readers. He himself revealed the fact, within a few days of his 'going home,' that his fight for the faith had cost him his life."—*The English Churchman*.

"This volume brings Mr. Spurgeon's Autobiography to a close. It is perhaps the best of the four volumes, and seems to have its full share of the raciness and tender playfulness which were so characteristic of the man. Mr. Spurgeon's was a full life, and his desire to help and comfort unknown correspondents made him write hosts of letters which most celebrities would have put into the hands of a private secretary. This involved a heavy strain, but he had his reward in the blessing that his words brought to many a troubled correspondent. His delightful friendship with Earl Shaftesbury, and glimpses of Gladstone, Ruskin, Archbishop Benson, Bishop Thorold, Bishop Welldon, and others, give varied interest to the volume. One of its chief charms lies in its chapters on 'Mr. Spurgeon as a Literary Man.' . . . His pleasant relations with Dr. Punshon, Charles Garrett, and Mark Guy Pearse, find happy record here. Mr. Spurgeon's skilful dealing with enquirers ought to be carefully studied by all who wish to gain wisdom in that difficult work. The 'Down-grade' Controversy has its chapter, but it is brief, and free from bitterness. The book is full of good things, and it is bright and delightful to the last. Mr. Spurgeon was one of the great spiritual forces of our century, and both in life and death he proved himself a man of God, faithful and fearless, loving and beloved. Our hearts warm to him as we read this touching record."—*The London Quarterly Review*.

"We congratulate Mrs. Spurgeon on the conclusion of her important task. The fourth volume of the Autobiography is not less, but in many respects more, interesting than any of the previous volumes, and deepens our impression of the great preacher's unique power. The closing years of Mr. Spurgeon's life had, perhaps, less of the element of surprise and charm than the earlier, but his popularity was more world-wide, his spiritual power more intense, and his usefulness greater. We are here permitted to see him at work, in his study,—in preparation for the pulpit, and his literary activity. The glimpses we obtain of his reading, his methods of study, and of his many-sided work, are such as his friends would be glad to receive, though few men in any rank of

life have it in their power to work as Mr. Spurgeon did. The 'typical week's work' which is here unveiled would mean for most men a month's work. The chapters touching on Mr. Spurgeon's dealings with enquirers and converts may be read with profit, and ought to be read again and again by all ministers. The home life at 'Westwood' was as ideal and perfect as any home life on earth could be, and had an idyllic charm all its own. Mr. Spurgeon was an intense sufferer; but with what brave and heroic resignation, with what undaunted courage and buoyant hopefulness he bore his sufferings! Few men knew as well as he did the meaning of pain, or realized more fully its chastening power. Reference to The 'Down-grade' Controversy could not have been omitted in any true representation of Mr. Spurgeon's life. Mrs. Spurgeon has done wisely in giving the Controversy simply from her husband's standpoint. . . . He was a great, noble, and heroic character; shall we ever look upon his like again? The illustrations in this volume, as in those which preceded it, are numerous, interesting, and admirable."—*The Baptist Magazine*.

"The fourth and final volume of the Standard Autobiography of the great preacher has just been published, and is even more interesting than any of its predecessors. We learn from these chapters what we were longing to know, viz., how Mr. Spurgeon spent his day, how much reading and of what kind he got through, and his opinions on subjects of general interest. He was a tremendous worker, and his week's labours were marvellous. Spurgeon was and is the most popular of all writers. He speaks to-day to a larger audience than any other literary man. We have some very pleasant pages in this fourth volume relating to the preacher's life at Mentone. The illustrations are most abundant and very fine, and the volume must be characterized as 'sumptuous.' We shall have condensed and popular lives of Spurgeon, but these four volumes will always form the Standard Biography."—*The Irish Presbyterian*.

"The fourth and final volume of *C. H. Spurgeon's Autobiography* bears abundant witness to the extent and depth of the influence Mr. Spurgeon had won, to the variety of the friendships he formed, and to the striking ways in which his ministry bore fruit. It is an interesting volume in many ways, and completes the impression left by its predecessors as to the immense spiritual influence wielded by Mr. Spurgeon. The volume is freely illustrated."—*The Record*.

"The last volume is in every way a worthy completion of a great undertaking. To those who already possess any of the three previous volumes, it will be hardly necessary for us to speak of the excellent manner in which the work is issued. The artist, printer, and binder have done their work splendidly, and from this point alone the books are worthy of a first place in any library. When we mention that the four volumes are made up of no less than 1,500 pages, and contain 300 illustrations, many of great interest, it will be seen with what lavishness they have been produced. We venture to say this volume not only equals the three preceding volumes, but in some ways even excels them; for here we have a picture faithfully drawn of the great author, philanthropist, and preacher in his prime, and gain many an insight into his daily life, exhibiting his methods of preparing his Sermons, of his correspondence, and of his personal dealing with anxious souls,—all bearing witness to his great love to God and his fellows, and his intense desire to perform his God-given work to the best of his ability. Right through the work there runs a splendid vein of sanctified wit,—

which those who knew Mr. Spurgeon best, recognized as a very real part of his nature;—a spirit of hope, and of almost boyish glee, which doubtless helped him to surmount difficulties which would have crushed another man. The perusal of the volumes increases our love, for the memory of Mr. Spurgeon inspires us with a greater desire to work for the cause he loved. Although it is more than eight years since 'he fell on sleep,' he lives in the hearts of many who never saw him in the flesh, while his words, in the providence of God, are an inspiration to men and women in almost every country in the world, and in every sphere in life."—*The Christian Herald*.

"With the issue of the fourth and concluding volume of *C. H. Spurgeon's Autobiography*, the public are now in possession of a life-story altogether unique, and as instructive as it is interesting. Sparing neither pains nor expense in its production, the publishers have presented a gallery of self-portraiture in a setting worthy of the subject; and the compilers, Mrs. C. H. Spurgeon, and Mr. J. W. Harrald, the secretary of her late beloved husband, may be congratulated on the completion of their colossal undertaking. Remarkable for his sincerity and force of character, his vast and varied endowments, and the magnitude of his ministry, the *Autobiography of C. H. Spurgeon* will excite the grateful wonder of coming generations. In its present form, the work will equally grace the library and the drawing-room; and it will be as welcome to the literary student as to the devout reader. Those who are fortunate enough to possess it, will be drawn to the fascinating pages again and again, and will always find something fresh; and the closest study will deepen the conviction that C. H. Spurgeon was one of God's greatest gifts to the age, and that his ministry has no parallel in the history of the Church. To overlook this book, will be to miss the inspiring record of a life crowded and crowned with deeds and triumphs, the issue of which only eternity will fully reveal. No more acceptable present could be made to a pastor or missionary; and we would commend the suggestion to all who desire to express their regard for those who have given themselves to the ministry of the Word."—*Within our Gates*.

"It is a noble monument to a noble life. The volumes are, perhaps, somewhat laden with details, but every detail finds its place in the mosaic of that great life. For forty years, Spurgeon filled the horizon of English religious life. Preachers came and preachers departed, but Spurgeon remained; his Tabernacle was always thronged, and his constituency of readers always increasing. In this closing volume, we have Spurgeon in his maturity, ripe as a shock of corn. We see what earnestness he threw into every task; what importance he attached to every moment; what strength he threw into every act. Verily, he caught the winged minutes as they passed, and burdened them with his service. The volume is profusely illustrated and beautifully got up."—*The Methodist Monthly*.

"We can heartily congratulate Mrs. Spurgeon and her publishers upon the successful completion of an extraordinary memoir of an extraordinary man. The general features of the work were explained in our review of the first two volumes, and it will be enough now to say that the whole undertaking gives to the world Mrs. Spurgeon's glowing account of her husband, with numerous quotations from his writings and Sermons, with a large quantity of characteristic anecdotes, and with thoroughly well-executed illustrations, portraits, and *facsimiles*. The work is a sumptuous production. . . . The main interest of the volume

is still the glimpse given into the mind and life of Mr. Spurgeon as a preacher. But there are many passages which illustrate the magnitude of the general work that gathered round the Tabernacle itself, the numerous philanthropic and religious Institutions in connection with it, and the enormous amount of material for the press which has passed through the hands of Mr. Spurgeon's publishers. It was the life of a very powerful orator, of a kindly man with great gifts of mother wit, with a unique talent for preaching Christ as the living heart of Christianity."—*The Guardian*.

"It is sufficient praise to say that this last volume is quite equal to its predecessors. Those who knew and loved Mr. Spurgeon will find it difficult to lay down the book until they have read it through; and even those who have only heard of his wonderful life will find in this record much to interest, to fascinate, and to inspire them. . . . These four volumes form a monumental work of great value, and upon its successful completion we heartily congratulate Mrs. C. H. Spurgeon and her able assistant, Mr. Harrald. They have produced a book which it is a pleasure to read, and have given to the world a charming picture of the prince of preachers. A meed of praise is also due to the publishers for the superb style in which they have produced the book;—the frame is not unworthy of the picture."—*The Pioneer Review*.

* * * *

FURTHER REVIEWS IN SECULAR PAPERS.

"The Autobiography seems to have been compiled on the principle that nothing relating to Mr. Spurgeon was too sacred or too trivial for incorporation in the book. It certainly presents abundance of material of all kinds for forming an estimate of the man and his work. Nor will his reputation suffer from the fulness with which his remarkable career has been disclosed. After reading it, no one will be surprised at the exuberance with which the late Archbishop Benson wrote of Mr. Spurgeon. In the course of a long letter on a visit from him, the late Primate wrote:—'No one could doubt his power who heard him talk for ten minutes; his great sense, his hearty radiance, his brisk and appropriate expression, and his good feeling.' . . . There is no lack of testimony forthcoming as to his literary and other accomplishments, while his well-known gifts as a humourist and story-teller find abundant illustration in this, as in the earlier volumes. His periodical visits to the Riviera, in search of health, and his interesting associations with Mentone, occupy a good deal of space in the volume. In it, as in the previous volumes, there is much correspondence, and many of the letters are from or to Scotsmen with whom Spurgeon saw eye to eye on points of doctrinal or ecclesiastical controversy. The volume has a wealth of portraits and other illustrations. This is a monumental memorial of a man who could sway multitudes as few preachers could; and, large as the Autobiography is, it will doubtless command a great sale."—*The Scotsman*.

"The picture presented of the famous preacher, during the latter years of his life, is one that leaves on the reader the deepest impression, and it is a fitting completion to the story told in the three preceding volumes. The reader is afforded the unique privilege of sharing the daily routine of the great Baptist, and has delightful glimpses of the inner existence, which is at once so sacred and so edifying."—*The Preston Guardian*.

The Annual Convention of Spurgeon's Colporteurs.

IN the retrospect of the recent gatherings, there is testimony on every hand that this year's Conference has been one of unusual blessing. One extract from a letter will serve as a sample of many. A brother writes:—"The happy days we were privileged to spend together, were such times as will live long within the memory, and are still a blessing even to think upon." Preceded and attended by much prayer, both in the Districts and at headquarters, it was no marvel that a carefully-arranged programme was carried through without a hitch of any kind, and that, throughout, a consciousness of spiritual uplifting and harmonious enjoyment was experienced. From the afternoon welcome, on Saturday, May 19, until the farewells of Wednesday, May 23, the time was so filled that there was little space for attention to anything other than the special objects of the annual rally; and it was a cause for gratitude that, for the most part, the weather was favourable, and at least the out-of-door intercourse was marked by Spring sunshine.

The Saturday evening Reception, which had been arranged at the Stockwell Orphanage, gave a splendid keynote to the Convention. Assembling from all parts of the country, it was pleasant for the brethren to greet each other within the charming grounds where so many hundreds of fatherless children have found a temporary home, and where the colporteurs always delight to spend some happy hours.

One of the first events, while our visitors were still arriving, was the securing of a portrait group of some of the veterans of the Association,



which it is pleasant here to introduce to readers of *The Sword and the Trowel*, and which they are asked to recall when their attention is invited to the "Fund for assisting aged Colporteurs," which was started during the Conference meetings.

A gladsome re-union at the tea table in the Memorial Hall, where

the head-master, the matrons, and the orphan girls gave all a hearty welcome, was followed by a most interesting exhibition of musical drill, with intervals of choir singing, preliminary to the meeting. At 7 p.m., the chair was taken by Frank Gough, Esq., and after brief addresses by members of Committee and others, the Reception Address upon "The Gospel, a Heritage for the Poor," was delivered by Rev. J. Tolefree Parr. It was a most powerful utterance, touching chords within many hearts, and making an impression which was referred to again and again during the succeeding days.

Colportage Sunday dawned brightly, and the brethren assembled for prayer at 10 a.m., as a prelude to meeting with the President at the morning worship in the Tabernacle Lower Hall. Arrangements had been made for the colporteurs to occupy seats immediately in front of and around the preacher; and as each of the men was wearing a white badge, they were readily distinguishable from the ordinary congregation extending through the Hall. The appropriate text—"These that have turned the world upside down are come hither also," Acts xvii. 6,—was the centre of many hallowed and helpful thoughts, which were listened to with glistening eyes and eager hearts, and were greatly enjoyed by the brethren. Again in the evening they were to the front, showing how highly they prized the opportunity of attending the ministry of the President of the Association.

Without giving the details of each day's proceedings *seriatim*, it may be said that the various sessions, both public and private, were full of interest. As is usual, the Sabbath afternoon was devoted to testimonies by the agents, and words of counsel from members of Committee. The topics for discussion on the Monday and Tuesday included—

- "The Formation of a Special Fund for Aged Colporteurs,"
- "Our Bookselling, a Spiritual Work,"
- "Keeping our own Vineyard," Cant. i. 6,
- "The Colportage Prayer Union,"—

and there was scope for all to share in the consideration of the different subjects.

The Annual Members' Meeting, on Monday afternoon, was an important one. The re-election of the Committee for the year had precedence of other business, and some brief addresses prepared the way for the Presidential Address. This was based upon a prayer which a colporteur is reputed to have once offered, in which he said, "Lord, make us courageous and outrageous." The need for being courageous was strongly emphasized, and the President remarked that there are other heroes besides those associated with the battlefield. He then urged the brethren to be outrageous enough to denounce error, to preach unpalatable truths, and to rebuke wrong-doing when faithfulness requires it. A very notable item in the afternoon's proceedings was the passing of the following resolution:—"Resolved that, in view of the ripening years of some of the colporteurs connected with this Association, and the fact that no Fund exists from which provision could be made for them when compelled to retire from the work, this meeting of members is of the opinion that such a Fund should be started forthwith." Pastors C. B. Sawday, J. W. Harrald, and H. J. Harvey were among those who took part in the meeting.

The public gathering in the evening was full of interest and enthusiasm. The colporteurs mustered on the platform of the Tabernacle Lower Hall at 6.45 p.m., and rendered both vocal and instrumental music until the commencement of the proceedings. A full programme kept a large audience delighted until nearly 9 o'clock. The colporteurs spoke with acceptance, the President, and Henry Wood, Esq.,

J.P., one of the Vice-Presidents, shared in the proceedings, and the special address by Rev. J. G. Train, M.A., proved a charming and helpful one.

The Tuesday brought its crowning blessings; and after two busy sessions of conference, a period of quiet waiting upon God, followed by an address from Professor Walter Hackney, M.A., and a closing communion service, brought a most blessed series of meetings to a hallowed climax. The influence of the Convention of 1900 will doubtless abide, and become fruitful in the efforts of the brethren during the months to come.

S. W.

A Group of Moslem Patients.

MAY brought 554 visits from Moslems to the Medical Mission in Soussa, Kairouan, or Mōknine. Here is a representative group, though some of them said, "We came for medicine, not to be made pictures of."



Not quite all in the group are patients; for instance, the centre man, sitting down, is our doorkeeper; and the four children, neighbours from Arab tents hard by, whose inmates seem to live by doing nothing generally, and taking what does not belong to them occasionally. These little ones came to class for a while till, threatened with the prison, fear kept them away. Lately, they have plucked up courage, and appeared on Sunday mornings; but any day a new scare may come, and they will be gone once more.

"First come, first served," and "First things first," are standing rules with us for the Medical Mission patients; so, having paid their *sous*, and received their numbers, we gather them all for the gospel

service. Here our difficulty is to "make the message plain," all is so new and strange to them.

If you, dear reader, can spare five minutes, I will tell you about a few of our patients.

No. 1, this morning, is an Arab woman of middle age. She has come three days' journey from the South. She says she was here last year, and was cured then. Now, the old throbbing pains are back again, she cannot sleep at night, and her eyes are as if thorns were sticking in them. No. 2 is a friend of No. 1, and has come the same distance. He wants medicine for his father, already twelve months ill, and now lying in his distant tent 'twixt life and death. I should like to see the patient; nevertheless, I prescribe for him as best I can, for, if we do not try to cure him, he will probably be left to die uncared for.

Then, too, the son has heard the gospel, and the medicine bottles will have words of life printed upon them, and thus may bear witness in the regions beyond us, according to the saying, "The doctor gives the medicine. God the blessing."

No. 3 has come from even further South, and counts the distance *five days' journey*. Suffering from fever and syphilis, with one eye destroyed and the other damaged, he is indeed a fit object for our lovingkindness.

No. 4 follows with the same terrible disease, which the people call "Sultan"; and indeed it seems to *reign* over them because of their sins.

No. 5, also from far South, wants medicine for a mother and child, whose throbbing bones and bad eyes tell that they too are subjects of the same dreadful "Sultan," though probably here the sin of the father is visited upon the children.

Surely, to work among such people should move *us* to gratitude, for who has made us to differ? And their physical condition is only a hint of their spiritual distress.

Patients waiting,—waiting,—what for? For Jesus, the good Physician, the Bread of life, the Light of the world, the Way, the Truth, and the Life. Dear reader, it may be that they are waiting for *your* help.

"Ignorant, and ignorant of their ignorance," will you not, for Jesus' sake, pity the poor Moslems, pray for them, and help them as far as you can?

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

The Book Fund and its Work, 1898 and 1899. By Mrs. C. H. SPURGEON. Passmore and Alabaster. Price sixpence.

FOR several years, Mrs. C. H. Spurgeon's Book Fund Reports have not been on sale; they have only been sent to subscribers. So many enquiries have, however, been made for the Reports by other friends, that extra copies have been printed this time, and they can be obtained

of the publishers, or through all booksellers and colporteurs.

It has been a source of surprise to many people that any Report of the Book Fund could be issued while Mrs. Spurgeon continues so very ill. The explanation is that, before she was laid aside, the Lord had graciously enabled her almost to complete the manuscript; and when she felt that the time for its publication had arrived, little

labour was required beyond the compilation of the various tables of statistics and lists of contributions, — a task of which others were able almost entirely to relieve her.

The Report—which was at first delayed because of the more pressing claims of the *Autobiography*, and afterwards by Mrs. Spurgeon's long and serious illness,—now covers the work of two years; and a very remarkable work it is. Over 10,000 volumes and more than 126,000 of Mr. Spurgeon's Sermons have been sent out during that period, while all the other departments of Book Fund, Pastors' Aid Fund, and Auxiliary Book Fund service have continued in active operation. Mrs. Spurgeon again pleads the cause of her poor pastors with all the earnestness and pathos of former years, and she gives extracts from many of the grateful letters written by the recipients of her grants, special prominence being accorded to the epistles she has received from clergymen who have derived benefit from her dear husband's writings. The Report makes a neat booklet of 84 pages, and we think many of our readers will thank us for calling attention to its publication; possibly, some of them, after examining it, will become subscribers to the Book Fund, and so help to extend its beneficent influence.

The Life of Dwight L. Moody.

The Official Authorised Edition.
By his Son, W. R. MOODY.
Morgan and Scott.

WE very heartily congratulate Mr. W. R. Moody and his publishers on the excellent life of the great evangelist which they have so speedily and so admirably produced. The biographer tells us that his very responsible task was "undertaken as a sacred trust," and most faithfully has he fulfilled it. With such a subject, he must have been hampered by the conditions imposed upon him by the limited time and space at his disposal; but he has given a clear, unvarnished, full-length portrait of his beloved

father, whose wonderful and God-glorifying career we are able all the better to trace by means of the abundant and varied illustrations which are included in the volume.

The work would be all the more useful for reference if it had a good index, and future editions should contain a correction of the repeated error with regard to the Bible presented to Mr. Moody by Mrs. C. H. Spurgeon. It was a duplicate of the Pastor's study Bible;—not the original, which was far too precious to be given even to Mr. Moody. We are just a little disappointed that no mention is made of Mr. Moody's own confession of indebtedness to Mr. Spurgeon during the early period of his Christian service, as well as in later years; but this omission can be supplied from his address and letters published in the Pastor's *Autobiography*.

In reading the volume before us, we have been struck with the many points of resemblance between these two honoured servants of the Lord Jesus Christ, who are now serving in His immediate presence; and we urge all our readers to obtain the book as soon as possible, and to circulate it as widely as they can. It is published at 10s. 6d., and 12s. 6d., or in the greatly-abridged form at 1s.

Now that we can read "the official authorised life" of Mr. Moody, it seems quite superfluous to refer at length to other biographies, so we simply mention that we have received, from Messrs. Partridge and Co., a volume published at 1s. 6d., and entitled, *Dwight L. Moody*, by Rev. JOHN HERRIDGE BATT.

Robert Raikes, the Man who Founded the Sunday School. By J. HENRY HARRIS. Sunday School Union.

IT was quite right to include Robert Raikes in the "Splendid Lives Series," but it appears to us that the author has made a mistake in attempting to write that life in "style and language more juvenile than in other volumes of the series.

which appeal to the general reader." The language is that of juvenility on stilts, and the frequent repetitions are so wearisome that any youthful reader who plods through the book ought to be handsomely rewarded.

Heroes of the Covenant. Life and Times of William Guthrie, M.A., of Fenwick. By Rev. W. H. CARSLAW, M.A. Paisley: Alexander Gardner.

GUTHRIE of Fenwick could have been no ordinary man, or he would not have won encomiums from such divines as the Puritan Dr. John Owen, and Drs. Chalmers, Andrew Bonar, and Alexander Whyte. The author has done well to include this stalwart Scotchman in his series of "Heroes of the Covenant." It would be a good thing if the young people of the present day would devote more of their time to studying the lives of such noble men as the one here described. We wish for this volume, and for all in this series, a wide circulation.

The Erskines. By A. R. MACEWAN. "Famous Scots" Series. Oliphant, Anderson, and Ferrier.

A VERY welcome little book, on worthies of the Scotch pulpit too often forgotten by the men of to-day. The author evidently both knows his subject and loves it; and his own enthusiasm is imparted to his readers. The history of the Secession Church has been sadly misunderstood, but its true import is here clearly revealed.

Schism, where it is secession from a worse doctrinal schism,—the tearing of the very body of Christ,—is a merit to be praised, and kept in honourable memory; and this our scholarly but unpretentious little volume has, we believe, secured. It is a worthy member of an excellent series.

The Church of the West in the Middle Ages. By H. B. WORKMAN, B.A. C. H. Kelly.

WE can give this admirable volume no better praise than to say that it

is equal to the first one on the same topic, and by the same author. It covers more than two hundred years of ecclesiastical history, and those years among the most influential and epoch-making. Mr. Workman is one "that needeth not to be ashamed." He is careful, scholarly, fair; and his history is not his story, but a true marshalling of facts. One of the best of these generally excellent "Books for Bible Students."

The Baptist Colleges. By A SPECIAL COMMISSIONER. A. H. Stockwell and Co.

FOR a shilling (net), we have here fifty photographs and descriptions of the Presidents, Principals, Tutors, and special characteristics of the following Baptist Colleges,—Bristol, Nottingham, Rawdon, Cardiff, Regent's Park, The Pastors', Bangor, and Manchester. Many who read the articles, as they appeared in *The Baptist Monthly*, will be glad to have them in this handy form, while they may thus convey to a still wider circle much interesting information concerning denominational arrangements for the training of our future ministers. The various particulars given in the booklet may be regarded as authoritative, for the Principals of the Colleges concerned have carefully revised "the special commissioner's" reports of the interviews.

The Memoirs of a Christian Endeavour Secretary. By FRED. G. LAVER. A. H. Stockwell and Co.

THIS shilling booklet shows how one Christian Endeavour secretary nobly did his duty, and helped many others to do theirs. It also illustrates the far-reaching influence of the Y.P.S.C.E., and should meet with a ready sale during the approaching World's Convention and afterwards. It is written in a bright, realistic fashion; indeed, we have read that it is a record of fact; and to some people it will be all the more attractive because of the many love-stories that are deftly woven into the narrative.

We are glad to see that Rev. CHARLES BULLOCK, B.D., has reprinted from *The News* his admirable article entitled *The Passion "Play," and the Divine Christ: A Protest and a Plea*. The booklet is published at "Home Words" Office, price one penny, 12 for 6d., or 100 for 3s. It is sad that Christian people and even Christian ministers can go to witness such a sight as the Ober-Ammergau Passion Play.

The Minutes of the Synod of the Presbyterian Church of England, published at 14, Paternoster Square, make quite a formidable Bluebook. Much of the statistical information here given will be of more interest to our Presbyterian friends than to other readers; but the particulars concerning home and foreign work, contained in the Reports of the Synod's Committees, concern all the members of the one Church of Jesus Christ, and we rejoice to see so much that is hopeful in them.

God and Thyself. By GERHARD TERSTEEGEN. Nisbet and Co.

A VERY characteristic example of the gracious mystic's teaching. It is a plea, not for morbid introspection, but constant and rigid self-examination as to the Divine life within. Those who read and ponder it will be helped by this pamphlet to "practise the presence" of God. We unreservedly bespeak for it a careful perusal by all who value deeply devotional reading.

The Secret of the Presence, and other Sermons. By H. C. G. MOULE, D.D. Seeley and Co.

THIS is a choice volume. It holds "great spoil," especially for preachers. Every sermon is full of fruitful suggestion, and almost compels one to begin making others, straightaway. Why Dr. Moule is not a bishop, is to us an amazing problem, only as baffling as that of finding the reason why some other men have been raised to the episcopate. Yet, perhaps, his work in influencing student-life

at Cambridge is even more valuable. To hear such sermons as these, is an unspeakable privilege; a means of rich grace, as well as a high intellectual stimulus. How the late beloved Editor would have delighted in such a volume as this! Can we adduce a better proof of its phenomenal worth?

Twilight Whispers. For Devotional Moments. By J. O. KEEN, D.D. Partridge and Co.

JUST the book for the quiet hour, and other seasons of retirement. Those who are deprived of the public means of grace would find this volume very helpful. It is well written, and being intensely spiritual, contains real soul-nourishment. We have great pleasure in cordially commending it.

For Cloudy Days. Being Words of Comfort for those in Sorrow. Compiled by HARRIETT E. COLLVILLE. Religious Tract Society.

SELDOM have we seen so beautiful and gracious a selection of helping words as we have here. No better book for the travellers on the sorrowful way than is this little volume, could be produced. The lonely home, the darkened family, the sad soul,—all will find comfort and strength; whilst all who seek to minister consolation to others will prove it priceless in suggestion.

Preachers and other teachers will be well repaid with lovely "bits" for quotation;—indeed, every line of it is usable in that direction. We heartily congratulate the Religious Tract Society on the dainty "get-up" of this delightful volume, and predict for it a large sale.

Thoughts and Observations. By AN AGED PILGRIM. W. H. and L. Collingridge.

PLEASANT, kindly songs and rhymes upon a great variety of themes. They are not lofty poetry, but they are true to gospel teaching, and may bear a message to some whom never a sermon reaches. We hope they will.

Sports for Boys. By HOWARD SPICER, and others. Andrew Melrose.

MANY expressions in this illustrated shilling manual appear to us quite unintelligible without a Sports' or Slang Dictionary, yet probably schoolboys will comprehend it all. Physical culture and recreation are both desirable in due subordination to higher aims; but it is difficult, nowadays, to find any sports, even for boys, that are not contaminated by the national gambling curse which, with drink, and vice, and war, are dragging the nation headlong to destruction.

Health Hints for Three Classes of Persons. By ANNA BOOBBYER, Dulwich House, North Malvern.

THE three classes of persons, for whom these health hints are intended, are (1) chronic invalids, (2) those leading sedentary lives, and (3) those who are quite well, or who erroneously consider themselves to be well. If each of these individuals will send 1s. 1d. to Miss Boobyer for her booklet, she will need to prepare a very large edition. Many of them would no

doubt derive great benefit if they would adopt the system of scientific and systematic self-rubbing which she has proved to be so helpful in her own case.

The Threefold Christ. An Address. By S. LEVERMORE. Alfred Holliness.

THE gospel teaching in this address is worth much more than the penny charged for the tract. We see no reason why the title should not have been, "The threehundred-fold Christ," it would have been as appropriate as the one chosen, seeing that "in Him dwelleth all the fulness of the Godhead bodily."

A Hundred Devotional Songs. By Rev. T. RAWSON. Elliot Stock.

SWEET, gracious, and tuneful, are these sacred songs. Whether they will be incorporated into our books of praise, who can tell? A hymn seldom brings immortality to its author during his lifetime, and we do not expect these to break the record. We wonder how many persons ever buy such a book as this; yet it has cost author, and printer, and publisher considerable labour and expense to produce.

Notes.

We are thankful to be able again to report that Mrs. C. H. SPURGEON has made some progress during the month, though it has been but slow. She is still very weak, and needs constant remembrance in prayer. A brief paragraph has been sent weekly to *The Baptist* for the information of the many friends who have regularly looked in that paper for tidings of Mrs. Spurgeon; but as she appears now to be slowly improving, these notices will be discontinued, and readers may conclude that she is no worse unless further news is published.

Our Special Conference Number has evidently been greatly appreciated, and we have received many congratulatory letters concerning it, and also with regard to other issues of the Magazine. One enthusiastic correspondent writes:—"The *Sword and*

Trowel is a monthly Argosy." We are very glad to have such testimony, for it shows that we have succeeded in our effort to load up the good ship with a valuable cargo for each succeeding voyage.

The Conference address, by Pastor D. J. Hiley, of Bristol, on "Baptist Testimony," is unavoidably postponed until our next number, in which we shall (p.v.) also publish an article, in our Striking Sermons Series, by Pastor H. Knee, of the same city. We hoped to have had it in the present issue, but extreme pressure of work necessitated its postponement.

We wish to call special attention to this month's article in the series "Leaves from a Puritan Portfolio." Our esteemed contributor, H. T. S., asks us to announce that, in the late autumn, he thinks of publishing a volume of "Nature Addresses to Children," which are likely to prove

useful in furnishing illustrations for preachers and teachers. Those who are familiar with our friend's writings know how diligently he searches out Nature's secrets and lessons, and then how skilfully he records for the benefit of his readers the result of his observations; so they are sure to give a hearty welcome to his new book when it appears.

At last we have news of the arrival of the 10,000 Sermons sent by Mrs. C. H. Spurgeon, in January, to our Brother Baker, of Cape Town, for the soldiers in South Africa. An extract from his letter will show that the long delay is not altogether a cause for regret, and it will also explain how the Sermons are being used and prized. Writing on May 30, our brother says:—

"All things work together for good," and I believe this delay means a better reading of the Sermons. Had they come earlier, they would all have been distributed by now, but I doubt whether they would have been so well read as I have reason to believe will now be the case. I have taken in hand lately to make it my special work to send literature to the lonely camps. My church is open daily, for an hour, that reading matter may be left for despatch to the camps on the lines of communication. The publications left are the best illustrated weeklies and magazines. In each parcel I enclose a good selection of religious reading. The secular literature is healthy, and predisposes the men to think well of those who send them this, and so to welcome other reading from the same quarter, though perhaps not so much according to their taste.

"Two days before the Sermons arrived, I had just arranged with the military authorities to reach, per parcel post, camps far removed from the railway. Every facility has been afforded me for getting parcels through O.H.M.S., so now I am sending to men hundreds of miles from the railway, where there are no Soldiers' Homes, no services, no bookstalls, where the only reading they get is what I send them. At the larger centres, one could rely on some of the Sermons being read, but also on many of them being thrown on one side. But in these lonely places, men are even glad to get advertisements to read. One man wrote me:—'The parcel you sent me has been distrib-

uted, and every piece read and re-read. Everything is tumbling to pieces. Please send some more.' Another had this item in his letter:—'A little tract, "None but Jesus," was a great help to one man who was enquiring about salvation.' This was one of Mr. Spurgeon's Sermons from the stock I already had.

"An orderly from the Castle called yesterday for a bundle of parcels I had ready for despatch. I had left a packet of literature there on Saturday. He did not know this, so it did not influence his reply to my questions. I was anxious to learn how much of what I sent was read, so I asked if they had any reading at the Castle. 'Yes,' he said, 'we had a parcel left on Saturday.' 'Did the men like it?' 'Yes; they were very pleased. Some of them picked up some Sermons, and tossed them down again; but others took them away to read. I have some of them in my pocket,' and he pulled out three of Mr. Spurgeon's Sermons, and a copy of a Gospel. I asked if the men would toss the Sermons on one side up-country. 'No,' he replied, 'they will be glad of them there, but here they have so many other things to occupy them.'

"I have had a list of 100 camps supplied to me, and by post, rail, and sea, I am sending parcels away weekly. I have now reached 33 camps, with 93 parcels and 10,200 pieces of literature. I commenced packing from the bales just to hand last night; and, to-day, eight parcels go by rail to camps at railway sidings on the Karoo. These parcels contain illustrated papers and magazines, stationery, and Sermons. There are 40 Sermons in each packet, and I expect every one will be read. I believe the century is closing in South Africa with the greatest opportunity ever offered for the printed word to reach men. Much prayer ought to go with this effort. Since writing you, I have been able to give another fortnight's holiday to the troops. Mr. Cross, of Grahamstown, accompanied me. We visited De Aar, Naauwpoort, Colesberg, Orange River, and Kimberley. Everywhere we had big meetings and good results.

"I am so glad to hear that Mrs. Spurgeon is better, and trust I may be able to refresh her shortly with news of good being done through her gift."

We are glad to see, from the June number of *The Pioneer Review*, not

only that the annual meetings of THE PIONEER MISSION were very successful, but that the whole of the work has received a considerable impetus through the financial and other help contributed in connection with the anniversary. Further substantial amounts are needed to raise the general income to £1,000 per annum, and any friends who aid in attaining that end may rest assured that they will be assisting a most important and deserving form of service for the Saviour. All communications should be addressed to R. Hayward, Esq., or Pastor E. A. Carter, 104, Bolingbroke Grove, Wandsworth Common, London, S.W.

We have so recently published a lengthy and appreciative article upon the work of THE OPEN-AIR MISSION that we need not describe in detail its Forty-seventh Annual Report, which has just been issued under the appropriate title, "Gems for the Redeemer's Crown;" but we advise our readers to send sixpence for a copy of it to Mr. Frank Cockrem, 11, Adam Street, Strand, London, W.C.; and if they can help in the extension of the work, we are quite sure he will gratefully receive whatever they give.

Another Annual Report, which we always welcome, is that of THE EVANGELIZATION SOCIETY, 21, Surrey Street, Strand. Some idea of the extent of its service may be gathered from the following statistics:—1,101 places were supplied with preachers during the year, the total number of meetings being 19,525, at which it was estimated that there was an attendance of about two millions of people. The Society has a definite Evangelical basis, and deserves the sympathy and support of all who desire the evangelization of their fellow-countrymen and women.

On *Saturday afternoon, May 26*, the annual garden party of the YOUNG CHRISTIANS' MISSIONARY UNION was held at the Stockwell Orphanage. After inspecting the houses, the visitors were interested in the musical and athletic demonstration by the orphans, which was followed by an interval for refreshments, and then by the evening rally in the Memorial Hall, which was quite crowded. Prayer was presented by Pastor David Tait, a passage of Scripture was read by Mr. Charles Waters, and a few words of welcome

were spoken by Mr. Charlesworth. The new President of the Y.C.M.U., Pastor J. W. Ewing, M.A., B.D., gave a powerful and instructive address on "Missionary Scenes in Bible Lands." His recent Eastern tour enabled him to depict, in his usual graphic fashion, the great need of the people in those countries, and also to give his audience glimpses of the gospel work that is being carried on among Mohammedans, Jews, Greeks, and Roman Catholics. Other helpful and earnest addresses were delivered by Rev. R. Wright Hay on "Missionary Obligations: The Bible Standpoint;" and by Rev. T. Currie, M.A., on "Missionary Obligations: Our Response." Such a meeting must result in prayerful and practical sympathy with all mission work, and probably will be the means of leading many young people to offer themselves for service in "the regions beyond" when the right time for them to go arrives.

On *Monday evening, June 18*, the annual meeting of the METROPOLITAN TABERNACLE POOR MINISTERS' CLOTHING SOCIETY was held under the presidency of Pastor Thomas Spurgeon. More than 700 garments were brought in,—a substantial increase upon the number received at the last anniversary (596). The Report, which was read at the meeting, shows that there has been a considerable and continuous advance, during the past four years, in the number and value of the parcels sent out, which have increased from 44 parcels, of the estimated value of £298 15s. 9d., to 56 valued at £469 10s. During the past year, 3,106 garments were received from friends, or made by the ladies at the working meetings, which are held in the College Buildings at 3 o'clock on the Wednesday afternoons following the third and fourth Sabbaths in each month.

The Pastor and Mr. William Olney addressed the meeting, thanking the friends for their help to this much-needed work, and urging them still to continue to support it, and even to further extend its usefulness. The Annual Report, which is of a specially interesting character, will be sent on receipt of a post card addressed to The Honorary Secretary, Poor Ministers' Clothing Society, Metropolitan Tabernacle, Newington Butts, London, S.E. Contributions will be gratefully receive by Mrs. Goddard Clarke, 157, Peckham Rye, London, S.E.

COLLEGE.—Mr. E. J. Cordon has completed his course, and settled at Romsey, Hampshire. Mr. W. H. Watson, who has been assisting Pastor D. R. Morgan at Chalford for some months, has sailed for Durban, South Africa.

Mr. G. B. Richardson, formerly of Battle, who has been residing at Bexhill-on-Sea, has taken the pastorate at Arlington, Gloucestershire; and Mr. H. Thomas, recently of Kingsgate Street Chapel, Holborn, has become co-pastor at Woodbridge Street, E.C., the headquarters of the Watercress and Flower Girls' Mission.

Mr. W. C. Clatworthy has removed, from Alma, Michigan, to Pomona, California, U.S.A.; and Mr. P. J. Ward, who left Pomona, has become pastor of the Central Church, Los Angeles, California.

ORPHANAGE.—The Annual Festival, on *Tuesday, June 19*,—the sixty-sixth anniversary of the beloved Founder's birth,—was held under exceptionally favourable circumstances so far as the weather was concerned, no rain at all falling until quite late in the evening, and the proceedings throughout were altogether successful. About six thousand persons were present; the receipts for the day amounted to nearly £500, in addition to between £300 and £400 sent by post from friends unable to be at Stockwell; the children as usual contributed greatly to the enjoyment of the various audiences by their singing, handbell-ringing, and musical drill, while at no less than four meetings there was on the programme the interesting item, "addresses by our old boys."

At the two principal meetings in the Memorial Hall, the speaking was of a high order; and never have there been more eloquent and touching tributes to the memory of C. H. Spurgeon than were given by the laymen and ministers of various denominations who addressed those great and enthusiastic gatherings, one of the choicest being Pastor Charles Spurgeon's imaginary "nosegay" in which appropriate flowers were happily blended to set forth his dear father's characteristics. The chairman in the afternoon was G. J. Allen, Esq., J.P., who generously promised £50 towards the Orphanage funds; in the evening, W. W. Thompson, Esq., presided, and he gave a hundred guineas. The speakers were Revs. Charles Brown (Ferme Park), A.

Connell, B.D. (Regent Square), George Hanson, D.D. (Marylebone), and C. W. Vick (Brondesbury). The President (Pastor Thomas Spurgeon), and the Vice-President (Pastor Charles Spurgeon), took part in each meeting. The former read the following note, which he had received from his dear mother, in response to his request for news concerning her health, and a message that he might deliver to the friends met to celebrate Founder's Day; the reading of the brief communication afforded much pleasure to the large and sympathetic audience:—

"Dear Son Tom,

"Give hearty greeting from me to all the kind friends gathered at the Orphanage to-day. May you have a happy and enjoyable re-union, full of sweet and blessed memories of the beloved servant of God whose works do follow him so grandly and graciously as the years roll by!

"I am glad to report myself a little stronger, though the very strength seems to be weakness. 'God bless everybody!' so said little Tim; and so says—

"YOUR LOVING MOTHER."

Both afternoon and evening, Mr. Ladds read the balance-sheet for the past year. This will appear, with the Annual Report, in next month's Magazine, and it will be seen that it is of a very satisfactory and encouraging nature, especially when one considers the many appeals that have recently been before the charitable and Christian public. The President at night mentioned that Mr. Ladds had been for twenty-one years Secretary of the Institution, an announcement which was received with very hearty applause.

COLPORTAGE.—Immediately after his return from the Conference, our Brother E. Garrett was called to pass through an extremely heavy trial. During his first day of work, while absent from home, his beloved wife was taken seriously ill, and within a few days she passed away, leaving him at a ripe age to journey on alone. He may be assured of the sincere sympathy of the Committee and of all his brethren.

Quite a number of the reports from Districts tell of those who, in their time of sickness, have rejoiced in the visits of the colporteurs, but who now no longer need their ministrations,

having been removed by the hand of death, yet leaving behind them good testimonies concerning the saving grace they have experienced.

Mr. A. R. Richards, who has been working very successfully at Uphill, in Kent, has been transferred to the District of Orpington, which is being reopened for Colportage work.

It will be seen, in the Statement of Receipts, that the Aged Colporteurs' Fund has secured a fair start. An

earnest appeal is made to the friends of Colportage to make the Fund a marked success. The need for it is very pressing, and the object is one which will commend itself to all. Contributions for this purpose or for the General Fund should be addressed to Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at Metropolitan Tabernacle, Lower Hall, May 31, twelve.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from May 15th to June 14th, 1900.

	£	s.	d.
Amount previously acknowledged	19,051	8	7
Miss E. Spliedt	2	0	0
Mrs. Ellery	1	0	0
Mrs. Gathercole	1	0	0
H. K.	10	0	0
Mr. A. Haworth	1	0	0
Mrs. L. Drake	1	0	0
Mr. C. W. Abel	1	1	0
Mr. J. G. Everett	5	5	0
Mr. S. Sargeant	1	0	0
Rev. Geo. Cameron	1	0	0
Mrs. M. F. Smith	5	0	0
"For Jesus' sake"	3	0	0
Two sisters, readers of C. H. Spurgeon's Sermons	1	0	0
Rev. J. G. Train	2	2	6
Mr. R. Dawson	1	0	0
Rev. Dr. Petticrew	1	0	0
Mr. Stevens	4	0	0
Mrs. S. Dales	5	0	0
Missionaries and friends of the British and Foreign Sailors' Society, per Rev. E. W. Matthews	10	10	0
Mrs. T. Fawcett	1	0	0
"A friend"	5	5	0
Mrs. Oliver	1	1	0
Mr. J. P. Barber	5	0	0
Mr. Wm. McClintock	5	0	0
Miss H. Jensen	4	0	0
Mrs. John Marnham (2nd donation)	25	0	0
Mr. G. Macaire	5	5	0
Collected by Miss M. E. Whyte	1	1	0
Mr. and Mrs. G. Green	5	0	0
Mr. Alex. Christie (2nd donation)	10	0	0
Miss Fletcher	2	0	0
Amounts under £1	8	11	3

	£	s.	d.
Collecting cards:—			
Mr. Pawsey	1	10	0
Mr. S. Blake	0	2	0
Miss F. Alston	0	16	6
Miss E. Swain	1	5	0
Miss I. Badenoch	1	8	9
Mr. and Mrs. J. King	0	3	0
Mr. J. Wilson	2	3	6
Miss M. Baston	0	4	0
Mrs. S. A. March	0	10	0
Mrs. C. Blackshields	0	2	0
Mrs. A. A. Ashman	0	5	0
Mrs. K. B. Wheeler	5	1	0
Miss A. Speh	1	0	0
Miss Ballantyne	0	12	6
Mrs. Fitch	5	0	0
Miss L. E. Bailey	0	3	0
Miss A. M. Bailey	0	2	0
Mr. Trevillion	0	15	0
Miss Knight	0	7	3
Miss L. Crickett	0	5	0
Miss L. Dixon	0	7	0
Miss S. A. Roberts	4	0	0
Mrs. Cowen	1	6	0
Mr. C. J. Percy	1	0	0
Miss Ballantine	0	2	0
Miss Wollacott	1	0	0
Collecting box:—			
Miss Gunner	1	15	10

£19,218 2 5

(In last month's Magazine, page 278, Mr. R. Broomfield's name was printed Mr. R. Bloomfield in error; it appeared correctly in the donors' list.)

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from May 15th to June 14th, 1900.

	£	s.	d.
Miss E. Spliedt	2	0	0
Rev. J. A. and Mrs. Arnold	10	0	0
Miss Fletcher	0	5	0
Contribution from Fenny Stratford Baptist Church, per Pastor H. S. Smith	2	0	0
Pastor G. D. Cox	0	2	6
Mr. S. Sargeant	1	0	0
Mr. W. Pitcher	1	0	0
Mrs. Elwood	10	0	0
Miss Lydia Smith	0	5	0

	£	s.	d.
Collection at Toxteth Tabernacle, per Pastor H. O. Mackey	6	7	6
Mrs. H. Keevil	10	0	0
Collection at Cecil Square Baptist Chapel, Margate, per Pastor B. Brigg	4	1	0
Exors. of the late Mr. Thomas H. Olney	500	0	0
Professor W. and Mrs. Hackney	5	0	0
Mrs. Davenport	5	0	0
Mrs. J. J. Whittard	1	1	0

	£	s.	d.
M. H. B. S.	0	10	0
Mr. F. L. Edwards	15	0	0
Tea-table offerings at Talbot Tabernacle, Notting Hill, per Pastor F. H. White	8	1	9
From the Officers of East London Tabernacle, per Mr. Hossack	10	0	0
F. C. W.	0	2	0
Collection at Ramsden Road Baptist Chapel, Balham, per Pastor T. Greenwood	7	7	4
R. L.	5	0	0
Messrs. Searle and Hayes	5	5	0
Part collection at Braintree Baptist Chapel, per Pastor A. Curtis	1	10	6
Morning collection at West Street Baptist Chapel, Crewe, per Pastor T. B. Field	0	15	4
Contribution from friends at Footscray, per Pastor W. D. Ross	8	16	6
Mr. Mead	1	1	0
Mrs. Mead	1	1	0
Collection at Vernon Chapel, King's Cross, per Pastor D. H. Moore	8	10	0
Rev. R. J. Beecliff	0	2	6
His Honour Judge Willis	1	1	0
Mr. W. Hill	1	1	0

	£	s.	d.
Collection at George Street Baptist Chapel, Ryde, per Pastor E. Bruce Pearson	0	18	6
Mr. Giles Shaw, per Mrs. C. H. Spurgeon	1	1	0
Proceeds of lecture at Brayford Baptist Chapel, by Pastor A. A. Harmer	1	0	0
Pastor A. Macdougall	1	0	0
Weekly offerings at Met. Tab. :—			
May 20	2	1	0
" 27	0	17	0
June 3	1	12	9
" 10	2	8	6
	6	19	3

£644 5 8

Errata in June "Sword and Trowel" :—

To "In tender memory of our dear mother's entrance into glory," add The Misses Gould.
Rev. E. A. Curtis, £2 2s., should be Rev. E. A. Carter
Collection at Byrom Hall, Liverpool, per Pastor F. G. West, £3 2s. 8d., should be
Collection at New Brighton Baptist Chapel, per Pastor F. G. West, £3 2s. 8d.

Pastors' College Missionary Association.

Statement of Receipts from May 15th to June 14th, 1900.

	£	s.	d.
Miss E. Spliedt	1	10	0
Collected by Bow Baptist Church Sunday-school, per Mr. W. Cooper	2	2	0
F. C. W.	0	2	0
Miss M. Fergusson (for Spanish missions)	0	5	0
Mr. Giles Shaw, per Mrs. C. H. Spurgeon	1	1	0

	£	s.	d.
For Christ's sake	0	5	0
Mr. A. Grose	0	2	6
Collecting boxes :—			
Miss Underwood	0	3	0
Mrs. J. B. Parker	0	17	0
	£6	7	6

The Stockwell Orphanage.

Statement of Receipts from May 15th to June 14th, 1900.

	£	s.	d.
Mr. J. Gillett	0	4	0
Mr. J. Leiper	1	0	0
Miss A. Mackenzie	0	10	0
Mr. E. P. Woodeson	0	10	6
Box at Orphanage gates and Office box	0	16	5
Mr. G. B. Batchelor, per Miss R. Daniell	0	5	0
Collected by Miss V. Maynard	0	4	6
Mr. S. Buick	0	4	0
Mr. E. G. Fitzgerald, per Miss M. Fitzgerald	1	1	0
Collected by Mr. W. E. Coysh	1	14	5
Mr. W. E. Coysh	0	10	6
Mr. King	1	1	0
Per F. R. T. :—			
Mr. S. L. Pewtress	0	10	6
Mr. T. R. Johnson	0	5	0
Mrs. Collingwood	0	5	0
	1	0	6
E. Kin, Kingsland	0	10	0
Miss F. Wyles, for the late Mrs. Wardell	1	10	0
Faith	0	3	6
Postal order, Thame	0	5	0
Mrs. H. Keevil	10	0	0
Mr. C. Ibberson	0	3	0
The Misses Horton	1	0	0

	£	s.	d.
Mr. Joseph Nunn	5	0	0
R. B. F.	0	2	6
Two sisters, Lockerbie	0	11	0
Collected by Mrs. F. Air	0	1	0
Mr. J. Pester	0	10	0
Rev. John Spurgeon	1	0	0
Miss Emily Jarvis Spurgeon	0	10	0
F. C. W.	0	2	0
B. J. T.	2	0	0
Scots Gap Mission, Cambo	0	5	0
Mr. R. Brown	1	0	0
Miss L. Backhurst	1	1	0
Miss B. Fox	0	2	6
Miss E. L. Thompson	0	5	0
Mr. F. Flanders	1	0	0
Mr. C. L. Kaufmann	5	5	0
Mr. Green	0	18	7
Mr. E. E. Wright	0	10	0
"Rien Sans Dieu"	0	5	0
R. B.	0	6	0
Miss M. E. Arnold, per Mrs. C. H. Spurgeon	0	5	0
Mr. J. W. Green	1	0	0
Miss M. J. Brittain	2	0	0
Mr. J. Wilson	0	10	0
Mrs. S. Hinton	5	0	0
Messrs. J. Pain and Sons	2	2	0
Hirst S.S.C., per Mr. W. Andrew	0	5	0

Colportage Association.

Statement of Receipts from May 15th to June 14th, 1900.

		£ s. d.			£ s. d.
DISTRICT SUBSCRIPTIONS:—			Per Mr. H. Mears:—		
Axbridge, per Mrs. Charleton	...	2 2 0	Mr. H. Band	...	0 10 0
Stratford-on-Avon, per Mr. J. Small-wood	...	8 15 0	Mr. Sortwell	...	0 2 6
Hadleigh, per Rev. W. F. Durant	...	10 0 0	Mr. Grace	...	0 5 0
Sellindge, Miss Southee, per Mr. W. G. Tester	...	0 11 6	Mr. Secret	...	0 1 0
Maldon, per Mr. A. G. Sadd	...	7 10 0	A friend	...	0 1 6
Kent and Sussex Baptist Association	...	40 0 0	Mr. E. Garrett	...	1 0 0
Wolverhampton, per Miss E. A. Tyler	...	11 5 0	Mr. and Mrs. J. Chamberlain	...	0 5 0
Tewkesbury, per Rev. W. Davies	...	1 4 0	Miss Palmer	...	0 5 0
Chard, per Mr. T. S. Penny	...	11 5 0	Mr. J. Everett	...	0 10 0
Taunton, per Mr. T. S. Penny	...	11 5 0	Mrs. Rainbow	...	1 1 0
Ilminster, per Mr. F. Harcombe	...	11 5 0	Mrs. Smith	...	0 5 0
Brentford, per Messrs. Greenwood Bros.	...	10 0 0	Miss Haseltine	...	0 2 6
Horsforth, per Miss Bilbrough	...	11 5 0	F. C. W.	...	0 2 0
Earls Colne, per Mr. J. A. Tawell	...	10 0 0	Mrs. Potter	...	1 1 0
Fritham, per Mr. R. W. Griffith	...	22 10 0	Pastor T. Spurgeon	...	1 0 0
Great Totham, per Rev. H. J. Harvey	...	10 0 0	Miss J. Wood	...	0 10 0
		£178 17 6	The Misses Buswell	...	1 1 0
			Collection at the Metropolitan		
AGED COLPORTEURS' FUND:—			Tabernacle, per Pastor T. Spurgeon		
Pastor T. Spurgeon	...	5 0 0	Miss Fletcher	...	33 8 9
Lord Kinnaird	...	5 0 0	Miss Spliedt	...	0 5 0
Mr. Henry Wood, J.P.	...	5 0 0	Anon.	...	0 5 0
Mr. R. C. Morgan	...	3 3 0	Mr. W. Pitcher	...	1 0 0
Mr. W. Higgs	...	10 0 0	Mrs. Elwood	...	3 0 0
Mr. Jas. E. Passmore	...	10 0 0	Sale of Reports	...	0 6 5
Mr. Joseph Passmore	...	10 0 0	Mrs. W. A. Leverton	...	0 3 0
Mr. T. Harris	...	10 0 0	Mrs. M. Gay	...	2 2 0
Collected at the doors after the annual meeting	...	14 0 0	Commander P. Wolfe Murray	...	0 10 0
Mr. and Mrs. S. Wigney	...	1 1 0	Mr. S. Pewtress	...	1 0 0
Mr. J. Alderton	...	1 1 0	Miss Ware	...	0 2 6
Mrs. J. J. Cook	...	1 0 0	Executors of the late Mr. T. H. Olney	...	100 0 0
Mr. Opie Rodway	...	2 0 0	Mrs. R. Lane	...	2 0 0
W. A. L.	...	0 5 0	Pastor David Tait	...	0 2 6
Mrs. Stevens	...	0 5 0	Mr. and Mrs. J. Mead	...	2 2 0
Mr. Thorn	...	0 5 0	Mrs. Richard Rodgett	...	2 10 0
Mr. G. Powell	...	0 2 0	Mr. Opie Rodway	...	0 10 0
		£78 2 0	Mr. R. Fifield	...	0 6 0
			Mr. G. H. Dean, J.P.	...	5 0 0
GENERAL FUND:—			M. H. P. S.	...	0 10 0
Mr. F. Burton	...	2 0 0	Mrs. S. J. Cloat	...	0 2 6
Mrs. Calvert	...	0 5 0	Mr. Giles Shaw, per Mrs. C. H. Spurgeon	...	1 1 0
Mr. R. Acock	...	0 10 0	Mrs. Howell	...	1 1 0
Mr. E. Vincent	...	0 2 6	COLLECTING BOXES:—		
Mrs. W. Donaldson	...	0 5 0	Ladies' Colportage Working Society		
Mr. W. S. Taylor, per Mrs. C. H. Spurgeon	...	5 0 0	Mr. W. Hardiman	...	0 6 3
Mr. Matthew Nall	...	0 10 0	Miss Eva Dimmer	...	0 2 6
Mrs. M. Harris	...	0 5 0	Mr. T. Boulton	...	0 3 0
Mr. R. Walker	...	1 1 0	Miss Emily Latimer	...	0 2 4
Mrs. E. Passmore	...	0 2 6	Mr. J. Morey	...	0 2 6
Mr. E. F. Fitzgerald	...	1 1 0	Miss Mary Dodds	...	0 2 6
Mr. W. C. Edwards	...	0 15 0	Master David Dodds	...	0 2 6
Mr. R. H. Thorn	...	0 5 0	Mr. Bignell	...	0 1 2
Mr. E. Raybould	...	1 0 0	Small Dole Chapel	...	0 4 4
Y.P.S.C.E., Baptist Tabernacle, Sittingbourne	...	0 16 0	Miss C. Boutell	...	0 6 0
Mr. J. Bettinson	...	1 0 0	Mr. Bridger	...	0 3 0
A lift on	...	0 4 6	Mr. Jeffery	...	0 2 0
Per Maldon colporteur	...	0 8 0	Miss Weston	...	0 5 0
Mr. E. Cox, per Mr. Gibbs	...	0 5 0	Mrs. Birch	...	0 2 6
Collected at Fritham, per Mr. R. Bellamy	...	1 10 0	Mrs. Portingall	...	0 8 0
Pastor J. W. Harrauld	...	1 1 0	Mr. Holly	...	0 5 1
			Miss Lizzie Keddie	...	0 8 0
			Mr. A. R. Richards	...	0 3 7
			Mr. and Mrs. Gibbs	...	0 4 0
			Mr. R. Bellamy	...	1 0 0
			Mr. Nettle	...	0 4 3
			Mr. G. Mead	...	0 1 3
			Mr. T. M. Mead	...	0 1 0
			Mr. G. Botwright	...	0 5 10

£ s. d.			£ s. d.		
Mr. C. Payne ...	...	0 3 0	Mr. Robert Hall ...	...	0 7 4
Miss Gracie Gould ...	...	0 3 3	Miss Eunice Cooper ...	...	0 2 9
Mr. G. Harris ...	...	0 5 0	Miss Bertha Harvey ...	...	0 3 1
Miss Ethel Smith ...	...	0 10 7	Mr. Alavoine ...	...	0 6 3
Master George Bird ...	...	0 2 6	Mrs. Percy ...	...	0 1 6
Miss Ethel Goddard ...	...	0 6 0	Miss Nellie Smith ...	...	0 4 1
Mr. B. R. Slater ...	...	0 9 7	Colportage Depot ...	...	0 1 0
Mr. W. D. Dunning ...	...	0 2 6	Mr. A. A. Morris ...	...	0 5 6
Mr. W. Lloyd ...	...	0 1 3	Miss Hooper ...	...	0 6 5
Miss Katie Lloyd ...	...	0 2 11	Miss Johnson ...	...	0 6 10
Mr. A. Vine ...	...	0 2 6	Mrs. F. Weekes ...	...	0 3 8
Miss Violet Oliver ...	...	0 5 4	Miss Lottie Russell ...	...	0 2 6
Miss Norah Short ...	...	0 3 5	Miss Brook ...	...	0 5 0
Miss Daisy Higgs ...	...	0 5 3	Master Bertie Gough ...	...	1 8 3
Mr. J. P. Allen ...	...	1 0 1	Mrs. M. A. Hills ...	...	0 2 6
Mrs. Raffield ...	...	0 10 6	Miss J. Cook ...	...	0 2 6
Miss Lizzie Jenkins ...	...	0 9 3	Mrs. E. Goodwin ...	...	0 3 6
Mrs. Burton ...	...	0 4 7	Miss Dorothy Ladds ...	...	0 10 0
Mr. F. Collier ...	...	0 3 0	COLLECTING CARDS:—		
Master Horace Leverton ...	...	0 3 0	Mr. T. Boulton ...	...	0 11 4
Miss Grace Pearce ...	...	0 14 6	Miss Gabriel ...	...	0 15 0
Mrs. Curtis ...	...	0 10 5	Mr. E. J. Howell ...	...	0 1 2
Miss Lizzie Johnston ...	...	0 10 0	Mrs. T. Bignell ...	...	0 9 6
Mr. H. Webb ...	...	0 2 6	Miss Bignell ...	...	0 8 6
Miss Roberts ...	...	0 5 9	Mr. A. Portingall ...	...	0 7 0
Mrs. S. Wigney ...	...	1 2 6	Mr. F. G. Rose ...	...	0 16 0
Mr. and Mrs. G. Wilmot ...	...	0 16 8	Mr. C. Bartlett ...	...	0 5 6
Mr. J. Goring ...	...	0 10 0	Mr. T. M. Mead ...	...	0 5 0
Mr. Dean Chandler ...	...	0 5 10	Mr. E. Paine ...	...	0 12 6
Miss Matilda Ead ...	...	0 4 2	Mr. G. Botwright ...	...	1 6 5
Mr. G. Banks ...	...	0 1 0	Mr. C. Payne ...	...	1 1 0
Miss Gunner ...	...	0 7 10	Mr. W. Downes ...	...	0 16 0
Mrs. Ganes ...	...	0 5 1	Mrs. G. H. Phillips ...	...	0 16 0
The Misses Tatnell ...	...	0 12 9			
Miss Hilda Cox ...	...	0 0 7			
Miss Grace Wagstaff ...	...	0 6 8			
					£217 7 1

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from May 16th to June 14th, 1900.

£ s. d.			FOR TRANSLATIONS OF SERMONS:— £ s. d.		
"An old Independent" ...	...	3 0 0	H. O. N. ...	...	0 10 0
"F. C. W." ...	...	0 2 0			
Mrs. A. ...	...	10 0 0			£14 12 0
"Thankful" ...	...	1 0 0			

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Rebuilding Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

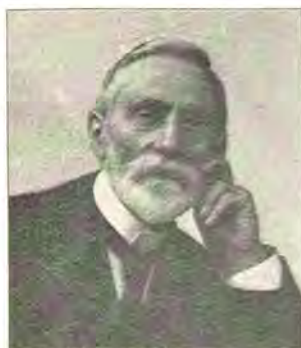
THE
THIRTY-THIRD ANNUAL REPORT
OF THE
METROPOLITAN TABERNACLE
Colportage Association,
1899.

PRESIDENT: PASTOR THOMAS SPURGEON.

Vice-Presidents:



LORD KINNAID.



R. COPE MORGAN, ESQ.



HENRY WOOD, ESQ., J.P.



GEORGE H. DEAN, ESQ., J.P.

Pastors' College, Temple Street, St. George's Road, London, S.E.

Metropolitan Tabernacle Colportage Association.

Founder: — CHARLES HADDON SPURGEON, 1866.

President: — PASTOR THOMAS SPURGEON.

Vice-Presidents:

LORD KINNAIRD.

R. COPE MORGAN, Esq.

HENRY WOOD, Esq., J.P.

GEORGE H. DEAN, Esq., J.P.

Hon. Treas.: — C. F. ALLISON, Esq.

Hon. Sec.: — C. P. CARPENTER, Esq.

Committee:

MR. S. R. PEARCE, *Chairman.*

„ JOSEPH PASSMORE.

„ M. LLEWELLYN.

„ J. J. COOK.

„ FRANK THOMPSON.

„ JAMES HALL.

MR. SAMUEL JOHNSON.

„ EDWARD JOHNSON.

„ H. H. SEATON.

„ A. S. TATNELL.

„ W. M. HIGGS.

„ J. R. THOMAS.

Secretary: — Mr. STEPHEN WIGNEY.

THE OBJECT OF THIS ASSOCIATION

Is the increased circulation of *religious and healthy literature* among all classes, in order to counteract the evil of the vicious publications which abound, and lead to much immorality, crime, and neglect of religion.

This object is carried out by means of Christian Colporteurs, who are paid a fixed salary, and devote all their time to the work, visiting every accessible house with Bibles, and good books and periodicals for sale, and performing other missionary services, such as visitation of the sick and dying, and conducting meetings and open-air services as opportunities occur.

The average total cost of a Colporteur is from £75 to £80; but the Committee will appoint a man to any district for which £45 a year is guaranteed, if the funds of the Association will permit.

THE ASSOCIATION IS UNSECTARIAN IN ITS OPERATIONS.

Cheques may be crossed London and County Bank, Newington Butts; and Post Office Orders made payable to Mr. S. WIGNEY, Secretary, at the Chief Office, St. Martin's-le-Grand. All communications should be addressed to SECRETARY, Colportage Association, Pastors' College, Temple Street, St. George's Road, Southwark, London, S.F.

METROPOLITAN TABERNACLE

COLPORTAGE ASSOCIATION.

THIRTY-THIRD ANNUAL REPORT, 1899.

ONCE again the Ebenezer Stone is set up to the praise of our ever faithful God, and we gratefully bear testimony, "Hitherto hath the Lord helped us."

The year 1899 has been from many standpoints a trying one ; heavy calls have been made upon the Christian public in connection with efforts on behalf of Century and War Funds, and the tendency has been to divert the flow of generosity from ordinary channels, both in the districts and at home. As a consequence, efforts on behalf of the General Fund of the Association proved increasingly arduous.

Nevertheless success marked the year, and there was a bright side to each department of the Colporteur's many-sided labours. It is a cause for special thanksgiving that, while for several previous years the Annual Accounts have shown a deficit, the tide has now turned, and it is our privilege to show a surplus on the Balance Sheet.

During the year four new Districts were opened up, and good solid work begun within them, which bids fair to grow and develop. A total of FIFTY-FOUR DISTRICTS were occupied in 1899, and we believe the work done was never of a more substantial character than during that period.

The total SALES amounted to £5,665 16s. 2d., and considering the fact that the increased distribution of low price Books continues as marked as ever, the output of Christian literature by the Colporteurs is decidedly good.

It is pleasing also to note that the GROSS PROFIT on the Sales is still on the ascending scale, giving evidence to care and watchfulness in the management, at a time when business in the Book Trade is less remunerative than formerly.

We are further privileged to record an increased number of VISITS made by the Colporteurs from house to house ; thus with a slightly decreased number of Districts, an increase of more than 25,000 visits is entered upon the Agents' registers beyond the total of the preceding year.

The PUBLIC SERVICES conducted by the Colporteurs during the past year are also slightly beyond the average, no less than 6,155 being recorded. Some of these services were held in the open air, but the majority were conducted within Chapels, Mission Halls, and Schools.

The Annual Conference, held as usual in the month of May, at which nearly all the agents were assembled in London, was marked by very much enthusiasm and spiritual power, and proved refreshing to all who took part.

We very thankfully refer to the General Fund for 1899, which, through the generous responses of many givers, was considerably in advance of the income for several years past. This is attributable to the advent of new regular subscribers, the zealous efforts of Collectors, and the loyal co-operation of the Colporteurs themselves, to all of whom we tender hearty thanks.

The SPIRITUAL RESULTS of the year cannot be tabulated, and it will suffice to remark, that there have been throughout the months continuous reports of conversions, and of blessing of the most interesting character; the various means used have been owned of God, to the uplifting of the fallen, the instruction of the ignorant, the improvement of home life, the ingathering of the unsaved, and the reviving of languishing Churches. "To God be the glory, great things He hath done."

During the year a revision of the constitution of the Association was carefully carried out. Among its new features we may mention the provision for four Vice-Presidents, and the subsequent election of the four gentlemen whose portraits grace our front page.

A further important provision is the establishment of a PERSONAL MEMBERSHIP for subscribers of £5 per annum and upwards. We trust that there will be many of the friends of Colportage who will identify themselves with the work by this arrangement.

In the course of the year the Secretary made brief visits to no less than sixteen of the Districts, in some cases taking Sabbath services, and by meeting with the friends of the Colporteurs, in all cases strengthening the good understanding between the District and the Association.

The "COLPORTEURS' MESSENGER" has regularly appeared during the months of the year, and while it has been a most useful means of keeping the friends of the Association, and others, informed concerning the progress of the work, it has also proved a real source

of interest to its many readers, eliciting pleasing testimonies of an appreciative character.

The interest of the Colporteurs in the Re-building of the Metropolitan Tabernacle, which stimulated them in the preceding year to hand over One Hundred and Fifty Guineas towards that work, manifested itself in 1899 by the addition of a further contribution of Fifty Guineas for that object.

By the generous kindness of a member of the Committee of the Association, to whom warmest thanks are tendered, four complete sets of Lantern Slides for a Lecture upon "Spurgeon's Colporteurs" were presented to the Association, and have been in almost constant use during the season recently closed, interesting and informing the public concerning the work in some sixty or seventy localities.

We return very hearty thanks to the many friends who have aided the work throughout the year, some with gifts of Books or Tracts, others by taking Collecting Boxes or Cards, or by influencing new subscribers, and to all who kindly entertained the Colporteurs during the period of Conference. We are grateful to all, and bespeak from each a continuance of their interest and help, and their further prayerful co-operation in the endeavour to extend the influence of the Association.

In going forward we place the future of the work in the hands of our gracious God, we desire to make His glory our predominant aim, the increase of Christ's kingdom our primary endeavour, and the welfare of precious souls our unceasing effort, assured that by so doing we shall best secure the growth and continued prosperity of the Metropolitan Tabernacle Colportage Association.

SOME FEATURES OF THE ASSOCIATION.

There are often misapprehensions with regard to the work, and we venture to append for the information of readers of this Report particulars concerning the three following aspects.

Our Work : "Protestant."

Our Association was erected upon a decidedly Protestant foundation. At the original introductory meeting, convened by Charles Haddon Spurgeon in 1866, he called attention to the publications having a Romanising tendency then being freely issued in connection with the Tractarian Movement, etc., and urged the need for Colportage as an agency to combat the evil.

From the first, this aim has been kept in view, many of the writings of the Founder were distinctly protests against Popery, whether in the Roman or Anglican Churches, and these were taken into the lists of publications disseminated by the Colporteurs. Such works as

"Foxe's Book of Martyrs," "Histories of the Reformation," "The Life of Luther," etc., have always been well to the front in our catalogues.

At the present time we are giving prominence to such writings as Walsh's "Secret History of the Oxford Movement," Miss Holt's "Protestant Library," etc. While as an Association we maintain a strictly unsectarian attitude among all evangelical Churches, we are the sworn foe of Romanism and Jesuitry in all their forms. We believe all our Colporteurs are Protestant to the backbone, and that they are on the alert to cope with all the Romanising influences around them.

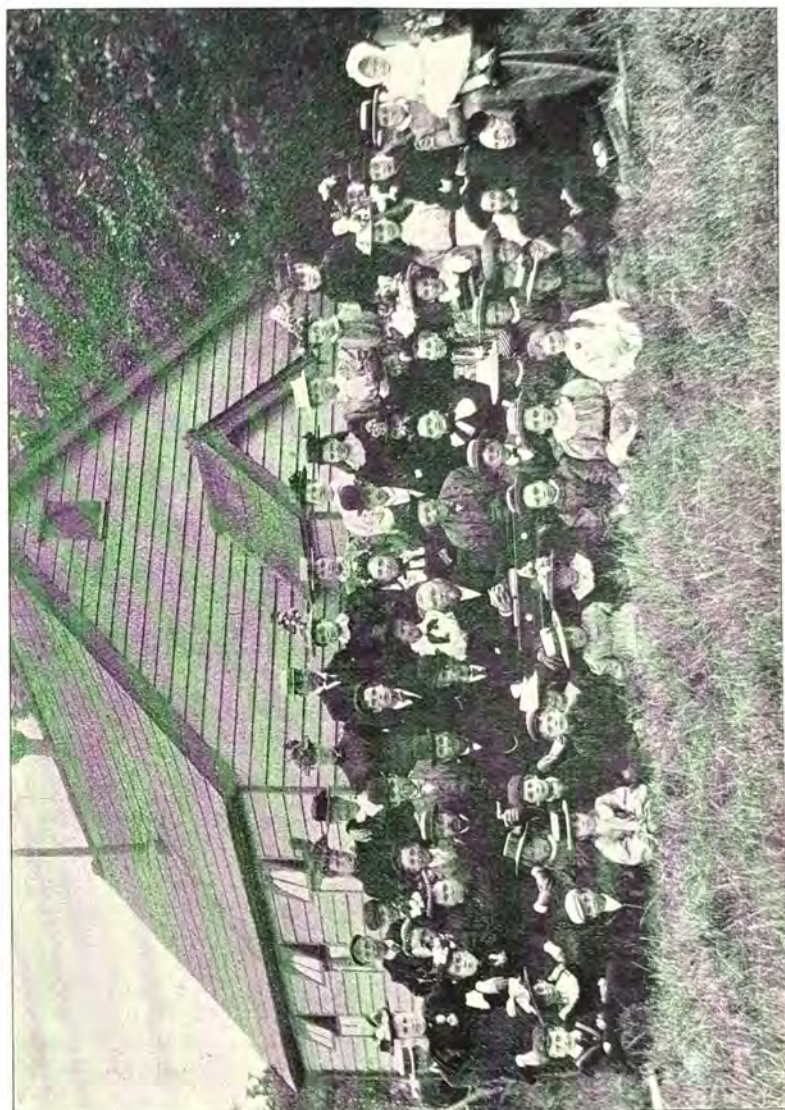
It will be recognised on all hands that the emissaries of the Pope in our land are in these days far more numerous than at the period above alluded to. In town and village alike we hear of the Sacerdotalism which is unblushingly taught from the pulpits of our National Church; and full often among the poor and ignorant, as well as the refined, it is with telling effect. We claim that the Colporteur holds a unique position in counteracting this serious evil. The books he is able to introduce to the homes of the people carry in them the seeds of truth, which, as they spring up, make the error manifest. The reader has his eyes opened, and is put upon his guard by their perusal. Apart, however, from this, the Colporteur, as a rule, is well informed concerning the devices that are being put forth around him by Ritualists in town and school, and is well prepared to cope with them. He knows that these are "Perilous Times," and that in many cases there are those who "creep into houses and lead captive silly women," etc. The Colporteur is, however, a match for such. In his rounds he has made himself a welcome guest at the homes of the people, and a confidential relationship has been established. Hence he soon becomes aware when influences of a character such as we are now considering exist, and he makes it his business to set to work to counteract them.

On Sabbath days in the Colporteur's little chapel public testimony is borne, and the principles of the Reformation are set forth before the people. With such an antidote to the efforts which are being made to Romanise our land, we express the wish that new Colportage districts may be opened up in many of the localities where darkness prevails, and at present no clear Gospel light shines.

Our Work: "Unsectarian."

We do not for one moment under-value Denominationalism. The Founder of our Association was emphatically a Baptist, we have our own distinct views, and hold them very tenaciously, at the same time respecting the opinions of all true Christians who differ from us in matters not essential. But in the carrying on of our Colportage work we rejoice that we need not bound it by any sectarian distinctions whatever, and that we can co-operate with all who love our Lord Jesus and hold to evangelical truth. Our Association was originally founded on Baptist lines, but within a brief space from its institution its operations were enlarged, and the principle was recognised that its work could be consistently and suitably carried on upon an inter-denominational or undenominational basis.

The unsectarian character of our work is emphasised in almost all its relationships. Within the Presidency and Vice-Presidency alone the



A COLPORTEUR'S SUNDAY CONGREGATION.

fact is well illustrated, and will be recognised when we simply mention the names of Lord Kinnaid, R. Cope Morgan, Esq., and Pastor Thomas Spurgeon.

The same applies in relation to the Colporteurs themselves. In selecting a candidate the one religious test we wish to employ, is the possession of vital godliness, coupled with earnest zeal for the salvation of souls. Thus our fraternity consists of those who are connected with the Methodist, Congregationalist, Baptist, and other bodies.

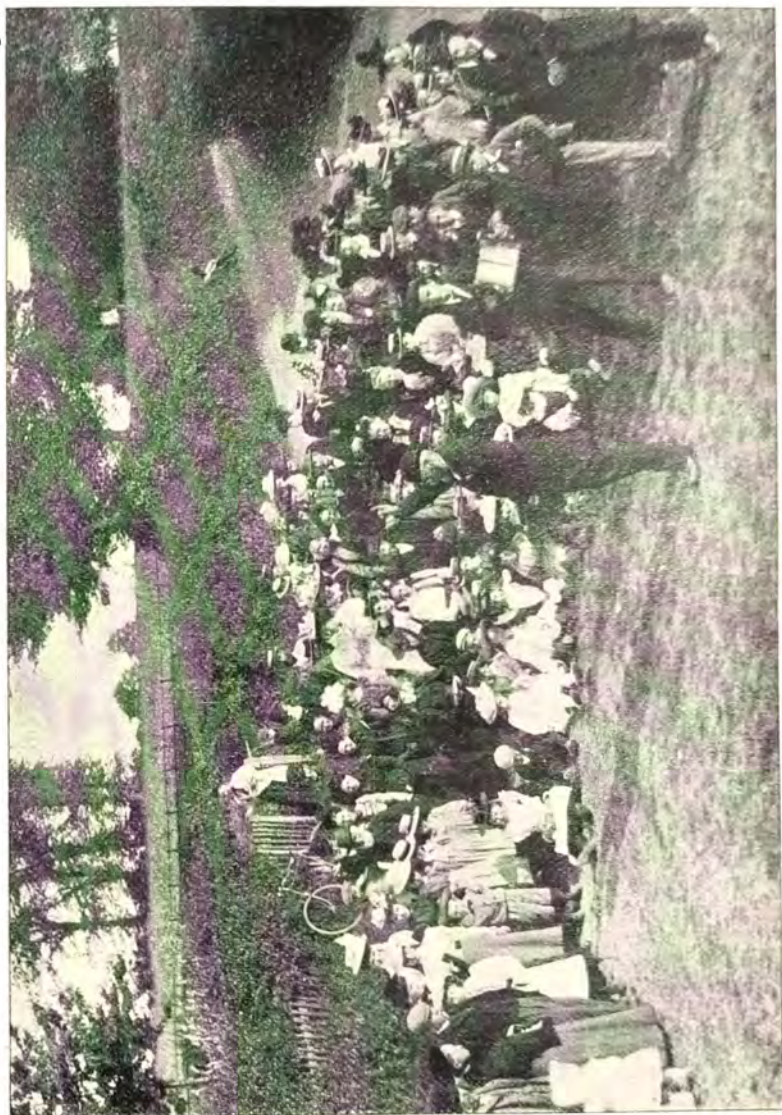
The constituencies who establish the Colportage Districts and take the lead in providing the local subscription are similarly varied, and at the present time we have old standing agencies in connection with Congregational Churches and Unions, side by side with Baptist Churches and Unions, and others where the prevailing bias would be in the direction of the evangelical section of the Established Church. In like manner the selection of Books sold is not limited by sectarian bounds, and business is freely carried on with publications having a good pure gospel tone which are issued from either Episcopal, Wesleyan, Independent, or Baptist sources.

The principle extends to the valued helpers who subscribe to our General Fund, and we are most glad to have the kind co-operation of ladies and gentlemen who might differ from us were any denominational question involved. We look forward hopefully to the extension of our work, and are assured that it is a source of strength to our Association that we can work in harmony with warm-hearted Christians whose sole aim is the extension of Christ's kingdom throughout the entire community. We appeal for co-operation in the establishment of new Districts in many of the localities of our land where Colportage is sadly needed, for sympathy and encouragement for our Colporteurs wherever they are labouring, and also for financial aid to enable us to carry on the work more fully, and to Christians of every name, with this as a forcible claim upon their generous assistance, that our "Association" is "Unsectarian."

Our Work : "Evangelistic."

In carrying on our work, we recognise that it has its different aspects of operation, but it is a settled axiom that the Colporteur's primary aim is "to disseminate good literature." Thus the business feature stands at the forefront, and whatever a Colporteur may be unable to do, he must have ability to sell, if his work is to be a success. Notwithstanding this, however, we claim that every department of the work of our Association is Evangelistic through and through, including that which is of an essentially business character. A colporteur's words and actions should alike have this underlying motive, "To instruct in the Gospel of Christ."

In preparing his Pack, there should always be books containing clear and attractive statements of gospel truth among his selection. In striking the key-note of the day's duties at the throne of grace, each morning, his prayer should be, to be privileged to point some souls to Jesus; and in going forth with diligence and enthusiasm to sell his wares, as he knocks at each door or enters each home, the leading thought and desire should be to sell, or tell, "the old, old Story."



A COLPORTEUR'S OPEN-AIR SERVICE.

This recognition that he must "do the work of an Evangelist" becomes the secret of patient, thoughtful, loving forbearance, as he meets with rebuffs from some upon whom he calls, and of zealous ardour which seems to burn within his voice when in conversation with those who gladly welcome him. Ever on the watch, he is pleased to be invited to visit the sick, or the aged, just that he may ascertain whether they are safe upon "The Rock of Ages," and if they are not, that he may point them to the Saviour. It is this same Evangelistic aim which leads the Colporteur to adapt his gifts to direct aggressive Christian work upon the week evenings or upon the Lord's-day. Sometimes the Sunday-school and its various agencies seem to open up the most promising channels for service, and the children share his efforts, but the work done is directly to evangelise the little ones, and to strive to win them to Him who is the "Children's Friend."

In most of the Districts our Brethren possess the gift which enables them to take up what is more particularly known as Evangelistic work. In connection with most of the preaching plans of the vicinity, the Colporteur will find his name prominent, and it is his delight to be one among those who each Sabbath tell out the "good tidings of great joy." Full frequently, however, the Colporteur has his regular congregation, in his own appointed sanctuary, and there sets forth "Christ Crucified" among the people. Open-air preaching is often the Colporteur's forte, and the week evenings, as well as Sundays, give opportunities for his Evangelistic efforts. Some of the brethren even conduct Special Missions in their own or in other Districts, and are not only Sowers but also Reapers in the great Harvest Field. Thus the Association, while a business agency, is also one of the foremost means of leading "sinners to the Saviour," of bringing glory to God, and of securing both present and eternal happiness to precious souls.

THE LADIES' WORKING SOCIETY.

For Helping the Colporteurs and their Families.

President—Mrs. THOMAS SPURGEON.

Vice-President—Mrs. PEARCE.

Treasurer—Mrs. HALL

Secretary—Miss HOOPER.

Committee—Mrs. WIGNEY, Mrs. MORGAN, Mrs. FULLER, Mrs. FREEMAN,
Mrs. PARKER, Mrs. FORD, Miss SWAIN, Miss SMEE, Miss HEILBROUN,
Mrs. PERCY, Miss C. PEARCE, Miss J. PEARCE.

The good work of the Ladies has been carried on with persevering regularity during another year, and many welcome packages of clothing have been received in the homes of the Colporteurs, affording comfort to the body and sunshine to the heart.

A working meeting is held every alternate Monday at the Pastors' College from 3 p.m. to 7 p.m. Any friend who can spare the whole or portion of the time will receive a hearty welcome.

Parcels may be addressed to Miss HOOPER, Secretary, Ladies' Colportage Working Society, Pastors' College, Temple Street, London, S.E.

TABLE OF COLPORTEURS' SALES.

A complete list is impracticable, on account of the number and variety of Books sold; but the following table indicates the number of Books and Periodicals sold in considerable quantities during the year 1899:—

BOOKS.

	VARIOUS TOTALS.		INCLUSIVE TOTALS.
Bibles... ..	4,219	Books under 6d.	58,275
Testaments	5,641	" over 6d.	34,754
Mr. Spurgeon's Book Almanack	950	" in Packets	16,183
" John Ploughman's do.	2,380	Scripture Texts... ..	46,233
" Books (various) ...	2,201	Cards in Packets	63,005
Almanacks (various) ...	6,918		
Penny Illustrated Books... ..	97,941		
TOTAL BOOKS AND PACKETS			131,517
" SCRIPTURE TEXTS AND CARDS			109,238
" PENNY STORIES			97,941

PERIODICALS.

Adviser	1,638	National Temperance Mirror... ..	930
Appeal	1,216	Notes on Scripture Lessons	2,444
Band of Hope Review	6,376	Our Little Dots	4,258
Band of Hope Treasury	1,782	Our Own Gazette	2,670
Child's Own Magazine	3,450	Prize	6,041
Colporteurs' Messenger	24,000	Sunshine	3,363
Gospel Trumpet	4,380	Silver Link	2,871
Herald of Mercy	1,450	Good Tidings	10,262
Juvenile Missionary Herald	1,300	Chatterbox	3,349
Baptist Messenger	1,610	Our Darlings	904
British Workman	5,180	Sword and Trowel	4,234
British Workwoman	1,946	Young England	2,737
Child's Companion	3,396	Boy's Own Paper	2,186
Children's Friend	5,940	Girl's Own Paper	5,721
Cottager and Artisan	6,326	Quiver	8,969
Family Friend	15,287	Sunday at Home	2,778
Friendly Visitor	2,952	Miscellaneous Magazines... ..	67,572
Home Words	3,719	Spurgeon's Weekly Sermons	9,178
Infants' Magazine	3,758	Woman at Home	1,725
Mothers' Treasury	1,489	Pastor Thomas Spurgeon's Sermons	4,168
TOTAL PERIODICALS			243,495

These figures give some idea of the sales made in 54 Colportage Districts. In addition to this the Colporteurs distributed gratuitously upwards of 76,400 Tracts, made about 275,962 visits, and conducted 6,155 services.

Value of Sales from the commencement of the Association:—

£215,989 8s. 5d.

LIST OF COLPORTEURS, with Districts occupied during 1899.

DISTRICT.	COUNTY.	COLPORTEUR.	OPENED.	GUARANTOR OR HONORARY LOCAL SUPERINTENDENT.
Cheddar	Somersetshire ...	E. Garrett	1873	Friends in locality.
Maldon	Essex	J. Keddie	1873	Friends at Maldon.
Cardiff	Glamorganshire...	Geo. Harris	1873	Messrs. J. and R. Cory.
Minchinhampton .	Gloucestershire ...	W. Ford	1874	Messrs. P. O. Evans & Sons.
Evesham	Worcestershire ...	T. Boulton	1874	Local Committee.
Downton	Wiltshire	C. Mizon	1874	Southern Baptist Association.
Brentford	Middlesex	H. Mears	1874	Messrs. Greenwood Bros., "In Memoriam."
Wellow	Hampshire	W. Hodge	1874	Southern Baptist Association.
Stow and Aston ...	Gloucestershire ...	O. Bartlett	1875	Oxfordshire Association.
Wolverhampton ...	Staffordshire	A. Frost	1876	Miss E. A. Tyler.
Ironbridge	Shropshire	J. Gilpin	1876	A. Maw, Esq.
Fritham	Hampshire	R. Bellamy	1876	R. W. S. Griffith, Esq.
Lymington	Do.	G. Botwright	1876	Southern Baptist Association.
Hadleigh	Suffolk	E. Paine	1876	Hadleigh Congregational Church.
Poole	Dorset	W. Lloyd	1877	Southern Baptist Association.
Bower Chalke	Salisbury	W. Hardiman	1877	Southern Baptist Association.
Swadlincote	Derbyshire	J. P. Allen	1880	E. S., Anonymous.
Swaffham	Cambridgeshire...	F. Collier	1880	Cambridgeshire Association.
Repton	Staffordshire	O. Payne	1880	E. S., Anonymous.
Sellindge	Kent	J. W. Andrew	1882	Mr. E. Sharwood.
Tewkesbury	Gloucestershire...	R. Dodds	1882	Rev. W. Davies.
Thornbury	Do.	C. G. Hicks	1882	Rev. A. O. Moore.
Great Totham	Essex	T. Bendall	1883	Rev. H. J. Harvey.
Penrhiwceiber	Glamorganshire ..	S. Holly	1883	Messrs. J. and R. Cory.
Aylesbury	Bucks	Job Smith	1883	Messrs. J. E. Taylor and Thos. Gurney.
Melksham	Wiltshire	A. Walker	1884	Mrs. H. Keevil.
Stratford-on-Avon	Warwickshire	S. Bartlett	1884	J. Smallwood, Esq.
Greenwich	Kent	W. Beer	1886	Rev. O. Spurgeon.
Estover	Devon	H. Cope	1887	H. O. Serpell, Esq.
St. Margaret's	Kent	B. R. Slater	1889	Kent and Sussex Baptist Association.
Egham	Surrey	H. E. Cole	1889	Home Counties Baptist Association.
Chard	Somersetshire	G. H. Phillips	1889	Western Baptist Association.
Barrow	Suffolk	F. G. Rose	1889	Suffolk Congregational Union.

DISTRICT.	COUNTY.	COLPORTEUR.	OPENED.	GUARANTOR OR HONORARY LOCAL SUPERINTENDENT
Eastchurch... ..	Sheppey, Kent ...	T. M. Mead ...	1890	L. H., Anonymous.
Horsforth	Yorkshire	J. Ford	1890	Miss Bilbrough.
Sittingbourne ...	Kent	J. Morey	1890	Kent and Sussex Baptist Association.
Horsell	Surrey... ..	R. Fifield	1890	Home Counties Baptist Association.
Newington and Walworth ... }	Surrey... ..	G. Powell	1890	Metropolitan Tabernacle Sunday School.
Denmead	Hampshire	A. W. Gould ...	1890	Southern Baptist Association.
Earls Colne... ..	Essex	T. R. Todd	1891	Mr. J. A. Tawell.
Cowling Hill ...	Yorkshire	S. Parkes	1892	Cowling Hill Baptist Church.
Catford	Kent	G. Chant	1893	J. G. Priestley, Esq.
Wallingford ...	Berkshire	W. Bird	1893	W. Davies, Esq., Toronto.
Taunton	Somersetshire ...	J. W. Knee	1897	T. Penny, Esq.
Dereham	Norfolk	A. Portingall ...	1897	Rev. H. Freeman.
Codicote	Herts	H. Bowden... ..	1898	A. Lockhart, Esq.
Uphill	Kent	A. R. Richards ...	1898	} Kent and Sussex Baptist Association.
Frant	Sussex	A. Prestage	1898	
Sevenoaks	Kent	J. Brooker	1898	
Steyning	Sussex	T. Bignell	1898	} Home Counties Baptist Association. Rev. R. Hill Powell. F. Harcombe, Esq. Suffolk Congregational Union.
North Cheam ...	Surrey... ..	C. Gibbs	1899	
Eden Bridge ...	Kent	E. J. Goodman ...	1899	
Ilminster	Somersetshire ...	W. D. Dunning ...	1899	
ThurLOW	Suffolk	C. Powell	1899	

No. of Districts occupied during 1899 :—54.

SUBSCRIPTIONS AND DONATIONS

Received from 1st January to 31st December, 1899.

(Previously acknowledged in *The Sword and the Trowel*.)

FOR DISTRICTS.

	£	s.	d.
Aylesbury	40	0	0
Axbridge or Cheddar	17	0	0
Brentford, "In Memoriam"	40	0	0
Barrow, per Mr. S. H. Harwood	40	0	0
Crownhill, per Rev. Benwell Bird	0	10	6
Catford and Forest Hill, per Mr. J. G. Priestley	20	0	0
Cowling Hill Baptist Church	40	0	0
Cardiff, per Mr. John Cory, J.P.	45	0	0
Cambridge Baptist Association	40	0	0
Codicote, per Mr. A. Lockhart	45	0	0
Dorking, per Mr. A. Chabot	7	10	0
Eastchurch, per L. H.	45	0	0
Evesham, per Mr. W. Ashley	40	0	0
Earls Colne, per Mr. J. A. Tawell	40	0	0
East Dereham, per Rev. H. Freeman	45	0	0
Estover, per Mr. H. O. Serpell	30	0	0
Eden Bridge, per Mr. G. M. Hamner	45	0	0
Fritham, per Mr. R. W. S. Griffith	45	0	0
Greenwich, per Pastor Charles Spurgeon	30	0	0
Great Totham, per Rev. H. J. Harvey	40	0	0
Home Counties Baptist Association	115	0	0
Hadleigh Congregational Church	40	0	0
Horsforth, per Miss Billbrough	45	0	0
Iron Bridge, per Mrs. G. Maw	13	17	6
Ilminster, per Mr. F. Harcombe	22	10	0
Kent and Sussex Baptist Association	225	0	0
Melksham, per Mrs. H. Keevil	56	5	0
Metropolitan Tabernacle Sunday-school, for Newington and Walworth	40	0	0
Minchinhampton, per Messrs. P. C. Evans and Sons	40	0	0
Maldon, Friends at	41	5	0
Penrhawceiber, per Mr. Richard Cory, J.P.	45	0	0
Repton and Swadlincote	80	0	0
Sellindge	33	12	0
Shipley and Wolverhampton, per Miss E. A. Tyler	45	0	0
Southern Baptist Association	240	0	0
Stow and Aston, Oxfordshire Association	40	0	0
Stratford-on-Avon, per Mr. J. Smallwood	35	0	0
Tewkesbury District	30	0	0
Thornbury, per Rev. A. O. Moore	22	0	0
Thurlow, per Mr. S. H. Harwood	25	0	0
Western Baptist Association	45	0	0
Wallingford, per Mr. W. Davies, Toronto	45	0	0
	£2,019	10	0

GENERAL FUND.

	£	s.	d.
A Friend	0	3	0
A Friend	1	0	0
A Friend, per Mr. G. Powell	1	0	0
A Lover of C. H. S.	0	5	0
A Friend at Bassingbourne	0	1	0
Alderton, Mr. J.	0	10	6

GENERAL FUND—continued.

	£	s.	d.
Boot, Mr. E. S.	0	10	0
Bullman, Mr.	0	10	0
Brazil, Mr.	3	0	0
Barclay, Mr. W.	0	1	0
Barrett, Mr. and Mrs.	0	10	0
Band, Mr. H. per Mr. H. Mears	0	10	0
Buswell, The Misses	1	0	0
Baskcomb, Mrs. S.	1	0	0
Bayley, Mr. J. R.	2	0	0
Brown, Mrs. (Farnham)	0	5	0
Bocock, Mrs. E.	0	14	0
Brown, Miss (Caldustone)	0	12	0
Biggs, Mrs. E.	0	10	0
Bible-class, Brislington, per Mr. F. G. Rose	0	5	0
Baldwin, Mrs. C.	0	10	6
Bayley, Mrs.	1	0	0
Brayne, Mr. E.	0	10	6
Baker, Mrs. A.	20	0	0
Byars, Mr. A.	1	0	0
Belling, Mr. J.	1	0	0
Bettinson, Mr. J.	1	1	0
Boulsher, Mrs. G.	0	2	6
Browne, Mrs.	1	1	0
Brown, Miss J.	0	2	0
Budden, Mr. H. G.	1	0	0
Barber, Ald. L., J.P.	0	10	0
Bayford Road Sunday-school, Sittingbourne, per Mr. J. Morey	1	0	0
Collection at Bethel Chapel, Minster, per Pastor W. Whitehead	1	2	0
Collection at Reading, per Mr. H. E. Cole	0	7	6
Collections at Blackfield, per Pastor G. Willstead	0	18	0
Collections at Pibright, per Mr. R. Fifield	0	11	0
Clout, Mr. and Mrs. S.	0	2	6
Chamberlain, Mr. and Mrs. J.	1	1	0
Collections at Cardiff, etc., per Mr. G. Harris	2	5	0
Cox, Mr. E., per Mr. C. Gibbs	0	5	0
Collections at Annual Meetings	16	16	6
C. S. H. P.	0	10	0
Cassell and Co., Ltd., Messrs.	2	2	0
Chadwick, Mrs. A. E.	0	10	0
Collections at Uphill, per Mr. C. R. Iverson	1	10	0
Cochrane, Mr.	0	4	0
Church of England	1	0	0
Collection in Open Air, per Mr. F. G. Rose	0	5	6
Collection at Grain Chapel, per Mr. S. W. W. Hare	0	10	6
Cory, Mr. Richard, J.P.	1	1	0
Collections at Metropolitan Tabernacle	50	0	0
Curtis, Mrs.	2	0	0
Calder, Mrs. E. A.	15	0	0
Crawley, per Mr. R. Bellamy	0	5	0
Collections at Brentford, per Mr. H. Mears	3	10	0
Collections at Ealing, per Mr. H. Mears	1	10	0
Collections at Hounslow and Southall, per Mr. H. Mears	2	19	0
Church, Mr. T.	0	2	0

GENERAL FUND—continued.

	£	s.	d.
Clark, Mr. C. Goddard, J.P. ...	2	2	0
C. 19408 ...	5	0	0
Collection at Runshall Chapel, per Mr. T. Bendall ...	0	3	0
Collection at Willington Baptist Chapel, per Mr. C. Payne ...	0	14	3
Cook, Mr. J. J. ...	1	0	0
Corsan, Mr. J. T. ...	0	10	0
Daniell, Miss Rachel ...	0	0	0
Dale, Mrs. E. ...	0	10	0
Dawson, Mr. E. ...	1	0	0
Davies, Mr. John ...	0	10	6
Dransfield, Miss ...	0	10	6
Doggett, Mr. T. W. ...	5	0	0
Dennis, Mr. J. ...	0	5	0
Eakin, Mr. J. ...	0	5	0
Everett, Mr. Joseph ...	0	10	0
E. B. A. ...	0	10	0
Ellwood, Mrs. ...	3	0	0
Elgar, Mr. F. ...	0	10	0
Edwards, Mr. W. C. ...	0	10	0
Evelyn, Mr. W. J. ...	10	0	0
Emery, Miss ...	25	0	0
F. C. W. ...	0	2	6
Fitzgerald, Mr. E. G. ...	1	1	0
Frowde, Mr. Henry ...	1	1	0
Fletcher, Miss J. ...	0	5	0
Ford, Mr. and Mrs. F. H. ...	0	10	6
Fiddymant, Mrs. A. ...	1	0	0
Fearnley, Mr. T. ...	1	0	0
Fordham, Mrs. ...	0	5	0
Freeman, Mr. T. K. ...	1	1	0
Fuller, Mr. T. ...	0	2	0
Fisher, Mr. F. ...	1	1	0
Grace, Mr., per Mr. H. Mears ...	0	5	0
Gough, Mr. Frank ...	6	1	0
Godden, Mr. F. J. ...	0	10	6
Goddard, Mrs. ...	0	2	6
Gozard, Mr. J. ...	0	5	0
Gorringe, Mr. E. J. ...	1	0	0
Greenwood, Mr. B. I. ...	2	2	0
Gardiner, Mrs. ...	2	2	0
Gay, Mr. M. ...	2	2	0
Gallienne, Mr. J. ...	1	1	0
H. A. B. ...	0	10	0
Hooper, Miss C. ...	1	1	0
Haseltine, Miss ...	0	5	0
Hellier, Mrs. ...	0	10	6
Harward, Miss Louisa ...	0	17	6
Hodges, Mr. W. D. ...	0	10	0
Higginbottom, Mr. and Mrs. ...	0	10	0
Halls, Miss ...	0	5	0
Hiley, Mr. Wm. ...	20	19	6
Hop Gardens, per Mr. J. Morey ...	0	10	6
H. O. W. ...	1	1	0
Hockey, Mr. O. ...	5	5	0
Hosken, Mrs. ...	5	0	0
Hall, Mr. J. ...	2	2	0
Hancock, Miss ...	0	5	0
Harris, Mr. T. ...	5	0	0
Haywood, Mrs. J. R. ...	1	0	0
Higgs, Mr. W. Miller ...	2	2	0
H. S. ...	0	10	0
Haddock, Mr. J. P. C. ...	1	1	0
In Memoriam, Mr. and Mrs. C. B. Lewis ...	1	0	0
Ingle, Mr. E. ...	0	2	6
J. C. ...	0	4	0
Johnston, Mr. G. P. ...	1	0	0
Jones, Mr. W. ...	0	3	0
Keen, Mrs. J. E. ...	0	10	0
King, Miss ...	0	5	0
Leverson, Mr. W. A. ...	0	2	6
Leverson, Mrs. W. A. ...	0	3	0
Lloyd Mr. F. W. N. ...	10	0	0
Llewellyn, Mr. L. ...	1	1	0
Marltell, Mr. E. J. ...	0	10	0

GENERAL FUND—continued.

	£	s.	d.
Marshall, Mr. J., per Mr. H. Mears ...	1	0	0
Marriott, Mr. Mark ...	0	10	0
Menzies, Mrs. M. J. ...	1	1	0
Mission Hall, per Mrs. J. H. Knights ...	0	12	6
Mills, Mr. Walter ...	1	1	0
M. S. ...	2	2	0
Macalpine, Mr. G. W., J.P. ...	1	1	0
Muir, Mr. Charles ...	1	0	0
M. C. ...	0	1	0
Mead, Mr. and Mrs. J. ...	2	2	0
M. H. B. S. ...	1	0	0
Morgan, Mrs. L. ...	1	0	0
Macnicoll, Miss E. ...	0	2	6
Manlove, Mrs. S. ...	0	5	0
Morgan, Mr. R. Cope ...	5	5	0
Marnham, Mr. John ...	2	2	0
Mannington, Mr. W. ...	3	0	0
Maw, Mrs. Grace ...	5	0	0
McCaig, Dr. A. ...	0	10	0
Mabey, Mr. A. J. ...	0	10	0
McEwing, Miss ...	1	0	0
N. B. ...	5	0	0
Nisbet, Col. H. Parry ...	11	8	0
Newland, Mr. ...	1	1	0
Nagle, Mrs. E. ...	0	10	6
Open Air Mission, per Mr. F. Cockrem ...	1	1	0
Olney, Mrs. ...	0	10	6
Olney, Mr. W. ...	2	2	0
Olney, Mr. T. H. ...	10	0	0
Pearce, Mr. Edward ...	0	10	0
Priestley, Mr. J. G. ...	10	0	0
Partridge, Messrs. S. W. and Co. ...	1	1	0
Phæbe, per Mr. E. Ives ...	10	0	0
Price, Mr. C. H. ...	2	0	0
Priestley, Mr. E. ...	0	4	0
Parker, Mrs. J. ...	0	10	0
Patrick, Mr. S. ...	0	5	0
Philcox, Mr. H. N. ...	0	5	0
Palmer, Miss S. ...	0	5	0
Passmore, Miss E. ...	2	0	0
Proceeds of Lantern Lectures at Wallingford, etc., per Mr. W. Bird ...	2	15	0
Proceeds of Lantern Lectures at Sellindge, etc., per Mr. J. W. Andrew ...	3	3	3
Payne, Mr. W. ...	1	1	0
Pearce, Mr. Arthur ...	0	10	0
Proceeds of Lantern Lectures at Maldon, etc., per Mr. J. Keddie ...	1	11	7
Phillips, Mr. Charles ...	1	1	0
Proceeds of Lantern Lectures at Monks Eleigh, etc., per Mr. E. Paine ...	2	0	2
President's Birthday Fund ...	10	0	0
Pitcher, Mr. W. ...	1	0	0
Pearce, Mr. Samuel R. ...	1	1	0
Proceeds of Lantern Lecture at North Cheam, per Mr. C. Gibbs ...	0	6	0
Proceeds of Lantern Lectures at Swaffham Prior, etc., per Mr. F. Collier ...	1	8	0
Proceeds of Lantern Lectures at Melksham, etc., per Mr. A. Walker ...	1	15	6
Price, Miss Annie N. ...	0	10	6
Portingall, Mr. A. ...	0	5	0
Penny, Mr. T. S. ...	1	1	0
Passmore, Mr. Joseph ...	5	0	0
Proceeds of Lantern Lectures at Horsforth, per Mr. J. Ford ...	1	14	0
Raybould, Mrs. ...	4	0	0
Raymond, Mrs. ...	1	0	0
Readers of "The Christian," per Messrs. Morgan and Scott ...	11	16	6
Rawlings, E., Esq. ...	5	5	0
Rennard, Mrs. H. ...	1	0	0

GENERAL FUND—continued.

	£	s.	d.
Roan, Miss	0	7	6
Ranny, Mrs.	0	2	6
Rabbits, Mrs. C. J. Whittuck	5	5	0
Rodway, Mr. Opie	0	5	0
Rogers, Mr. Matthew	1	1	0
Ransford, Mr. T. D.	0	12	6
Raymond, Mr. B.	1	0	0
Rabbich, Mr. G. M.	0	5	0
Ross, Mr. Alex.	2	0	0
Rainbow, Mrs.	1	0	0
Spiers, Mr. Josiah	0	10	0
Stevens, Mr. J. R.	1	1	0
Sinclair, Mrs. E. A.	0	15	0
Smith, Mrs. Java	2	0	0
Stevens, Mrs.	0	5	0
Stevens, Mr. and Mrs. T.	1	0	0
Sale of Annual Reports	0	9	7
Stocks, Mr. R.	0	2	6
Sedcole, Mr. and Mrs. W. H.	0	10	0
Shaw, Mr. Giles	1	1	0
Surrey Mission, Pirbright, per Pastor E. Roberts	5	0	0
Spliedt, Miss E.	1	0	0
Stamps from Birmingham	0	1	0
Scamell, Rev. T. W.	0	2	6
Stamps from Wolverhampton	0	1	0
Silettoe, Mrs. M.	0	5	0
Shearman, Mrs. A.	1	1	0
Spink, Mr. R.	1	0	0
Stockwell Orphanage Boys' Christian Band, per Mr. J. W. Evans	0	7	3
Snelling, Mrs.	1	0	0
Smith, Mr. J. S.	0	2	6
Sadler, Miss	0	5	0
Stevens, Mr. G. T.	1	1	0
Samuel, Mr. Gwylim	0	2	6
Seaton, Mr. H. H.	0	10	6
Thorn, Mr. R. H.	0	5	0
Patnell, Mr. A. S.	12	1	0
T. G. A., Mr. and Mrs.	5	0	0
T. G.	0	5	0
Tarrant, Miss	0	4	0
Tinniswood, Mrs.	0	5	0
Thompson, Mr. Frank	1	0	0
Upton, Mrs. F.	5	5	0
Van Notten Pole, Miss	0	5	0
Vincent, Mr. E.	0	2	6
Wilkinson, Mrs. R.	1	10	0
Worthing Baptist Church, per Mr. J. Cowell	5	0	0
Whittle, Mr. F.	1	1	0
West, Mr. A. H.	0	5	0
Wagstaff, Mr. Charles	1	1	0
W. S.	0	4	0
Worthing Y.P.S.C.E., per Miss A. Ellis	1	1	0
Wigney, Mr. and Mrs. E. J.	0	10	0
Williams, Mr. C.	0	10	0
Ward, Miss	0	2	0
Windmill, Mrs. H.	0	10	0
Wilson, Mr. J.	1	1	0
Watson, Mr. E.	0	10	0
Wood, Miss J.	0	5	0
Willby, Mrs.	0	10	0
Willcox, Mr. W. H.	2	2	0
Wigney, Mr. and Mrs. S.	1	1	0
Wood, Mr. Henry, J.P.	10	0	0
X. Y. Z.	0	2	6
Collecting Boxes:—			
Alavoine, Mr.	0	8	1
Allen, Mr. J. P.	0	5	3
Andrew, Mr. J. W.	0	4	0
Beer, Mr. W.	0	6	3
Bird, Master George	0	6	6
Burn, Miss Amy	0	7	10
Brooker, Mr. J.	0	4	3
Burton, Mrs.	0	13	6

GENERAL FUND—continued.

	£	s.	d.
Banks, Mr. G.	0	1	6
Bridger, Mrs.	0	5	6
Brisley, Master	0	3	0
Bellamy, Mr. R.	1	0	0
Bendall, Mr. T.	0	1	0
Burch, Mrs.	0	5	0
Bignell, Mr. T.	0	3	0
Boutell, Miss C.	0	8	6
Botwright, Mr. G.	0	12	0
Bellamy, Miss Lily	0	10	0
Brook, Miss	0	8	4
Bartlett, Mr. S.	0	5	3
Chant, Mr. G.	0	6	8
Collier, Mr. F.	0	17	6
Cox, Miss Hilda	0	3	0
Curtis, Mrs.	1	3	4
Chown, Mr. J. H.	0	4	3
Cobbold, Miss E.	0	7	0
Carpenter, Master Gordon	0	9	6
Chandler, Mr. Dean	0	3	5
Cook, Miss J.	0	2	6
Cole, Mr. H. E.	1	13	0
Colportage Depot	0	11	9
Cooper, Miss Eunice	0	1	3
Dodds, Miss Mary	0	12	0
Dodds, Master David	0	2	6
Dunning, Mr. W. D.	0	10	0
Ead, Miss Matilda	0	8	8
Fifield, Mrs. E.	0	3	6
Fifield, Mr. R.	0	5	0
Frost, Mr. A.	0	3	1
Garrett, Miss Edith	0	9	10
Gould, Miss Gracie	0	12	7
Gunner, Miss	0	29	2
Goodman, Mr. E. J.	1	9	0
Gough, Miss Ethel	1	16	4
Gibbs, Mr. C.	0	2	9
Goring, Mr. J.	0	10	0
Ganes, Mrs.	0	5	6
Harvey, Miss Bertha	0	1	6
Holly, Mr. S.	0	5	0
Hooper, Miss C.	0	7	6
Higgs, Miss Daisy	0	2	0
Humphrey, Miss	1	10	3
Hills, Mrs. J.	0	6	0
Hodge, Mr. W.	0	5	0
Iverson, Mr. W. H.	0	9	3
Jenkins, Miss Lizzie	0	17	10
Johnston, Miss Lizzie	0	17	3
Keddie, Miss Lizzie	0	12	1
Leverton, Master Horace	0	7	0
Ladies' Working Society	1	9	2
Lloyd, Mr. W.	0	3	0
Lloyd, Miss Kate	0	3	0
Ladds, Miss Dorothy	0	10	0
Mears, Miss Edith	1	7	0
Morey, Mr. J.	0	6	6
Mead, Mr. T. M.	0	4	0
Mead, Mr. G.	0	5	6
Margetts, Mr. A., jun.	0	7	1
Moon, Mrs.	0	5	0
Morris, Mr. A. A.	0	5	0
Nettle, Mr. G.	0	7	4
Portingall, Mrs. A.	1	2	0
Pearce, Miss Grace	1	12	0
Powell, Mr. G.	0	5	1
Pritchard, Miss	0	4	0
Payne, Mr. C.	0	7	0
Percy, Mrs.	0	3	7
Russell, Miss Lottie	0	10	6
Raffield, Mrs.	2	1	5
Rose, Mr. F. G.	0	2	1
Russell, Miss Queenie	0	2	6
Richards, Mr. A. R.	0	2	6
Smith, Miss Ethel	0	5	4
Smith, Miss Lily	0	4	6
Todd, Mrs.	0	11	6

GENERAL FUND—continued.		£	s.	d.
Small Dole, Chapel Box, per Mr. T.				
Bignell		0	10	0
Tatnell, The Misses		1	6	3
Watkins, Mrs.		0	13	7
Wigney, Mrs. S.		2	15	0
Wigney, Mr. E. J.		0	10	6
Wilmot, Mr. and Mrs. G.		1	8	1
Wagstaff, Miss Grace		0	6	5
Webb, Mr. H.		0	6	0
Wagstaff, Mrs. sen.		0	6	7
Weekes, Mrs. F.		0	8	8
Weston, Miss		0	5	0

GENERAL FUND—continued.		£	s.	d.
Wharmby, Mr. G.		0	2	6
Watson, Miss E.		0	4	9
		£577 15 8		
Legacy. Exors. of the late Mr. John Neal ...	45	0	0	
Legacy. Trustees of the late Dr. MacGill ...	45	0	0	
		90 0 0		
		£667 15 8		

FORM OF BEQUEST.

I Give and Bequeath the sum of _____ pounds sterling, to be paid out of that part of my personal estate which may by law be given with effect for charitable purposes, to be paid to the Treasurer for the time being of the Metropolitan Tabernacle Colportage Association, Newington, Surrey, and his receipt shall be a sufficient discharge for the said Legacy; and this Legacy, when received by such Treasurer, to be applied for the general purposes of the Association.

Extracts from Letters, and Colporteurs' Journals.

From Mr. G. HARRIS, of Cardiff.

"The Head of the Household."

"I recently visited a small country village, and made wall-texts, etc., the speciality as I went from house to house. Visiting a house where drink was a sad evil, the wife purchased the motto, 'Christ is the Head of this house.' Placing it in a conspicuous place, her husband was greatly startled when he came home: he was led to serious thought, to earnest resolves, and to faith in Jesus. He is now a member of a Christian church, and does not fail to point to the motto which was the means of his conversion when friends visit his home."

From Mr. J. KEDDIE, of Maldon.

"Getting the Chapel Renovated."

"We have been busy cleaning and re-painting our little chapel; we felt the need for it and went to the Lord, committing the matter to His care in earnest prayer. We then set to work with the object of collecting a sum of ten pounds. When we had finished we found there was fifteen pounds to work with—we were thus enabled to get more work done than we had originally intended. I wish you could see our chapel now. It is the prettiest little place I ever saw of the kind. Our prayer is that we may now have it filled with the Master's presence when we re-open in a few weeks' time."

From Mr. S. PARKES, of Cowling Hill.

"A Public-House Prayer Meeting."

"The last visit I paid one evening was at a public-house, in one of the upper rooms of which a dear child of God, eighty-five years of age, lives, and with whom I have many times had happy seasons of worship. Upon coming downstairs, the landlord took me into the bar where a company of men were

gathered, drinking. I sat down and talked with them concerning the Saviour for awhile, after which I asked if they would allow me to sing to them a song concerning a Friend of mine. They willingly consented, and I sang the hymn, 'My Jesus, I love Thee, I know Thou art mine.' As I afterwards thanked them for so attentively listening to me, the men remarked that they must thank me, as it was the best song they had ever heard in that place. After singing another hymn, the landlord asked me if I would pray; the company intimated that they did not object, so I prayed with them, and we had a real good time even in this public-house bar. Who can tell what this seed-sowing may produce?"

From Mr. C. POWELL, of Thurlow.

"Signs of Revival."

"We have felt much of the Lord's presence during the past three months. The congregation at the chapel under my charge has doubled itself. We have also re-opened the Sunday-school, which had been closed some time. In addition to this we have started three Prayer Meetings during the week. In my daily rounds I have heard many encouraging testimonies of good received from Sabbath Services."

From Mr. W. LLOYD, of Poole.

"The Funeral Sermon."

"I buried a Christian woman one Sunday afternoon in November, and preached her funeral sermon in the evening at one of my village chapels, about eighty of her relatives, among whom were many unsaved ones, being present. One of her married sons was converted that evening, and his wife has since professed faith in Jesus."

From Mr. W. D. DUNNING, of Ilminster.

"A Monthly Welcome."

"I am able to get round my district once each month, and I find the people look forward with interest to my coming that I may read, pray, and speak a word of cheer. They have told me that it is quite a comfort to them, and with many of them it is their only chance to hear of Jesus and His love."

From Mr. A. R. RICHARDS, of Uphill.

"The 'Traveller's Guide' again."

"Upon one occasion, meeting with a friend, I strongly recommended the 'Traveller's Guide' as a book likely to be blessed, and upon returning home, forwarded a copy to him. He informed me later on that a lady visiting his house took a fancy to the book, took it home and read it through. The influence of the perusal was, under God's blessing, the means of bringing her from the pale of the Roman Catholic Church and leading her to become a real Christian."

From Mr. T. BENDALL, of Great Totham.

"The best thing ever started in the Village."

"Some time ago the friends at R— asked me to go over and start a Bible-class. I responded, and we commenced with about twelve. Since the start it has prospered, and has proved a real blessing, and I am frequently told that it is the best thing ever started in the village. I have sold no less than forty Bibles in connection with that class, and a similar number of the friends have joined the International Bible Reading Association."

From Mr. T. M. MEAD, of Eastchurch.

"Calling out Volunteers."

"I am glad to say that the work at W—— Chapel is still growing. We have had times of much blessing, and the year closed with a very happy Sunday. A young friend, to whom I had spoken upon several occasions, was present. God's Spirit was felt during the service, and at its close she remained,

with others, to an after meeting. I appealed to them to decide the great question, and urged them to become volunteers for Christ. She was enabled to surrender for His service, went home rejoicing, and since then has not been ashamed to bear witness for her Master."

From Mr. E. PAINE, of Monks Eleigh.

"In trouble about Election."

"In my visitations I recently met a man who had been greatly troubled about the doctrine of election. His daughter explained to me his difficulty, and then left us alone to talk about the matter. I was led to lay emphasis upon God's love in the gift of His Son, and to point out that there was a Gospel message to all. I urged that it is our business to respond by faith to that message, and that we should leave God's business, as far as election is concerned, alone. I left the good man much brighter and happier about the matter."

From Mr. R. FIFIELD, of Woking.

"Saved on the Race-course."

"It has given me pleasure to devote my holiday in service for the King at the Maidstone Agricultural Show. Several friends accompanied me, and we held open-air services on the way. For the most part we had good attention, and, while we were not without some opposition, a deep impression was made upon the hearts of many. I have since then been privileged to share in open-air work at Ascot races. Several definite cases of conversion came to our knowledge, one dear young fellow surrendering to Christ on the race-course at ten o'clock at night."

From Mr. A. WALKER, of Melksham.

"New Christmas Decorations."

"I really find that spiritual success is on the increase in connection with my work. The reading of books which I have sold has been the means of leading one family to attend the house of God; and this Christmas, for the first time, there will be Scripture texts upon the walls, and John Ploughman's Almanack, etc., within the home. In two other homes Scripture texts will also replace old Catholic pictures."

From Mr. W. HODGE, of Wellow.

"Gospel Books Blessed."

"A case of special interest has come under my notice recently. A well-to-do farmer in my district has for some time been anxious about his eternal interests, and much in the dark as to the way of salvation. He has been truly converted through the reading of two books which I sold him—the one, Dr. Mackay's 'Grace and Truth,' and the other, Mr. Moody's 'Way to God.' He is now a bright and happy Christian."

From Mr. T. R. TODD, of Earls Colne.

"Testimony for the 'Colporteurs' Messenger."

"A good brother, sixty-five years of age, who never had a day's schooling, except from his wife, said to me one day: 'I do like the little "Colporteurs' Messenger" which I buy from you each month. The pieces are short, and it seems something to feed upon when I read a bit. I sit and ponder over them for hours, and have been very much blessed in doing so.'"

From Mr. A. W. GOULD, of Denmead.

"More Good Books."

"An old lady, who has just passed away, during her last illness eagerly read a 'Travellers' Guide' which I had sold, and her friends bore witness to the blessing it had proved. Another of my customers told me how the book 'God's Way of Peace' had revealed the Divine love more fully to her mind, and had proved a great blessing."

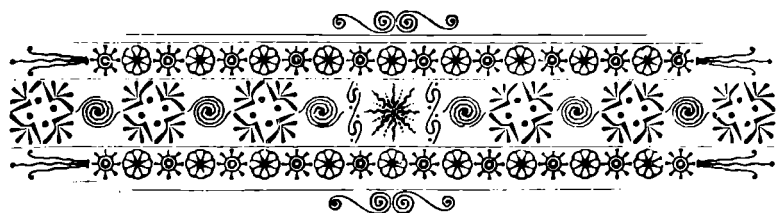
104 METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION

Tr.

[illegible]

By Stock—				£	s.	d.	£	s.	d.
	At Dépôt	853	1	7			
	With Colporteurs	867	0	0			
				<hr/>			1,720	1	7
" Debtors—									
	Colporteurs' Balances	390	16	9			
	Book Agents'	"	"	45	2	7			
	District Subscriptions (due)	66	7	0			
				<hr/>			502	6	4
" Investment £966 2s. 8d. Victoria 4									
	per cent. Stock				1,000	0	0
" Cash—									
	At Bankers'	389	7	6			
	With Secretary	40	0	0			
				<hr/>			429	7	6
							<hr/>	<hr/>	<hr/>
							£3,651	15	5

THOS. GREENWOOD.
F. G. LADDS.



THE

Sword and the Trowel.

AUGUST, 1900.

The Deaf and Dumb.

A SERMON DELIVERED AT WESTBOURNE GROVE CHAPEL, LONDON,
ON FRIDAY MORNING, FEBRUARY 5TH, 1858,
BY C. H. SPURGEON.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to Heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."—Mark vii. 32—35.

(Concluded from page 343.)

HMUST NOT, however, enlarge upon any one point, but pass over them all briefly and quickly. The next thing that Jesus did to the deaf and dumb man was, "*He put His fingers into his ears.*" He did not immediately open his ears; mark that. The man's ears and mouth were opened by the word, "*Ephphatha, that is, Be opened.*" This was the expression that Jesus Christ used before He worked the cure; it was not necessary for Him to employ it, but it pleased Him to use it. Generally, the Lord Jesus thrusts His fingers into the ears of those who are spiritually deaf, and they are thus enabled to hear.

People often have a desire to hear the Word before they hear it to profit. Let me just put it in the way I heard a poor man put it the other day. "Now, sir," said he, "for thirty years, I never went inside the walls of church or chapel; but, one day, I was induced to go and

hear a certain preacher. I could not understand him, I confess ; he talked about the new birth, and about election, and about final perseverance, and other things, which I had never heard of before. But, sir, that man made me cry ; and when I went out of the building, my views of places of worship were quite changed. I thought that people went there just to put their legs up, and go to sleep, or to sit down and listen, and think of nothing at all. But I found it quite the reverse ; I felt a desire to *hear*, so I went again that evening ; and when I heard that there was to be a prayer-meeting or a service during the week, I went again ; and when I could not go on week-nights, I longed for Sunday to come that I might go then. Before that, no preaching would have induced me to go to the house of God ; but, now, I felt such a desire to hear that I would stand all the time, or lean against a pillar. Before, the most comfortable seat would not have tempted me ; but, now, I would squeeze into the gallery, or go anywhere if I could but hear. And yet," added this poor man, "I was not converted then ; I did not understand what I heard. I felt certain, sir, that I did not know spiritually what it was to be lost and to be saved ; and yet I had the hearing ear, and I would walk any number of miles to hear a gospel sermon."

I trust no wise person will ever speak contemptuously of the intense desire to hear the Word which is apparent in London just now. Perhaps, never since Paul's times were there such immense congregations assembled to listen to the truths of the gospel as there are in our day. Look at the crowds that gather in St. Paul's Cathedral, and Westminster Abbey, and Exeter Hall ; these are, to my mind, most blessed tokens for good. You may depend upon it that, when the heart is aroused to hear the Word, and when men and women desire to listen to the gospel, there is a blessing coming upon them. When I know that men are longing to go to the house of God, and are pressing into it in crowds, I am reminded of our Saviour's words : "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force." When men have no desire to hear the truth, how can we get at them ? But when they come within the sound of the ministry, then is the time for us to use our most weighty and telling arguments, and to urge them to "flee from the wrath to come." O dear Christian people, do everything you can to get your ungodly friends to hear the Word of God ! Are you a gentleman ? Well, then, let some poor man have your comfortable seat. Have you an ungodly relative ? Stand in the most inconvenient place behind a pillar, and give him your place, where he can both see and hear the minister of the gospel. The man who is the most often in battle runs the greatest risk of being shot ; and if I may speak of any comparison in such things, it does seem to me that the man who is most often under the sound of the gospel is the one who is most likely to be converted by its influence. Do your utmost, then, that the men and women with whom you come into contact may have the opportunity of hearing the Word, and pray the Lord Jesus to be pleased to thrust His fingers into the ears of the multitude, that they may come, and hear, and that, hearing, they may be saved.

But this is not salvation ; this is only the method by which it often

comes to sinners, the way in which our Lord Jesus Christ goes round about, as it were, to compass His purpose of love and mercy. So, next, we read, "*and He spit.*" O ye fastidious, ye exquisitely polite and proper people, ye superfine, hot-pressed sons and daughters of elegance, how this would shock you! "He spit." How vile and vulgar! "He spit." What did He mean by this action? Why, this man was deaf, and therefore Christ could not tell him anything by word of mouth; but he was not blind, and therefore, though Christ could not address him in words which he could hear, he could speak to him by signs. Now, suppose you wished to communicate to a deaf man the thought that, if he was to be cured, it must be in a way which would bring contempt upon him, in what better way could you do it than by the act of spitting? Or, if you wished to show him that it was not the means of grace, but the application of the means of grace that would save him, in what better mode could you do it than by touching his tongue? And if you wished to show him that the power of salvation was not in man, but in the God of all grace, how could you do so better than by looking up? And if, afterwards, you wished to teach the man that, though the blessing seemed easy to attain, yet it was granted at great cost, how could you do it better than by sighs and groans? So we have all these actions here: "*and He spit, and touched his tongue; and looking up to Heaven, He sighed.*" And then, afterwards, He said, "*Be opened.*" It was all in dumb show; a sermon preached in figures, not in words; but, in some respects, more potent and more suggestive than words would have been.

First, "*He spit;*" and I think this was to convey to the man the fact that he must be saved in what worldly men think *a contemptible manner*. Christ crucified is still, just as in Paul's day, "unto the Jews a stumbling-block, and unto the Greeks foolishness." When the gospel is preached in simplicity, those who are proud of their mental powers, those who are educated in worldly learning, and yet so little educated that they think nothing excellent but what is unintelligible to the masses, will generally turn away from it in contempt. "What!" they say, "is that the gospel? The man talks so plainly that my servant girl could understand all he says; what is the good of my being educated if I cannot understand the gospel better than she can? I will not hear that man again; I will seek out some *intellectual* preacher." (That is, a man whom nobody can understand at all.) "I will attend the place where I can hear a preacher who goes to the very bottom of his subject." (That is, one who stirs up the mud so that he cannot see his own way, or point out the path to anyone else.) "He will flatter me by making me think that I am highly intelligent, but I cannot endure that simple preacher, who keeps on quoting texts of Scripture in his sermons, and who stands up in his chapel, and speaks with unstudied eloquence, and endeavours to lead the poor simple souls, who come to hear him, where they may find the Saviour."

But perhaps the objection does not relate so much to the man's manner as to his *matter*. "What!" says one, "is that the gospel,— 'Believe and live'?" "Oh!" they say, "it is ridiculous. 'Believe; simply believe, and you shall be saved;' that is absurd. I like a religion that has a thousand rubrics, each of which must be carefully attended

to, or else the soul will be lost. I love that kind of religion which demands a host of bowings of the body, and the saying of a vast number of prayers, and the offering of a variety of things that give a gaudy appearance to religion, even if they have little good in them. 'Believe and live!' Why, my blood boils within me, like that of old Naaman when he was told to go and wash in Jordan. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?' What! is my tongue to be loosed by spittle? It cannot be; such a plan of salvation may do very well for the masses; it may do to preach to common people, but to preach that to a respectable and educated congregation is ridiculous." Yet, my friend, that is the way by which you must be saved, or else you will be for ever shut out from salvation. There are no two roads to Heaven; the Queen and her subjects must tread the same path. The richest and the poorest must enter the Kingdom of Heaven in the same way, for there is no exception here. "Except ye be converted,"—be ye never so moral, never so exceptionable,—“except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.” We have for a long time had special sermons for the working-classes, but we need quite as much sermons for gentlemen and ladies. There are many preachers who speak against the vices of the lower orders; we want some equally strong speaking against the vices of the upper classes. We must preach a gospel that has no knowledge of any class whatever, we must preach as man to man; and whether we are preaching to ladies in satin, or to servants in calico, it is our duty to make no distinction or difference, but just to say to all alike, “Ye must be born again.” Jesus said to Nicodemus, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God;” and we are to proclaim the same truth to you. If you turn away from this simple gospel, you are infinitely more foolish than this deaf and dumb man would have been if he had turned away from Jesus Christ, because He used spittle to cure him. O blessed Master, use what means Thou wilt, only do save us! If Thou wilt break the neck of our pride before Thou wilt heal our broken hearts, even so let it be done, and we will love Thy method as well as the gift conferred upon us thereby.

“He spit,” and there was much instruction in that dumb show; and then He “touched his tongue,” *to teach him that there must be an application of the remedy.* Let us learn that it is not the means of grace that can save us; it is not the number of sermons that we hear, but the application of the truth contained in them, that can save us; and that application is the work of God alone. The gospel must be brought to the dumb lip by the finger of Christ, or else there will be no blessing to us from the means of grace, and we shall still remain as deaf and as dumb as ever we were. Jesus “touched his tongue.”

I must, however, diverge here a little, and show that usually in salvation the tongue desires to move before it can move aright. You may ask many Christians their experience, and they will tell you that, before they put up an acceptable prayer to God, they had many desires to pray; Christ had touched their tongue. “Oh!” says one, “I used often to long to pour out my heart in supplication before God.

I said, 'Oh, that I could believe! Oh, that I could but pray!' I used to try to pray, but it did not seem to be prayer. I know now that it was true prayer; but it did not seem like prayer to me then. Somehow or other, I could not utter the words I wanted to use; and I sometimes was afraid I could not believe the gospel, and that my desires and longings after salvation were only the result of temporary enthusiasm or excitement, and not a real work of grace. If I could but have groaned my heart out before God, then I thought I should have found peace." It is a good sign when you can talk like that. It is a most blessed evidence that something has been done when the tongue is touched; when it is, if I may use so expressive a word, set itching to speak, when it would go if it could. This is a sure sign of something better to come.

Then, next, we see Christ "looking up to Heaven," to show the deaf and dumb man that, not the means, nor even the application of the means in itself was sufficient, but that *it is the power from on high that must save us*. And this is one of the hardest things in theology, always to keep ourselves looking up. Why, even after you have known the Lord,—and some of you have known Him these fifty years, mayhap,—you will find it very difficult always to remember that the blessing comes from above. I question whether, even when on our dying bed, this lesson can be learned too well, that all must come from above. We often find ourselves relying upon the mere act of prayer, or looking to our sermons, and to our services, for a blessing, instead of remembering that every good gift must come from God. There is a sweet passage in the eighty-fourth Psalm, which we ought to remember: "Who passing through the valley of Baca make it a well." That is our business; but did you ever notice the way in which the wells were filled? They were not filled as many of our wells are, from the bottom, but from the top: "the rain also filleth the pools." We are to dig the well, but we must always direct our eyes up, and remember that the grace must come down upon the means. I must not go to my church or to my chapel, to baptism, or to the communion table, expecting a blessing from the means, looked upon alone and in themselves; but I am to use the means, looking up all the while, and praying to God to send down a blessing upon them. Say, my hearers, have you come as far as this? Have you learned that all your help is laid on Him, on the shoulders of the Lord God of your salvation? Are you stripped of all creature strength? Are you obliged to say, "I can do nothing without Thee; all my strength is in Thee"? Then, verily, I may safely say, "Thou art not far from the Kingdom of God."

There is one thing more; that is, "*He sighed*." Jesus sighed; and that was to teach the deaf and dumb man, or the disciples, and any other onlookers, that, though the cure seemed easy, *yet it cost the Saviour many groans to heal him*. So Christ Jesus, when He gives us the priceless jewel of His grace, always likes us to see the hole in the hand that won that jewel for us. When He saves us, He will let us know the price He paid for our salvation. I shall never forget when, as a weary pilgrim, I went about my sad and mournful way, seeking rest, and finding none. Heavy was the burden on my back, and doleful were the forebodings of my fears. "Lost, lost, lost!" was my continual

cry. But as I wandered far, one day I heard a cry, a bitter and a mournful one, and I turned aside to listen; I heard the cry again, in accents too awful to be imitated, but in words like these, "Eloi, Eloi, lama sabachthani?" I wondered whence it came, and I turned aside to see the sad sight; and, lo! there stood a cross, and on it hung a Man, His head all crowned with thorns, and ruby drops ran down His cheeks from the temples that were pierced with them; and I saw His hands all stained with blood, His feet the same, and His back was a mass of crimson gore. I looked into His face, and I never saw sorrow like unto His sorrow, while pity floated in His languid eye; yet He looked as if He needed pity rather than to give it. As I stood there, I began to weep, the sorrows of Christ had melted my heart; and as I stood and wept, methought Christ's lips opened, and He looked as if He would begin to speak, and I wondered much what He would say. He spake, and oh, how sweet it was to my soul to hear Him say, "It is finished!" Then He bowed His head, and died. My spirit lost its burden, my eyes forgot their tears, my heart began its never-ceasing song, and I went on my way the happiest of mortals; no more to mourn or sigh, for at that cross I found my Saviour. There is a sweet hymn of Keble's, in his *Christian Year*; I do not remember the exact wording of it, but one of the first ideas of it is, that it is strange that Calvary, which was the very Palace of Misery, should be the birthplace of all our joys. How strange that the mournful sigh of the Saviour should be the mother of our songs, that His sobs and tears and agonies should be the parent of the sweetest hallelujahs of souls redeemed!

O poor heart, wouldst thou find salvation? The cross is just there; and 'tis there, 'tis there, 'tis there, that thou canst get thy sins forgiven! I cannot preach you to Christ, poor sinners; I can only preach Christ to you. If you will not go to Him, yet I must again lift up His cross before you, and bid you, "Look and live." Do you not know that Jesus Christ, the Son of God, was born of the Virgin Mary, that He lived a life of sorrow, and that, at last, He suffered under Pontius Pilate, was crucified, yea, that He died for your sins, and was buried for you? Oh! I beseech you, turn not away your eyes, and though they be dim with the tears of sorrow, look upon that Man Christ Jesus, who for your sins died upon the cross of Calvary, look, look, look unto Him, and be saved. He Himself is saying, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Sinner, art thou looking to Christ? If so, the word of Omnipotence is already spoken, and the Divine "ΕΡΗΦΑΘΑ" hath gone forth.

This brings me to the concluding thought. After all, it was not the spittle, it was not the thrusting of Christ's fingers into the man's ears, it was not the looking up to Heaven, or even the sighing, that absolutely produced the cure, though all these were necessary concomitants of the cure, in the Saviour's way and method. It was, after all, the command, "*Be opened*," that did it. So, in salvation, it is the one effectual word that saves the soul. The doctrine of effectual quickening grace must be held by those who read the Scriptures aright. It is by that grace that men are really saved. The teaching of Scripture is, that men are not saved by the means, but by the omnipotent fiat of God the Holy

Spirit speaking in the heart. Christ finds us dead. He does not ask us for anything; He says to us, "Live," and straightway we live. He finds us deaf; He says to us, "Be opened," and at once our ears are opened. He finds us weak; He says to us, "Be strong," and we are. Though He would always have us use the means, yet would He always have us recollect that the real saving power lieth in His own almighty Word. So, then,—

"Give all the glory to His holy Name,
For to Him all the glory belongs."

III. And now, lastly; I have been stating doctrines, yet I cannot apply them to your hearts,—the Holy Spirit must do that; but I CAN ASK A QUESTION OR TWO OF EACH OF YOU.

Mark, the questions that I ask you, I shall also ask myself; I shall not exempt any one of my congregation. Minister, speak to thyself now; speak to thy brother-ministers present, to the deacons, to the church-members, to one, to all. Friends, *do you know anything about salvation?* I would not venture to question you as to what else you know. Doubtless, most of you have received sufficient education upon other subjects; but what do you know about salvation? What do you know concerning your own ruin? Do you know no more than the schools have taught you, or than your preacher has declared to you? Say, dost thou know, by experience, anything about thy lost estate? Hast thou ever been made to weep over sin? Hast thou ever seen thy total inability to offer an adequate atonement for thine offences? There are some of you, my hearers, who would lie to your own consciences if you should say, "Yes," to these questions; for you have lived, up to this hour, hearers only, but not doers of the Word. These things have never been part and parcel of your inner being. You have never felt that Jesus Christ has been precious to your souls. Oh! let me affectionately warn you, to whatever church you belong, it matters not to me; you may in one church have received the so-called christening in your infancy, and the confirmation in your youth; but, oh! I beseech you, do not trust in these things; they are vanities, utterly worthless, as a ground or hope for salvation. They are a rotten foundation for your spirit to build upon. Or you, members of another communion, have perhaps been baptized after the New Testament pattern,—upon a profession of your faith in Jesus Christ, and you have partaken of the Lord's supper; but I beseech you to recollect that even this, however we may believe that you have followed the teaching of the Scriptures in a more excellent manner, is just as unsound a ground of trust as any other. If you rely upon any or all of these things, although your practice were as orthodox and your doctrines as sound as even the apostle Paul could desire, you are a lost soul unless the love of God dwelleth in you.

This is a searching question,—WHAT AM I? Let me ask you each one to breathe this prayer: "O gracious God, let me know the very worst of my case, let me not go blindfolded into perdition thinking that I am saved! O Lord, my God, let me know whether I am Thine or not; and if I be not this day a saved man, a saved woman, Lord, if my heart be not broken, break it; and if it be broken, heal it now."

I think I hear one say, "Sir, I want to know whether I am a child of God." I will put to you one question, and if you can answer it truly, I will tell you what I think about you, "*Can you say that you have no hope save in Jesus Christ?*" If so, I can assure you that there was never yet one who perished who had faith in the Lord Jesus Christ. You may ride in the gallant ship of your own good works, but you will go in it to destruction; but on the sorry plank, as some think it, of a simple faith in the Lord Jesus Christ, you shall float securely. There is no fear of shipwreck when faith in Christ is the barque in which you sail. Oh, trust Him, trust Him, trust Him! He is worthy of your trust. Cast your soul on Him. He gave His soul unto death for you. Come unto Him, all ye that labour and are heavy laden, and He will give you rest. Come to Jesus now; come to Jesus Christ, O ye wanderers! O ye sin-smitten, ye sin-defiled sinners, come ye to the Saviour's arms this day! He is ready to receive you.

"Bow the knee, and kiss the Son,
Come, and welcome, sinner, come!"

A Floral Tribute.*

BY CHARLES SPURGEON.

FLOWERS and plants have been chosen as the insignia of royalty and the emblems of peoples, England glorying in her *rose*, and France in her *fleur de lis*, while the inhabitants of the Emerald Isle go into ecstasies over their "dear little plant," and "wear the green" three-leaved *shamrock*, and the dwellers in "the land o' cakes" don the *thistle*.

Great men also have become, by common consent, identified with some favourite flower; thus, the *primrose* is to-day the memorial of a peer, and the *white rose* the memento of a plebeian, for Conservatives perpetuate the memory of the Earl of Beaconsfield, and Liberals set forth the virtues of their chieftain, W. E. Gladstone, by adorning themselves with these floral symbols on the anniversaries of their decease.

It becomes absolutely necessary to form a veritable nosegay to set forth the excellences found in both the public and private character of the ever-revered and increasingly-loved C. H. SPURGEON; and it is preferred by his friends, in connection with one of his noblest memorials, to celebrate, at the Stockwell Orphanage, his birthday, as an expression of their loving loyalty.

It is an easy matter to gather a birthday bouquet, because all the flowers which go to make up such a posy can be gathered from the

* At the recent Annual Festival at the Stockwell Orphanage, the principal portion of Pastor Charles Spurgeon's address took the form of a floral tribute, in which he gathered into an imaginary nosegay a number of flowers that appeared to him to set forth, emblematically, some of his dear father's most prominent characteristics. In response to many requests, he has kindly written out that part of his speech for the benefit of our readers; and Mrs. Thorpe, of Teignmouth, who has before rendered us most efficient artistic service, has helped to make the floral tribute still more effective by the charming pen-and-ink drawing here reproduced.—Ed.



A Floral Tribute

field, and will fitly represent the many-sided qualities of "John Ploughman." He as truly loved the people as the people loved him; and his language was of the most homely and yet cultured kind, suiting both "the classes and the masses." His own taste was for the country cottage-garden, wherein could be found a disorderly yet rich profusion of the old-fashioned, hardy-annual sort of flowering plants, while, at the same time, he greatly admired the velvet softness of palace lawns and the skilful designs of carpet bedding seen in parks.

Dealing with his personal qualities, we pluck, first of all some sprigs of *honeysuckle*, for they will best set forth the sweetness of his disposition, and his devoted love. Little children have been known to seat themselves beside him, and to ply him with artless questions without fear, while multitudes of men have been charmed by his "bonhomie." To this day, there are thousands of persons to be met with, who cherish, with great delight, the remembrance of the hearty handshake, the genial smile, or the cheery word which he once gave them.

Nor did his manner change with passing years, for his constancy was as marked as his humility. So we place, side by side, a bunch of *violets* and *blue hyacinths*. His gentleness was as notable as his greatness, the fragrance and beauty of both blending in perfect harmony.

We shall never forget how, on one occasion, he admired a widespread bush of *lavender*, with its multitude of stalks yielding an almost overpowering scent of sweet perfume. Could there be a more fitting emblem than this to show forth his earnest diligence? for his assiduity was extraordinary, as witness the manifold "works" which "follow him."

Our bunch of flowers would be incomplete if we omitted some *pinks*, for they testify of his pure love and boldness for the Truth. We could, without exaggeration, say that, in this respect, he was "the pink of perfection."

After the country fashion, we will surround the nosegay with common *ferns*, for his sincerity was unquestionable, and bind the whole with *ivy*, in token of his fidelity.

His public qualities will demand a separate bouquet. What a store of *forget-me-nots* is to be found in the Sermons which he has left behind him, nearly 2,700 having already been published in regular succession week by week, making an almost countless aggregate in their ever-increasing circulation!

The Pastors' College, which he ever called his first-born and best beloved Institution, may well be represented by *cornflowers* and *red poppies*, for did he not, by means of it, beget a race of seed-sowers, who are now scattered the wide world o'er, some yielding thirtyfold, some sixtyfold, and some a hundredfold; and, as preachers of the gospel, they bring consolation to the hearts of tens of thousands?

Next in order, we mention his administrative powers as exemplified in the maintenance of the Colportage Association, whereby good and pure literature is disseminated in town and countryside, until—

"Thick as autumnal leaves that strow the brooks in Vallombrosa,"—books are circulated in hamlet and in home. We therefore place together, in our nosegay, a collection of many-coloured leaves, in the

midst of which stand out the attractive plumes of the *iris*, the language of each being interpreted to mean "messages to the multitude."

Last, but not least, handfuls of *pansies* and lapfuls of *buttercups* and *daisies* speak emphatically of the heart's ease, which has been brought to hundreds of widows and orphans by the establishment of the Stockwell Orphanage, while childish innocence still finds joyous shelter in the homes provided for fatherless boys and girls by the beloved Founder of the Institution, whose anniversary we again celebrate to-day. So we cannot do better than tie up our floral tribute with the silken cords of love, and adorn it with the ribbons of our undying affection.

The Pastor's Page.

BY THOMAS SPURGEON.

"THE GLORIOUS FOURTH."

IT has been my privilege to spend one 4th of July in New York City, and I am not likely to forget it. Young America was jubilant indeed, and the noise was deafening. The crackers and bombs ashore, and the syrens afloat, kept the echoes wakeful the live-long day, and far into the night. I confess that, as an Englishman, I felt a little "out of it"; though, truth to tell, I have never found it in my heart to grudge any people their rightful independence. We who boast so loudly of liberty, should be the first to allow it to other peoples.

It must not be supposed that "The Great Rejoicing" at the Metropolitan Tabernacle on Wednesday, July 4, 1900, had any connection with the anniversary of American Independence. It was a "glorious 4th" on our own account. Long ago, we determined not to come into the bitter bondage of debt; and though the new Tabernacle is not to be ready till September 19, we judged it wise to endeavour to square accounts before the holidays.

So, for July 4, was announced a Reception by Mrs. Thomas Spurgeon, and a *reception* it proved in very truth. Favoured with fine weather, our visitors kept coming from three till nine without intermission, and each delivery saw the postman laden with grist for the mill. On the pillars at each side of the rostrum of the Lower Hall, we had scoring-boards affixed, the one on the right recording the amount received on the occasion, and that on the left testifying as to the diminution in the sum required. Since the final appeal for about £3,500 was made, many donations had come to hand, so that, on July 4 we needed only £3,118; and, by post, for the Reception itself, £671 (a nice little nest-egg,) had already been received. The scoring-boards, therefore, at the beginning, stood thus:—

STILL REQUIRED

£2,447.

RESULT OF RECEPTION

£671.

At intervals, these figures were adjusted, the one scale rising as the other dropped, and great was our joy when the beam was kicked. At one juncture, we felt compelled to suspend operations while we gave thanks to the Lord by singing the Doxology, for only £1,000 was then required to complete the contract price. I am sure, dear reader, that, had you been there, you must have joined the strain, for the scoring-boards stood thus:—

STILL REQUIRED

£1,000.

RESULT OF RECEPTION

£2,118.

The Reception again proceeded right merrily after this little break. It was a busy and joyful scene. Towards the front of the flower-decked rostrum, was the Pastor's better-half, standing at the receipt of custom, shaking hands with the almost uninterrupted line of donors, and both hearing them and asking them questions. Immediately behind her, were three busy Secretaries, who had all their work to register the income as it arrived. On the left of the platform, was the refreshment department, presided over by the willing workers who are ready for every holy enterprise. Every now and then, above the chatter of the people and the clatter of the crockery, a stentorian voice would announce that another "personally conducted tour" was setting out for the Tabernacle proper. Mr. Higgs, or his son, Mr. W. M. Higgs, Mr. Ford, or Mr. Dunn, would then start off with a band of men and women who longed to see the old sanctuary in its new form. The Pastor, too, made several excursions on his own account—though not unaccompanied,—to the structure which Rev. E. W. Matthews, of the British and Foreign Sailors' Society, always calls "the Tabernacle three-decker." But he was soon back in the stoke-hole to see to the fires.

I cannot stay to record the remarks about the new building. Some of them were quaint enough. It is dangerous work exhibiting anything in an unfinished condition. Still, it was sufficiently evident that, while our visitors were pleased that the place bore so great a resemblance to its predecessor, they were not so conservative as to fail to recognize that some real improvements had been introduced. I was specially gratified to find that those who were best qualified to judge approved what was complete of the decorations, pronouncing them tasteful and chaste. That is exactly what we have been aiming at.

During one of my visits aloft, I received an urgent summons to come below. I then found that our Sunday-school friends, though they had already given some £500, meant to have a hand in this effort also. Having announced what was on foot, the representatives of the teachers and scholars came on the platform. One of them, for the Young Women's Bible-classes, presented Mrs. Thomas Spurgeon with £25; another, for the Young Men's Bible-classes, brought £25. A third, for the "intermediates", brought (to my surprise) £25; and when I thought, surely the infants will do less, I heard, with great

rejoicing, that they also gave £25. Wasn't that worth coming down for? We thanked the dear friends there and then, and I do it again here and now.

STILL REQUIRED

£346.

RESULT OF RECEPTION

£2,772.

The Reception closed at nine o'clock. Then, weary as we all were, we sang together, at our very heartiest, three verses of "Let us, with a joyful mind," for the record on the two pillars — our Jachin and Boaz, — was to the effect that £2,772 had come to hand, and that only £346 remained to be gotten. Well might we sing, again and again, —

"For His mercy shall endure,
Ever faithful, ever sure."

So ended *our* "glorious fourth."

The outstanding feature of the Reception was the number of small amounts, though some of our ever-generous helpers gave largely yet again. It had been distinctly stated that every gift, however small, would be welcome. We were glad to be taken at our word — glad that some of the dear children in the Stockwell Orphanage, and some even of the indigent members whom the church delights to help, brought their gifts into the treasury. They were welcome, who severally brought one farthing, one half-penny, and three ha'pence, and so was that dear lad who had saved up five pennyworth of farthings.

The youngest giver, so far as I know, was about two years of age; and the oldest was surely that good friend of whom it was written, "Mr. So-and so, being in his 100th year, Such-an-one is authorized to sign his cheque." God bless the little one so near the dawn of mortal life, and may it be light at evening time with him to whom the eternal daybreak draweth nigh!

Many gifts were specially precious, being "In memoriam." So the works of those who have been "loved long since, and lost awhile," do follow them. A special interest attached to the offerings that were tokens of gratitude for some special mercy. One was for rescue from shipwreck.

Not a few gave anonymously, or under an assumed name; — to wit, Miss Grateful, of Thanksgiving Street. We all had lodgings in the same locality ere the day was done.

A multitude of testimonies came by post as to the preciousness of dear father's Sermons. Thus, an invalid, for many years, told of how she enjoyed reading the weekly Sermon each Sunday evening. "An old carpenter" who had heard C. H. S. once in the early days, had never forgotten it; and "An old Methodist" revels in his Sermons, despite their Calvinism.

Yet another fact was brought very prominently before us by word of mouth and through the post. I refer to the gratitude with which very many still regard the brave protest of the late Pastor. "I thank God

for your father's noble stand," or some such phrase, came constantly to our eyes or ears: and it was sometimes added, "and that there has been no swerving from it." There was no mistaking the hand-grips by which such a statement was accompanied when it was spoken, and I fancy I felt it even in the missives, for if it be true that—

"The very shoe creaked as the letter opened,"—

who shall say that a hand-grip, or, better still, a heart-grip, is not transmissible by post?

"Our Own Men" and their Work.

LXXX.—PASTOR B. BRIGG, OF MARGATE.

IF it be true that "work is the chief sweetness of life," then PASTOR B. BRIGG is to be envied. The capacity for earnest painstaking effort, that does not depend upon trumpet-blowing or advertising, seems to be natural to him. Few men have made a braver fight against adversity, or turned difficulties to better use.

Born of poor but thrifty parents, he soon graduated in "the factory," a wonderful school for apt scholars. The village of Haworth is familiar to all lovers of the Brontës. There, Benjamin Brigg passed through the day-school, and began to help earn the living for the family.

Early in life, he thought much of Divine Truth, and was the subject of guiding grace under the ministry of Pastor W. E. Goodman. In his history there is no *intermezzo*, no pause, about which there is a shamed silence in all the after years. Blessed indeed are those to whom God gives saintly mothers and faithful teachers.

The story of how he was led to the Lord can be best told in his own honest simple way. He says:—"It was while the teacher dwelt, with great earnestness, upon the text, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' that the Spirit of God strove mightily with me. I felt it must be then, or perhaps never; so, when personally asked as to whether the way of salvation was made plain, I felt that I must decide there and then for Christ; so tremblingly and with deep emotion, I arose, and said, 'Well, young men, I don't know what you have made up your minds to do, but as for me, God helping me, I will from this day believe on the Lord Jesus Christ.' I sat down, bathed in tears. Never, to my dying day, shall I forget that scene. The other members of the class solemnly dispersed, and I tarried behind to speak to my beloved teacher. Great was his joy, and gracious were his words."

Once enlisted in the King's army, Mr. Brigg volunteered for active service, and became a teacher in the Sunday-school. In order to serve better, he attended evening classes, and devoted much time to the improving of his education, and adding to his scanty stock of knowledge. The work was hard, but continued with that steady fidelity to purpose which has been a chief factor in the making of the successful minister. The class grew until it was much too large for the room, as many as seventy youths being in attendance.

The church called upon the teacher to preach, which he did from the text, "Hold Thou me up, and I shall be safe,"—a prayer our brother has found answered upon many trying occasions. After a season of local preaching round Keighley, he applied for admission to Rawdon College, and entered that institution in 1869. The course of study under Dr. S. G. Green only continued for three brief months, when there came a sudden call from home, for his mother was seriously ill. After a few weeks, she fell asleep in Jesus. Then came the crisis, the real test of character. Mr. Brigg's father was a cripple, and duty called the would-be minister to lay aside his hopes, abandon his studies, and to resume the toil in the factory to provide for the family. The call of duty was recognized and responded to at once. The student never returned to "Rawdon." Here was a prose rendering of "the vision beautiful." If he had not gone where duty called, the fair vision would not have stayed. The sacrifice was great, and the meaning of the circumstances difficult to harmonize with any theory of Providence; but the promise is not, "You shall see that all things work together for good," else we should walk by sight, and not by faith. God makes no blunders in His domestic economy. The student had to learn some lessons which no College could teach. Five and a-half years were spent in business, and it seemed that all doors to a ministerial career were closed, though our brother found many opportunities to minister in other ways.

In 1874, he came to London with his wife. It was on an August Bank Holiday that he made acquaintance with prosy, brickly Bermondsey. What an exchange,—a Yorkshire village, with an escape to the health-giving open country, its beauty and its romance, the open plains and vault of wondrous blue;—for the district not inaptly described by Charles Dickens as "the Venice of drains," the place where poverty is dogged by vice, and over all is the settled awful dulness of almost despair. I know Bermondsey; some of its courts are sacred ground to me. In it, I have held sweet fellowship with God's saints and nature's gentlemen; but down there in the bend, where Dockhead used to be a maze of alleys before the Sanitary Inspector was a power, or the Board School Inspector a familiar personality, there was a place almost past praying for. There, Mr. Brigg made his home, and soon began the work of leading men to the Master whom he loved so well. Work for God there will still test the bravest hearts, and bring tears to many eyes; but now it is Paradise to what it used to be in the "good" old days!

Of course, Brother Brigg joined the church at the dear old Tabernacle, and felt the inspiration of C. H. Spurgeon's marvellous ministry. He took up work in connection with "Old Maze Pond." There he had the Bible-class for young men, and again the Lord gave the signs following the proclamation of that gospel which is still "the power of God unto salvation." From the converts in that class, men went forth to carry the good tidings far and wide. Some are still labouring in the London City Mission, one is a Baptist pastor, another died a martyr on the banks of the Congo, and yet another is Frank Harmon, missionary in North China. The sower sows the seed, but the wind carries it where God wills it to grow and bear fruit.

Mr. Brigg's mission preaching in Walworth was so blest that nearly forty converts were received into membership at the Tabernacle in a body. At Ross's Horseshoe Wharf, where he was engaged as book-keeper, services were held for the men three times a week, in which he often took part. Again his thoughts were turned to the pastorate, and he renewed his application for admission to the Pastors' College. Mr. Spurgeon, adhering to the rule not to receive married men, declined him for the third time. Still undaunted, and feeling persuaded that God had called him to devote the whole of his time to preaching the gospel, he gave up his situation, and set himself to mission work. A fortnight after, his late employer kindly saw the Pastor of the Tabernacle, and urged Mr. Brigg's claims so effectively, that Mr. Spurgeon relaxed the College regulation, and for twelve months our brother laboured in the classes with the same earnestness he had manifested in mission enterprise.

The church at Drummond Road had just lost its pastor, Dr. J. A. Brown, who had removed to Camberwell. The deacons turned to Mr. Brigg, and finally he accepted the invitation, continuing College work for another six months. For ten years, the work in Bermondsey was maintained with vigour and faithfulness. The congregations steadily increased, open-air services, house-to-house visitation, Gospel Temperance and Mission Hall services, were prominent features of a progressive ministry. For some years, early morning gatherings for prayer were held, specially for the workpeople engaged at Messrs. Peek, Frean, and Co.'s biscuit factory.

The changes in the neighbourhood were very considerable, and the work taxed severely the robust constitution of the pastor. Domestic bereavement made it desirable that he should seek a change, and again Providence opened the door. The church at Margate, of which Mr. Drew had for many years been pastor, sought Mr. Brigg's services, and he accepted their unanimous call to labour with them in the gospel. The friends in Bermondsey had learned to look upon their pastor as a brother beloved for his works' sake, and they viewed, with keen regret, the separation of the ties that bound them together. When the "Farewell" meeting was held, there were presentations which put in substantial form the high appreciation which the church had for our friend. Many testified to the blessings received during his ministry, and prayers were offered for the Divine power to rest upon him in his new sphere.

In the year 1800, fifteen persons migrated from the neighbourhood of St. Peter's, to plant a church of the Baptist order in Margate. Finally, a chapel was built in New Cross Street, and enlarged from time to time to meet the requirements of the worshippers. If the site ever was an ideal one, it must have been long ago, before Margate had grown to anything like its present proportions and importance. What a pity it is that so many of our chapels are hidden away in back streets! There is never any difficulty in finding the public-house or the music-hall; but, oftentimes, it is a veritable puzzle to discover the Baptist Chapel. Margate has a large residential population, which is increased fivefold during the holiday season. It is one of London's playgrounds by the sea; the teeming thousands, in search of pleasure,

are to be found upon its sands. Most of them, it is to be feared, are not over-anxious to seek a place of worship on the Lord's-day; it is, therefore, the more necessary that the chapel should be attractive, and in a good position. Many years have passed since the friends at New Cross Street weighed these considerations, and determined to go to the front.



Under Pastor Brigg's ministry, the development has justified extension. Class-rooms were greatly needed, and more accommodation generally was desirable. The church entered upon the bold enterprise of securing property in Cecil Square, at the back of the present chapel, and making a new front entrance there. That involved turning the seats and pulpit, but it will provide all the room required. Cecil Square is one of the most important thoroughfares in the town. The entire cost will be over £5,000, which includes the purchase of two freehold houses. About £2,000 has been raised, and the church is making strenuous efforts to secure the remainder. The building will be largely used by visitors, and is extended for their special advantage. It is, therefore, only just that they should aid in meeting the cost. Any of the Lord's stewards would find a good investment in this work.

(Mr. Brigg's address is, 55, Grosvenor Place, Margate.) The alteration is already enabling larger congregations to assemble for worship.

The work at Margate has the same features as that in Bermondsey. The open-air preaching on the sands attracts large numbers; and £180, the sum given in collections, has been passed on to the local charities. The members of the Men's Bible-class have their own native evangelist in China, thus happily linking home and foreign mission service. For six years, the noonday prayer-meeting has continued to provide a rallying-place for those who wait upon the Lord.

Visitors to Margate should make the acquaintance of Mr. Brigg. His pulpit work is intelligent, earnest, and true to the heart of the gospel; his preaching is never with any hesitation as to the reality of spiritual forces. He knows the Saviour, and has personally experienced the cleansing of the blood, and therefore he preaches with the added note of absolute conviction, without which mere pulpit oratory is poor indeed.

Folkestone.

JOHN C. CARLILE.

C. H. Spurgeon's most Striking Sermons.

XXIX.—By PASTOR HENRY KNEE, COUNTERSLIP CHAPEL, BRISTOL.

THERE surely was never a tutor of preachers who more gloriously embodied in his own ministry what he taught to others, than our sainted Pastor and President, C. H. Spurgeon. In a memorable Friday afternoon lecture on "Sermons—their Matter," he said:—"The word 'sermon' is said to signify a thrust, and therefore in sermonizing, it must be our aim to use the subject in hand with energy and effect, and the subject must be capable of such employment. To choose mere moral themes, will be to use a wooden dagger; but the great truths of Revelation are as sharp swords; therefore, brethren, keep to doctrines which stir the conscience and the heart."

There was no "up in theory, and down in practice," with the speaker of these golden words. Every Sermon was a thrust, and every theme was used with energy and effect. If the reader, after his perusal of the Striking Sermons Series in the *Sword and Trowel*, should say, as did the reviewer of Dodd's "Beauties of Shakespeare," "Where are the others?"—Let him take any one of the 45 volumes of *The Metropolitan Tabernacle Pulpit*, and with care and gratitude note its contents. Is there a single Sermon among the 2,655 that is not striking? I have failed to find it. The familiar advertisement says, "This gum sticks." So we say, "These Sermons strike,"—true of the utterance when spoken, true of the printed record. The witnesses are in all the world. They struck, they are striking now, they will continue to strike in the days that are to be, with an energy and power impossible to compute. "The day shall declare it."

My own contribution to the chapters of absorbing interest, submitted to the Editor by various brethren, consists of a simple and grateful reminiscence of two Thursday evenings when it was my happy privilege to be present at the Metropolitan Tabernacle.

The first was in January, 1876. I had come up from the country, the same day, with the prospect, on the morrow, of an interview with the President on the subject of my coming into the College as a student. Who can ever forget his first visit to the Tabernacle? What can ever efface one's impressions of the place, the people, or the preacher? It was a bitterly cold night; underfoot, snow and ice; above and around, something more than a suspicion of the delightful compound known as London fog, the full enjoyment of which can only be experienced in the Thames Valley. Altogether, it was a drab, uncanny time out of doors.

Inside the Tabernacle, however, what a change! A vast congregation completely filling the area and first gallery! A service full of brightness, life, and power! With characteristic felicity, the preacher announced his "*Text for a Winter's Evening*," John xviii. 18: "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself."

More than twenty-four years of busy crowded life have passed with me since that memorable winter evening, but the recollection of the Sermon is as vivid as if I had heard it last night. The charm, the earnestness, the dramatic power of the preacher, thrilled me to my inmost soul. I was too interested to write any notes; and had I done so, they would have been quite superfluous. Memory holds the outline as one of its choicest and most fragrant treasures.

"It was a cold night when our Redeemer agonized in the garden of Gethsemane; and now, while you are wrapping your coats and cloaks around you, think of Him, and what He endured among the olives for your sake."

"Come from the garden to the judgment hall. A few of his enemies are trying Him. At the other end of the room are the men who had seized our Lord. Peter is among them,—warming his hands at the enemy's fire!"

On this incident, the preacher made five observations:—

I. THIS IS A TYPICAL INCIDENT. The Lord has a few active enemies, but the most of men are careless and indifferent,—just warming their hands, seeking their own comfort, oblivious of higher and diviner things.

II. FOR A DISCIPLE TO MAKE HIS OWN COMFORT THE CHIEF THING, AND FORGET THE SUFFERINGS OF HIS MASTER, IS TERRIBLE. No wonder the servants of the high priests did so; but—an apostle! Oh, Peter!

III. IT WOULD BE BETTER TO BE COLD THAN TO WARM OURSELVES WHERE THERE IS GREAT TEMPTATION. The men who had seized the Saviour were not fit companions for a disciple. Better to have the hands cold than to have the heart blackened.

IV. WHEN A CHRISTIAN ACTS AS PETER DID, HE IS MOST LIKELY TO BE FOUND OUT. Peter was: He thought no one would know him; but his face, his manner, his speech, betrayed him. An illustration was given of Rowland Hill, who followed one of his members to the theatre one night, and during a pause in the performance, stood up and pointed towards him, saying, "Oh, there you are, are you?"

Sinners may seem to do evil things with impunity; but Christians always have sharp eyes upon them. Be consistent.

V. IT IS MUCH EASIER TO WARM OUR HANDS THAN OUR HEARTS. A few charcoal embers sufficed to warm Peter's hands, but even the infinite love of Jesus at that time failed to warm his heart. May Peter's bitter sorrow for the denial and shame of that dark cold night keep us away from the enemy's fire! Remember his words, after his restoration, "Save yourselves from this untoward generation."

This "winter evening" Sermon strengthened and enriched the whole of my after life.

The second striking Sermon, to which I refer, was preached on Thursday evening, April 7th, 1881, and has just been issued as No. 2,678 in *The Metropolitan Tabernacle Pulpit*, under the title, "The Lesson of the Almond Tree." What a testimony to the richness of Mr. Spurgeon's ministry there is in the fact that such a Sermon could be allowed to lie on the shelf, unpublished, for more than nineteen years! There were many who spoke of it, at the time, as the most remarkable discourse they had ever heard from the preacher's lips. Two things helped to make it striking and memorable to myself. There was my own mental mood at the time. I had just commenced the third year of my ministry at Peckham, and the day had been one of deep depression. I walked to the Tabernacle in profound sympathy with George Herbert, when he sang,—

"My stock lies dead, and no increase
Doth my dull husbandry improve;
O let Thy graces without cease
Drop from above!"

The prayer was answered within a few minutes of entering the Tabernacle. "Or ever I was aware, my soul made me like the chariots of Ammi-nadib."

Then, again, there was the felicity of such a theme at such a time. Spring was in the air and in the blood.

In the Peckham, Camberwell, Brixton, and Clapham Roads, there were scores of almond trees putting forth their lovely blossoms. There they hung, like fleecy clouds of the softest and most delicate pink, mantling their leafless branches, the harbingers of summer loveliness. London has few more beauteous sights than this. How apt was the preacher's application of the almond blossom to high spiritual ends!

"Jeremiah, what seest thou?" Those who are speakers for God must first be seers. They must see what God sets before them. They must see, with all their eyes, all that is to be seen. Then shall they receive further instruction.

"I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten My Word to perform it."—Jeremiah i. 11, 12.

The almond is a wakeful tree. So God will not forget a promise, nor a single soul that leans on it, nor a single occasion for fulfilling it; nor a threatening either.

The almond is in haste to bloom and bear fruit. So the Lord is quick with His Word, to give effect to His threatening, to give

salvation, to hear prayer, to revive His people, to deliver in trouble, to bless His truth.

The almond thus sets an example to those who would be like God. We should be speedy in seeking Him, prompt in obeying Him, speedy in all vows, ready for our immediate departure.

If our readers will procure this Sermon, and study it for themselves, though perhaps the indescribable charm that attended it, for me, may be missing, of necessity, they will agree that it is indeed striking.

"Two worlds are ours: 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the sea and sky."

Nature may not be commissioned to preach the gospel to the lost, but she is certainly full of Evangelical meaning to the saved. Happy the hearers and readers who find such an interpreter as C. H. Spurgeon!

The writer thanks the Editor for the opportunity of recording his experience of two Thursday evening discourses that will ever abide as a fragrant and grateful memory.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

VIII.—MEMORIES OF AN IRONSIDE.

THY young blood burns to hear more of an old man's tale. Is it so? Then sit, and be patient; for if I wander, 'tis an old man's way. Nay, stand up, and show your facings. Thou art but gristle, boy, yet; but thou hast the making of a man in thee. Thou wilt be fit to go with Lord Marlborough to the Low Countries, for there will be plenty of fighting to be done in that region, I trow, ere the French king learns that he is not master of the world, though in his pride he has turned adrift God's people. But, as Mr. William Secker saith, in his praiseworthy little book, "The ambitious man shall leave all his greatness behind him, when the religious man shall carry all his goodness with him."

Ah! a rare book is that of Mr. Secker's. I keep it by my elbow here on the porch seat, and my grandniece, the dainty maiden whom thou knowest, reads it to me. I never tire of its pithy sayings. It has the sweet holy savour of the speech of the men with whom I mixed in my youth. Alas! few survive, and their successors are as "five feet nothing" compared with the earlier Puritans! Let me give thee one or two of Mr. Secker's comparisons to prove to thee that *The Nonsuch Professor* should be among a young gentleman's guide-books:—"The Roman censors took such an utter dislike to the debauched son of Africanus, that they refused to let him wear a ring, on which his father's likeness was engraven; alleging, 'That he who was so unlike the father's person, was unworthy to wear the father's picture.' God will never grant any to enjoy the love of Christ in Heaven who are

destitute of the love of Christ on earth." Hear you another :—" The remembrance of our dignity should engage us to our heavenly duty. ' It is not for kings, O Lemuel, it is not for kings to drink wine ; nor for princes strong drink.' Such a sin is detestable in a sovereign, who has the eyes of his subjects on him ; but it is aggravated in a saint, who has the eyes of his Saviour upon him. A spot in scarlet is worse than a stain in russet."

* * * *

It is years ago ; King Charles had not been restored to the throne many months, and I remember it was about the time of the trial of that good patriot, Sir Harry Vane. Parliament had not long met, and London was full of new members, many of them young men, the most profane swearing fellows that ever I heard in my life. Three or four of them came swaggering along Cheapside, loudly boasting that Vane's head would soon be spiked. I was myself in quest of Mr. Parkhurst's bookseller's shop. When these roysterers saw me, I suppose my square-set shoulders betrayed me, for with the muttered epithet " regicide " they lurched against each other, and sent me into the kennel. I felt my blood rise, for I could have matched two of them ; and had I met them at Worcester, I would have spitted the lot of them with precision. But it is never worth the while to spill blood in a brawl, nor was I in the mood to quarrel with the new government, so I let the insult pass.

I found the bookseller's at the Three Crowns, over against the great conduit in Cheapside. It was not the first time that I had visited Mr. Parkhurst's, for I have, as you know, a liking for books of the right sort. This worthy trader and I had much in common. He had good tastes as well as good books ; and of the books, what he had not at first hand, he could procure, even to those that at one season or another were under ban. Many a time, in the days of his Highness, I have unbuckled my sword-belt, and laid it on the little table in the back room behind the shop, while I improved the hour with the writings of Mr. Thomas Brooks, Mr. Sibbes, and others. From this room, the shop and street could be seen ; but the room itself was quite a " den ", though Mr. John Bunyan would have preferred it to the crib in Bedford gaol. Ever and anon, a voice would arrest my attention ; and looking up, one day, from the perusing of Mr. Brooks' helpful work, *Precious Remedies against Satan's Devices*, I saw Mr. John Milton, the Latin secretary to the Lord Protector, talking to the bookseller. Mr. Milton had just published his grand ode on the massacre in Piedmont. Thou dost know the lines, who does not ?

" Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant ; that from these may grow
A hundredfold, who, having learned Thy way,
Early may fly the Babylonian woe."

Ah ! since that day, we have been very near the setting up of " the Babylonian woe " in England again ; and mark you, boy, there is enough of the old leaven left in the Book of Common Prayer to leaven the Church ! It must be watched ! Dost thou hear ? It must be watched ! The kings of Judah did not remove the high places, and

they became a snare. Neither did the English Reformers raze out the remains of Popery from the Church; and dost hear? *There* lies a great danger. It may not be in thy time; but men will arise and rebuild these broken altars of Rome, and offer mass thereon. When that day comes, the conscience of England will have become seared about many things as with a hot iron, for Superstition is Popery's half-sister, and her brothers are Indifference and Ignorance.

Reach me my pipe. Here, Margery, fill the bowl for me. Thou hast been listening too, I see, though I did not regard thee. Dost think me choleric? Ah! thou art afraid of my breath. Well, I will quiet me down. These young ruffians, of what they called the Restoration! elbowed me into the ditch,—the best swordsman in Colonel Hutchinson's regiment! But I have seen them all out, and a king on the throne who reminds me more of his Highness than any man I have met. Here's to King William! God bless him! And here's to the memory of the Ironsides! We left a thousand or two of that Cheapside kidney on the field at Worcester.

What! art laying thy dainty hand on my shoulder? Uncle must be quiet, must he? What dost thou see to fix thy attention so straightly, boy? Thou dost remind me of a picture I once saw in Flanders, where a number of youths, with haloes round their heads, were adoring the Virgin. But where is thy halo, thou rascal? Hast heard what I have discoursed upon? Well, thou must not mind an old bear's growl now he is too stiff to do anything else. But there was a time when I should not have given ground to Prince Rupert's pillagers. However, the Word saith, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

* * * *

Handle that bowl in which I keep my tobacco. It came into our family from the great Sir Walter Raleigh. It is a relic from the Spanish Indies, and belonged to a Bishop. A true man was Raleigh, and often, at resting time, I think of his last words, "So the heart be right, it's no matter which way the head lies." There were, I have been told, two Sir Walters who made a stir in the court of Queen Elizabeth. One was Raleigh, the other was Sir Walter Mildmay, who founded Emmanuel College, Cambridge, where Mr. Thomas Brooks, of most excellent memory, and an uncle of mine foregathered. There is a pretty story told of Mildmay. Coming to Court, after he had founded his College, the Queen said to him, "Sir Walter, I hear you have erected a Puritan foundation." "No, Madam," said he, "far be it from me to countenance anything contrary to your established laws; but I have set an acorn which, when it becomes an oak, God alone knows what will be the fruit thereof." I have heard my relatives speak of the Cambridge of their day in a way that proved that the acorn had become already a tree bearing goodly fruit. When thou dost go back, boy, to the University, and sit in St. Mary's, think of the days when Dr. Sibbes preached his sermon on "Christ is best," and many another discourse, when the mouth was silver and the matter was gold,—before such scholars as Master John Milton, George Herbert, Jeremy Taylor, and Thomas Fuller. It was something to hear men talk of the days when Dr. Preston was Master of Emmanuel, and Dr.

Sibbes was at Katherine's Hall. These giants in divinity were fast friends, for there was a third, who linked the two together in the bonds of the grace of God, and that one was Mr. John Cotton, who was awakened under a sermon by Dr. Sibbes, and who was himself the spiritual father of Dr. Preston. Mr. Cotton afterwards went across the seas, and founded churches in New England. I have myself heard old men recall the honoured names of Dr. Preston's day with a sigh, as they deplored the wild licence of later times.

Dost thou see the summit of yonder hill? I have told thee that, on its bare top, men have suffered for conscience sake. It may seem far away back in the dim past to young people like yourselves, but there were those alive in England, when Master Sibbes was a boy, who had seen men's faces pale in the fires of martyrdom. My own honoured father heard Mr. Sibbes preach in the chapel at Gray's Inn. Those times are not so far away after all. Ah! will the country always cherish the memory of her martyrs by abiding close to the truths for which they died? God knows. Perhaps old age and forebodings go together.

* * * *

How soft the air is this morning! It yields to the opening of the flowers, as maidens are said to yield to the professions of their true loves. Look at those cunning bees; they always enter the flower by the way of the gaudiest petal. The pollen hangs over on the coloured side. When the bee comes forth, he is dusted with gold, and bears his meed of honey, too. There are men, in these days, who ponder on such things. I have my own fancies. The bee is one of the Lord's great fertilizers. He is a little fellow, but he does a wonderful work. He gathers honey for himself, and he takes away with him the germs of life which he bestows on other plants. He is like the man that Mr. John Bunyan speaks of, who, "the more he gave away, the more he had." This I know, if thou wouldst have the sweets that lie hidden in the Plant of Renown, thou canst only obtain them by the way of the blood-red spikes of the bloom.

Dost hear the hum of the insects? What an array of wings must be moving in the summer air! I protest, I should muse till I drownsed if I were left to myself; though, mistake me not, I do not wish to be thus left. Thou art pretty company.

Dost see that kite hover over the orchard? A bold bird is he. I have known him snatch meat from a fletcher's block. He is after the fledglings now. Ah! ah! The devil is always busy at nesting time!

* * * *

I have not told thee much of Mr. Milton. Nor did I tell thee what I bought at the Three Crowns on the day when those varlets pushed me into the kennel. It was my copy of *The Nonsuch Professor*. Nor did I tell thee whom I saw talking to Mr. John Milton within the little bookshop. They were Colonel Blake and Sir William Penn. There was a lad, too, whom I afterwards knew in these parts as Mr. William Penn, the Quaker, introduced to me by my honoured friend Thomas Ellwood. But of these anon.

Margery, thine arm. That old kite is over the trees still. Boy, thou must get a plume from his wing.

Among the Hop-pickers in Kent.

PASTOR J. J. KENDON asks again to be allowed to remind our readers of the need of prayerful sympathy and practical support for the work among the hop-pickers in the Weald of Kent. He puts the case so well that we cannot do better than let him tell the story and urge his plea in his own words:—

"Last year, fourteen missionaries were employed during the month of September. Their labours covered a district some thirty miles in extent, and took in the whole or parts of the parishes of Yalding, Marden, Horsmonden, Staplehurst, Goudhurst, Kilndown, Lamberhurst, Cranbrook, Hawkhurst, and Sandhurst. The hop-gardens were visited from day to day, the missionaries going from bin to bin, speaking personally to the pickers, and telling them about the Lord Jesus Christ. Mr. Spurgeon used to say that, 'in this way, hop-pickers hear more of the gospel than they do all the rest of the year.' Many cases of blessing have resulted from the labours of these brethren in years gone by, and notably so in the past year.



(From a photograph taken specially for the "Sword and Trowel.")

A GROUP OF HOP-PICKERS AT GOUDHURST.

"The accompanying illustration will give some idea of the people among whom our missionaries labour. The group was taken by one of the missionaries, who went among the Goudhurst pickers with his camera for this purpose. The bright, smiling, happy faces of most of our visitors here represented speak well for the beautiful scenery and pure air by which they are surrounded. The change from the courts, alleys, attics, back rooms and crowded slums from which they come, to the hop-gardens in 'the garden of England,' is most helpful to our mission work. Set free from the associations of their wretched homes, they are more open to the claims of that grace and truth which came

by Jesus Christ. The hopping season forms a unique opportunity to reach many who come from the lowest and most debasing influences of our crowded cities. The heart of dear C. H. Spurgeon yearned towards these perishing ones, and he gladly sent loving help and helpers to the Hop-pickers' Mission in Kent. In the spirit of the ever-beloved and glorified C. H. S., we seek to carry on and perpetuate this work.

"We are now building a HOP-PICKERS' SHELTER at Goudhurst, at a cost of £70. By the good hand of the Lord upon us, the entire cost of this structure has been raised even before it is erected. But we shall need to *fit it up* with desks, seats, tables, lamps, Scripture texts, hymn books, mats, a portable harmonium, etc., for use in the services. Gospel meetings, Bible-readings, Sunday-school services, etc., will be held in the shelter specially for the hop-pickers; and it will be *the home of the hoppers* during the season, and we trust it may lead many poor wandering ones to the eternal Home above. If any friends would like to help in fitting up this shelter, we shall be very thankful. Such help will gladden our hearts, strengthen our hands, and send us on our way rejoicing. But they must help us soon, for we want to get it fitted up ready for the hoppers by the end of August. Those who would like to know more of the Hop-pickers' Mission can obtain Reports and pamphlets free by writing to me as under. Contributions for the Mission may be sent through R. C. Morgan, Esq., Editor of *The Christian*, Paternoster Square, E.C., or to Pastor J. J. Kendon, Goudhurst, Kent."

Tidings from Argentina.

MANY of our readers will remember that, last year, Mr. Robert F. Elder left the Pastors' College to proceed to Argentina, *via* Australasia, as the joint representative of the Regions Beyond Missionary Union and the Pastors' College Missionary Association. He has recently written to Pastor Thomas Spurgeon a long letter, which contains such an interesting account of his present sphere of service that we are glad to be able to give the following extracts from it:—

"My trip through the Colonies was blessed beyond my expectations. I am thankful that, at the last day, a few will enter the Kingdom, and sit at the King's right hand, who were led to look to Jesus at some of my meetings. Also a good deal of interest was awakened in South American work; how much, I do not know. And now, having bidden farewell to the happiest home in the world, and to the best father and mother, I am here at last to begin my life's work in grim earnest.

"I arrived in this city (Buenos Ayres) on May 23rd, having spent a day or two in Monte Video. Strange to say, Mr. Smith arrived on the same day as I did. This is a fine city. Some of the buildings and streets will compare with anything I have seen. The *plazas* are very beautiful. The best is *Plaza de Mayo*, situated in the heart of the city proper. It is planted with palms, lime trees, etc., is studded with monuments, surrounded by magnificent buildings, and lit with electric light. The finest street is *Avenida de Mayo*. It is wide, planted with trees on either side, wood-paved, and bounded by stately buildings, four, five, and six stories high. *Calle Florida* is also a fine street, though narrow. The shops in it rival Regent Street for artistically-dressed windows. In this street, *señoras* are to be seen admiring the finery in the shop windows, and displaying the finery on their own backs. They *do* dress, and show themselves off! They are beyond *my* admiration. It is as rare to meet a lady here who does not powder her

face as it is to meet one in New Zealand who does. Most of the women have a sad look; some of them seem half frightened. One feels that there are secret sorrows—perhaps tragedies—that press heavily upon many of them, and it makes one long to see the dull, dreamy, but beautiful eyes lit with the light of Jesu's love.

"Electric trams buzz along the streets running out into distant suburbs; electric light shows them the way at night. There are still horse trams to many parts, and where the horses run, gas is the light unto their path. There is a tram line in almost every street in the central district. The city is built on the block system,—similar to Melbourne. In the central district, the city is clean,—much cleaner than London, especially in wet weather. But the streets in the suburbs are a striking contrast to those in the city. In many, the part for wheeled traffic is neither paved nor macadamized, owing to the scarcity and expense of metal. The result can be better imagined than described. I have seen some decent ruts in the Colonies; these here are indecent. One, would swallow a London coster, donkey, barrow, vegetables, and all, and then not be satisfied. The horses and bullocks have a terrible time of it, especially as some of the drivers are brutally cruel. The carts have specially high wheels,—quite eight feet in diameter,—it is said, because the ruts are so deep.

"I saw a cart stuck, the other day. The way by which it was extricated amused me, so I will tell you. It blocked the tram line, one wheel being on the paved part for the line, and the other in the mud. As I approached, a rider came on the scene. In New Zealand, he would simply have sat in his saddle, and watched the proceedings; not so this one. Unbuckling his lasso from his saddle, he had one end fastened to the cart, and the other twisted round the pommel of his saddle. He turned his horse a little sidewise, and then, with a shout, made it pull, and it *did* pull, too, but without effect. The tram drew near. The conductor produced a wire rope, which was fastened to the stuck-in-the-mud cart, and then away they went. The horses simply had to get out of the way of the cart. Wondrous unseen power of electricity! How like the unseen power of God on man!

"In this city, there are three kinds of milkmen,—*lecheros*, they are called. One kind drives two or three cows, followed by their muzzled calves, round the streets. On arriving at a customer's house, the *lechero* proceeds to milk from one of the cows just the quantity required, and then goes on to the next place. That certainly is *new* milk! Another rides a horse, on which is a pack-saddle containing six milk cans, three on either side of the horse. As the animal jogs along, the milk is often churned into butter, which the *lechero* sells in addition to the milk. That certainly is *fresh* butter. The other kind is just the commonplace milkman as we know him, with cart and cans. The men of this stamp will soon become almost universal.

"There is a peculiar lightness and politeness about the people. They are too polite to contradict anyone. Most of them agree to what you say whether they believe it or not. That makes the work very difficult.

"There is an almost entire absence of open drunkenness. The British are the drunkards here! Few Argentinos are total abstainers; and just as few are habitual drunkards. This is due to the fact that they drink chiefly light wines, not spirits. It almost makes me blush when I think of London. A man may walk these streets at any hour of night without fear of molestation. No gaudy temptress lurks at street corners, or flaunts up to passers by, enticing them to their doom. Public solicitation by prostitutes is forbidden by law. Hence, in one way, Buenos Ayres is before London. In a word, here is a city thoroughly civilized, yet practically unevangelized.

"I have presented the best part of the life here first, as I wish to do

the people and the place justice. But I have let you see the exterior with its whitewash; I fear I cannot show you the interior with its corruption. I have not seen it myself, but I am told that it is too bad for description. Few men are honest in business. Few are true to their wives, and few wives to their husbands; so I am told; and although no temptress struts along the streets, there are houses of ill-fame in almost every part of the city. Immorality is as respectable here as beer-drinking is in London. If people in London were *known* to do what is done here, they would be ostracised from society; here, it is considered all right. Society is corrupt; and little wonder, for the salt of pure religion does not permeate it to keep it pure;—rather, the leaven of idolatry, Mariolatry, and immorality, makes it a festering mass of impurity.

"How can the people be moral when the priests are immoral? The other evening, I spent some time translating an article from a Spanish paper. It is too long to give it all. I will give you a little:—'Father Ceferino Pérez, one of the most brilliant Roman Catholic orators in the city of Buenos Ayres, has been summoned before the court on a grave accusation, and has been proved guilty of having outraged a girl of eleven years. Immediately he found out that the public knew of the crime he had committed, he wrote to his superiors, soliciting their permission to bring an action against the *La Nación* for having dared to publish the name of such an eminent priest as himself, "as if" he said "it dealt with a common village parson, and not a distinguished priest." The article ends thus:—"We hope that this "*distinguished*" criminal cleric will not escape from the punishment which is his due by reason of his abominable crimes. If, by some misfortune, or through the influence and recommendations of the Powers, he escapes from the clutches of the law, we can justly exclaim, "Alas for us there is no justice in Argentina!"

"In this city, with a population of 800,000, not more than 2,000 Spanish-speaking people are reached. Out of over 20,000 English-speaking people, not more than 1,000 attend any place of worship; and it is a question whether they hear the gospel in some of the places they attend. One Sunday, I preached in the American Methodist Episcopal Church for Dr. McLaughlin. He is doing the best work here. Last Sunday afternoon, Mr. Smith and I went out distributing tracts and Gospels. We visited a *Conventillo*, a kind of alley on to which about fifty rooms open. In each room lives a family. We were not sure what sort of a reception we should receive, but we were kindly received. They quite rushed us for our tracts. Not that this means that they were eager for the gospel, but they wanted to see the pictures. Even men showed a child-like eagerness for those with bright illustrations. But thus the good seed was sown, and we were happy over our first day's experience.

"Mr. Smith is making arrangements to hold Spanish services in various suburbs. I may commence an English Mission until I have mastered the Spanish language. I am studying under the Principal of a Boys' College near where I live, teaching him English in return. 200 lads and young men attend this College. I went to enquire, hoping that a junior professor might like to arrange as above; the result was that the Principal offered himself. This may be of importance to me later.

"I was delighted to hear that you had a successful Mission at the Tabernacle a few months ago. I trust that the work still goes well. You will soon be in the new building. It will be my prayer that many souls may be born for God there. Ask the friends to pray very much for me. I should also like to be remembered to the Tutors and the brethren at College. You are not forgotten in my prayers."

The Cross of Christ.

NOTES OF A BIBLE-READING, GIVEN BY J. B. KEEVIL, AT THE YOUNG MEN'S
CHRISTIAN INSTITUTE, KENYON BAPTIST CHAPEL, BRIXTON.

1. THE THEME OF INSPIRATION.

Like the scarlet cord in the cables of the royal navy, it runs throughout, from Genesis to Revelation, in history, type, prophecy, song, and narrative.

<i>e.g.</i> , The first gospel sermon in	Gen. iii. 15.
Coats of skin	Gen. iii. 21.
Noah's ark	Gen. vii. 11; <i>c.f.</i> Ps. xlii. 7, and lxxxviii. 7.
Isaac	Gen. xxii. 13, 14; <i>c.f.</i> John viii. 56.
Passover	Ex. xii. 13—23; <i>c.f.</i> 1 Cor. v. 7.
Cloud	Ex. xiv. 20.

The furniture, service, offices, and offerings of the tabernacle.

e.g., The scarlet curtains and hangings.

The brazen altar and its four horns.

The sin offering, Ex. xxix. 14; *c.f.* Heb. xiii. 13.

The manna, Num. xi. 8; *c.f.* John vi. 48—51.

The serpent, Num. xxi. 9; *c.f.* John iii. 14.

The Psalms. *e.g.*, Psalm xxii. contains almost every detail of our Lord's suffering on the cross.

c.f., The cry, v. 1, with Matthew xxvii. 46.

The laughter and scorn, v. 7, " " " 29.

They shake the head, v. 7, " " " 39.

He trusted, v. 8, " " " 43.

They gaped upon Me, v. 13, " " " 36.

v. 14 (effect of crucifixion).

Tongue cleaveth, v. 15, with John xix. 28.

Pierced, v. 16, " Matt. xxvii. 35.

They look and stare, v. 17, " Luke xxiii. 35.

Part garments, v. 18, " John xix. 23, 24.

The Prophecies.

Isa. l. 6; *c.f.* Matt. xxvi. 67, and xxvii. 26.

" liii.

" lxiii. 1—3.

Zech. xii. 10; xiii. 1, 6, 7.

2. THE ROAD TO THE CROSS. Phil. ii. 5—8.

Christ gave up reputation, position, likeness. *c.f.* Heb. i. 2, 3.

The threefold suffering in His earthly life culminated in the cross, viz:—

i. For righteousness sake, John xv. 20.

ii. Through the power of sympathy, Matt. viii. 16, 17; Matt. ix. 36; Matt. xiv. 14; Mark i. 41; Mark vi. 34.

iii. In anticipation, Luke xxii. 29—34.—(C. H. M.)

3. THE STORY OF THE CROSS.

The shame, Heb. xii. 2.

i. The crimes Christ was accused of:—

(a) Blasphemy, Matt. xxvi. 65.

(b) Treason, Luke xxiii. 2.

ii. The shameful mocking:—

(a) His Person, Matt. xxvii. 28, 29.

(b) His Divine offices { His Kingship, Mark xv. 17—19.
His Prophecy, Luke xxii. 64.
His Priesthood, Luke xxiii. 35.

- (c) His awful sufferings, Matt. xxvii. 34.
- (d) His very prayers, Matt. xxvii. 49.—(C. H. S.)

The lowest, worst, most degrading of deaths.

Taking the guilt as well as the penalty.

Denied the help the martyrs have.

4. THE MESSAGE OF THE CROSS.

("Preaching" or "Word.")

i. God's Message concerning His own Most Holy Self.

(a) He thus declares His awful view of sin, 2 Cor. v. 20.

(b) He shows forth His grace, Heb. ii. 9.

(c) To reveal His wisdom, 1 Cor. ii. 7.

(d) To show forth His love, 1 John iv. 10.

(e) To vindicate His justice, Rom. iii. 25, 26.

Abraham and Isaac: an illustration of God giving Jesus to die. Gen. xxii. 6 and 8.

ii. The Message concerning Jesus.

Proves His Divinity, Matt. xxvii. 54.

Greatly glorifies Him, Acts ii. 36; Acts v. 30, 31.

The excellence of Christ according to the Divine estimate.

The teaching of the burnt-offering. "Lo I come to do Thy will."

"A sweet savour of Christ unto God," 2 Cor. ii. 15.

iii. The Message to the sinner.

To reveal the enormity of his sin, that such a sacrifice should be needed. Heb. ix. 22.

To testify the unmeasurable and unlimited resources of God's Almighty love for him. Rom. viii. 32.

To altogether relieve his conscience of sin. Heb. x. 1—4, with Acts ix. 23.

To give an assurance of salvation impossible to be questioned—a revelation. Rom. iv. 24, 25; v. 8, 9.

iv. The Message to the saint. Titus ii. 11—14.

God hath made us, through the death of Jesus,—

A purchased people 1 Cor. vi. 20.

A purified people Heb. x. 22.

A peculiar people Heb. xiii. 12.

A precious people 1 Peter i. 18, 19.

A profitable people Titus iii. 8; Heb. ix. 14.

v. The Message to the devil.

It speaks his utter judgment, overthrow, and destruction.

Gen. iii. 15. John xii. 31, 32. Heb. ii. 14. Col. ii. 15.

5. THE BLESSINGS OF THE CROSS.

The unsearchable riches of Christ only come to us through His poverty and death.

Rom. iv. 25—v. 11,—

Justification.

Peace.

Access.

Fellowship ("this grace").

Joy.

Hope.

Glory.

Knowledge.

Boldness and good conscience.

Love shed abroad.

Salvation from wrath.

Reconciliation, Eph. ii. 16; Col. i. 22.

Forgiveness and pardon, Eph. i. 7; Heb. ix. 22.

Redemption, Col. i. 14; 1 Peter i. 19.

In the Epistle to the Hebrews,—

Deliverance from eternal judgment	Ch. vi. 2.
Partnership in an eternal covenant	„ xiii. 20.
Right to an eternal inheritance	„ ix. 15.
Eternal redemption	„ ix. 12.
Eternal salvation	„ v. 9.
Eternal glory	„ xiii. 21.

6. THE OFFENCE OF THE CROSS. Gal. v. 11.

The persecution of the cross. Gal. vi. 12.

The glory of the cross. Gal. vi. 14.

“The doctrine of the death of Christ, if separated from ‘the cross’, leaves human nature still a standing ground. . . .

“It is not merely that Christ has died, the mighty fact on which our life depends, but that that death has been brought about by means and in a way which manifest and prove not only the boundless and causeless love of God to man, but also the wanton and relentless enmity of man to God, that that death, while it has made it possible for God in grace to save the guiltiest and worst in Adam’s race, has made it impossible even with God that the worthiest and best could be saved except in grace.”—(R. A.)

7. THE SEPARATIVE POWER OF THE CROSS.

“Cross” antagonises the world, Gal. vi. 12—14.

“Death” ” ” flesh, Rom. vi. 8.

“Blood” ” ” devil, Rev. xii. 11.

We need to learn what it really means to be crucified to the world’s approval, pursuits, pleasures, and friendships. Rom. vi. 6—11, “Reckoned dead.”

We want to be mastered by the truths of the cross.

“It has power to change a heartless worldling into an adoring worshipper.”

It takes the view from self to Christ.

8. THE REMEMBRANCE OF THE CROSS.

“Take, eat; this is My body which is broken for you.” 1 Cor. xi. 24—29.

i. A memorial, “In remembrance of Me.”

ii. A testimony, “Ye do shew the Lord’s death.”

iii. A self-examination, “Examine . . . , and so . . . eat.”

iv. An anticipation, “Till He come.”

9. THE ETERNITY OF THE CROSS.

Pointing backward—

Redemption, 1 Peter i. 20.

Grace, 2 Tim. i. 9.

Eternal life, Titus i. 2.

Sacrifice, Rev. xiii. 8.

Pointing forward—

Rev. v. 9.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

FROM “Home Words” Office, we have received the Midsummer volumes of Mr. Bullock’s excellent | Magazines, *Home Words*, *Hand and Heart*, and *The Day of Days*. They are only sixpence each, and they are

all suitable for reading during the holidays in the country or at the seaside, and for widespread distribution.

The noble protest in Parliament, by Mr. SAMUEL SMITH, M.P., against the gross immorality paraded upon the present-day stage, has been reproduced by Mr. Bullock in a penny pamphlet entitled *The Theatre as it is*, and another, at the same price, published by Mr. C. J. Thynne, under the title *Plays and their Supervision*. The latter has the more complete report of Mr. Smith's speech, and it also contains the Home Secretary's reply, and further particulars proving what a farce the supposed censorship of plays is. Of course, the House of Commons did nothing to remove the evil; but the protest can scarcely have been made in vain, and the protester has at least the satisfaction of having cleared his conscience.

Some at least of our readers will be interested in *Twelve Christian Songs*, translated from the French, by Pastor J. P. WILES, M.A., Warkworth House, Cambridge, from whom the booklet can be obtained at 2d., including postage. It gives an opportunity of noting how Christians of another nation express their love and loyalty to the one and only Saviour. The metre of the hymns is, in some cases, very peculiar; but, in most instances, Mr. Wiles has given the names of suitable tunes to which they can be sung.

The China Inland Mission has reprinted, from *China's Millions*, in the form of a neat penny booklet entitled "*For a Witness*," the four short articles which appeared in that Magazine in 1896 from the pen of Rev. G. H. C. MACGREGOR, M.A. With a life-like portrait of the glorified author, the pamphlet is very cheap at a penny, and ought to have an immense circulation.

Alas! alas! the awful prevalence of the war spirit, and its disastrous influence directly in South Africa and China, and indirectly all over

the world, make us greatly concerned about the prospects of missionary work abroad; and, at the same time, cause us to feel that the bulk of our own countrymen, and a large proportion of the ministers and members of our home churches, still need to be instructed in the first principles of the gospel of peace.

Climate, a Quarterly Journal of Health and Travel, edited by C. F. HARFORD-BATTERSBY, M.A., M.D. (Simpkin, Marshall, and Co.), contains in every number much invaluable information for travellers in general and for missionaries in particular. To us, the most important article in the present issue is the one in which Mr. Robert Scott shows how the frequently-recurring and terrible famines in India might be entirely prevented if our Government would only properly utilize the abundant supplies which God has so graciously provided for the irrigation of the land in time of drought.

Mr. Scott's opening sentences explain the whole matter:—"The absence of water is the cause of famines. India's greatest treasure is water. The eternal snows of the everlasting Himalayas—five miles in height, and 1,500 miles long,—form an unfailing supply of this life-sustaining element. The magnificent rivers of India, equal to any in the world, are sufficient, when treated by experienced hydraulic engineers, to supply the needs of our great Indian Dependency, and to insure that famine in that land shall be an unknown calamity."

The hundred millions, that have been worse than wasted in the war in South Africa, if wisely expended in India, might have saved almost innumerable lives.

Ikwezi Lamaci (The Morning Star of the Amaci Tribe), 1899. By GILBERT GILKES, Lynnside, Kendal.

It is a pity that this booklet bears no publisher's name or price on its title-page; but copies can no doubt be obtained at the address given

above, where contributions in aid of the work described in it will be gratefully received. It is a timely publication, for it describes the remarkable work which is being done by Mr. and Mrs. Aitchison and their helpers among Kaffirs in Natal; and, to our mind, such a mission is far more likely to benefit the natives than the awful war which is *supposed* to be waged, partly at least, on their account. The pamphlet gives considerable information concerning the superstitions and manners and customs of the people, and it is plentifully and admirably illustrated by reproductions of photographs taken by Mr. Gilkes. He makes, on page 20, a most serious charge against the American Episcopal Church, from which that body ought at once to clear itself if it can.

Civilization and Foreign Missions.

By REV. GEO. ALEX. ALLAN, M.A.
Elliot Stock.

AN able and judicious treatment of a weighty subject. Its appearance is most opportune with China all ablaze. The dangers of a too obtrusive civilization on mission work, and the need of continual caution and care on the part of missionaries, are pointed out. Great mischief has been wrought by attempting to force European civilization and European church organizations upon peoples only dimly enlightened and but slightly Christianized. The only civilization worthy of the name is that which grows out of Christianity, and is the product of spiritual life; and for this we must learn to wait as well as to work. Many people seem to forget that it has taken all the past centuries to produce our present civilization, and they fancy they can force the pace with other nations; we see in China, at the present moment, the result of this huge mistake.

Christian Martyrdom in Russia.
Persecution of the Doukhobors.

The Free Age Press, 72, Fleet Street, E.C.

THOSE who would know something about these "Spirit-wrestlers," or, as

otherwise designated, "Christians of the Universal Brotherhood," should read this narrative. In some respects, they bear a strong family likeness to our familiar friends, the Quakers, who have extended not a little practical sympathy to them in their terrible sufferings. The persecution of these Nonconforming Puritans, for such they are, is a disgrace to the civilization of the nineteenth century, and a scandal to a nation which in any way bears the sacred name of Christian. Thousands of these poor people have been done to death by the brutal treatment they have received. Their religious sentiments are not altogether Scriptural, and such as we can subscribe to; in fact, we feel that they are greatly mistaken in many particulars; but, notwithstanding their peculiar and erroneous views, they are entitled to humane treatment. It is interesting to know that, through the kindness of the Dowager Empress of Russia, their hard lot has been somewhat ameliorated, and that nearly eight thousand of them have been settled in Canada, largely through the generosity of members of the Society of Friends.

"Little Wheel." By MARY N. TUCK. Sunday School Union.

A PRETTY story of a little Indian girl with a funny name which furnishes the title for the book. It gives glimpses of child-life in a high-caste Hindoo home; it also shows how the children there can be reached by means of the mission schools, and how the good seed, being planted in childhood, will bear fruit in after days. This little story will not have been written in vain if it moves some English girls to pray for their Indian sisters who have so few to tell them about Jesus; and perhaps some readers may get to love them so much that they will themselves want to be missionaries when they grow up. The price of the book is only sixpence, and it contains pictures of a Hindoo school with "Little Wheel" in it.

What England Owes to the Puritans.
By Rev. S. B. HANDLEY. H. R. Allenson.

WE finished the perusal of these pages with the assurance of a life-time confirmed, that "our fathers were high-minded men." The Protestants of to-day are in danger of forgetting their Puritan ancestry, and the tremendous sacrifices which were made on behalf of civil and religious liberty, and the cause of God and truth. The Free Church Federation would do real service by scattering this little work broadcast over the land. The Nonconformist memory, like its conscience, needs stirring up; this little historical and descriptive work is admirably adapted for this purpose.

The Beautiful Lie of Rome. By RICHARD LE GALLIENNE. Simpkin, Marshall, and Co.

TO few men is it given to write with such unaffected clearness and charm of style as to Mr. Le Gallienne. When this is used for the defence of Protestantism and the exposure of Rome's deceptions and delusions, we count it doubly attractive. This striking booklet will be read and pondered by thousands to whom a religious treatise would never appeal; and for it we are profoundly thankful. With the literary and artistic, who are so often lured by the great apostasy, such a revelation as is here given should be very powerful. Christian men and women should buy the booklet, and lend or give it wherever the subtle seducings of Rome have begun their deadly work.

Luther and the German Reformation.
By T. M. LINDSAY, D.D. T. and T. Clark.

ONE of the most successful volumes of history within small compass that it has ever been our delight to read. Professor Lindsay has brought to his task, not merely intelligence and wide reading, but the glow of an intense sympathy and enthusiasm, so it ceases to be a task, and becomes a delight to

him. And such is it, to read, too. Those who have read D'Aubigné's larger work will find much here that will reward even them; and those who have been alarmed at the bulkier book will find the present volume a splendid substitute for it. The historic imagination here displayed makes the scenes and surroundings of the Reformation so vividly to appear, that one feels it hard to break off until the book is quite finished; and then, to return to present-day affairs as by a flight over nearly four centuries.

Were this the only issue of the "World's Epoch-makers" Series, it would have been worth the evolving of the distinctive idea, and in any case will give distinction to them. We accord it an enthusiastic welcome, as a fine, strong, graceful piece of literature.

Wesley and Methodism. By F. J. SNELL, M.A. T. and T. Clark.

THOUGH in some respects this is an able volume, yet as a portrait either of Wesley or Methodism, it is eminently unsatisfactory. The author seems not to have the faintest sympathy with the spiritual inwardness of the great Methodist Revival. His philosophy of conversion is shallow, flippant, and utterly inadequate. If Bunyan was in this respect a mystery to Froude, Wesley is far more so to Mr. Snell. Fancy him describing his hero as "a doctrinal weathercock," and closing his study—if so it can be called,—of this colossal saint, by saying, "Wesley was not precisely a saint. He was too active, too full of fight, to merit that description. But was pre-eminently a man." The whole volume is an extraordinary mixture of smart asides, painful attempts to appear an impartial critic, and a lumbering, complicated style that makes reading a weary task. The one relieving feature of the book is its clear apprehension of the times of Wesley, and its power to make these vivid and real to the reader. But background, though much, is not a picture, and far less a portrait, which is what this volume professes to be.

Cameos of Christ. Brief Studies in the Life of "Our Only Master."

By Rev. WILLIAM NEWMAN HALL, Chairman of the Congregational Union of Ireland. Nisbet and Co.

THESE "cameos" are of the sermonico order. The congregation which listens to such preaching is highly favoured. In thought, style, and spirit, these "studies" are excellent. The Universal Fatherhood is prominent in the first cameo, but it is not the Fatherhood which has been so widely proclaimed, and which has proved so mischievous in recent years. The author says, "This glorious truth, while having reference to all, does not necessarily mean the same thing for all;" and he shows "what this Fatherhood means for sinners and for saints." This is a distinction seldom met with at the present time; all are regarded as saints, or saints in the making. Alas! it is not so. Though we do not admit all this author's conclusions, or endorse all his statements, we can cordially commend this choice little volume, for Christ is here.

Some Experiences of a City Rector. Jarrold and Sons.

THIS Rector must be a *rara avis* in the Establishment. Would that it was otherwise, and that more ministers of this type existed in all the churches in country and city alike! The experiences narrated, relate to the efficacy of prayer, and the gospel's power to save; and they also record occasional encounters with a High Churchman. We have been deeply interested in the perusal of these pages.

Renewal in the Church. By Rev. P. BARCLAY, M.A. Gardner, Pater-noster Square.

WHOEVER likes "snippets" of sermons must avoid this solid volume, which will be dear to those who appreciate strong—and long—theology. Mr. Barclay thinks clearly, is sound in his system of truth, and will much enrich those who, in this degenerate age, value the pure truth

of God. We shall rejoice at the large sale and extensive reading of this weighty and instructive book.

The Gospel Wall; or, Lessons from Nehemiah. By W. P. LOCKHART, Liverpool. Nisbet and Co.

A CHEAP reprint, in cloth, at the price of one shilling nett, of a very useful, practical series of discourses which had a large sale originally, and were heartily appreciated by the late beloved Editor of this Magazine. This is commendation enough for the present readers, and we doubt not will send many of them to its purchase and perusal.

The Vision of Isaiah: its Structure and Scope. By E. W. BULLINGER, D.D. Eyre and Spottiswoode.

AN analytical pamphlet on the keen microscopical line of which Dr. Bullinger is the leading exponent in these days. Such a method of treatment requires for its due appreciation a corresponding patience of application on the reader's part. The temptation is, to take for granted the results, or to ignore them as of scholastic interest only. One important merit of this pamphlet is the subtle and cogent evidence adduced in proof of the unity of Isaiah's Vision, and of the falsity of the slipshod findings of the so-called Higher Critics, whose employment would cease were their ignorance of Scripture enlightened at first hand, or by the aid of a Concordance.

The International Lesson Pocket Notes. July to December, 1900. By FRANK SPOONER, B.A. Sunday School Union.

IN a sixpenny booklet, which can easily be carried in the pocket, busy teachers can find much that will help them in preparing the lessons for their classes. The illustrations at the end of each subject are brief and appropriate, and among them we notice several quoted from C. H. Spurgeon. Mr. Spooner has done his work well, and his booklet ought to have a large sale.

Studies in Eastern Religions. By ALFRED S. GEDEN, M.A. C. H. Kelly.

WE much prefer this work to the same writer's "Studies in Comparative Religion," which we reviewed some two years ago. In particular, the facts concerning Buddhism are set forth with clear insight, and with exceptional thoroughness. We are not prepared to say quite so much of the author's treatment of the larger, and, in certain historical aspects, looser system of Hinduism; but, in the main, we are satisfied that good work is shown here also. The great blemish, not so marked here as in the former volume, lies in including Scripture and Christianity in any scheme of Comparative Religion whatever. By such a classification, the absolute uniqueness of the truth in *kind* is virtually denied, and the sense of the Spirit's unction in the Church outraged.

The Divine Origin of the Bible. By R. A. TORREY. Nisbet and Co.

THIS work is greatly to be commended on the score of directness and power of treatment. The numerous proofs are well marshalled; and, while involving no scholastic strain, are bound, in our judgment, to carry by storm honest minds of every type; it is not within the scope of pen and ink to accomplish more than this.

The Prophet of Hope. Studies in Zechariah. By Rev. F. B. MEYER, B.A. Morgan and Scott.

MR. MEYER'S peculiar style of exposition is so well known that one has only to announce another volume from him, and thousands will expectantly purchase it. In this book, he breaks unfamiliar ground, and his invitation to "Dig here" will, we trust, prompt many to follow his example. Some of his views of prophetic interpretation are distinctly his own, and we are not sure that they are infallible; but all he says is clear and gracious, and will be found profitable if not profound.

The Synoptic Gospels. By G. LOVELL CARY, L.H.D. G. P. Putnam's Sons.

A LARGE and laboured Handbook to the New Testament, which seeks to explain the seeming discrepancies by explaining away its real inspiration. To us, this is utterly unsatisfactory. Anyone can propitiate the sceptic and critic by wholesale surrender: no special gift of scholarship is needed for this. Those who still believe the Bible to be God's Divine Revelation, need not trouble to examine this latest example of flinging it to the wolves of destructive criticism.

Paul of Tarsus. By R. BIRD. T. Nelson and Sons.

INTENDED for a child's biography of the great Apostle to the Gentiles, and in some respects a very able piece of work; for instance, in its vivid description of the surroundings, customs, and tone of society in Paul's day. But when it comes to an explanation of his conversion and devoted labours, it is sadly lacking. To banish the miraculous out of Paul's life, is to make confusion worse confounded. The only explanation is to show how God regenerated and inspired him. This important truth we cannot discover in Mr. Bird's very able book; and, to us, the omission is fatal to its greatest value and usefulness.

The Resurrection. By DAVID KING. Londonderry: John Stratton, 65, Foyle Street.

THOUGH strongly opposed to pre-millennial teachings on the subject of the Resurrection, the writer of this paper must, we think, command the reader's respect, be his prophetic leanings what they may. It is impossible not to be impressed by the vigour of touch, sincerity, and polemical fire of the author; and it would do those who differ from him no harm to ponder the opposite view, sustained, as it is, in a manner worthy of a King, and a King who bears the name of David, too.

Notes.

At the time of making up the "Notes" for the present Magazine, the extreme heat is proving very trying to MRS. C. H. SPURGEON; otherwise, we might have been able to report further progress towards recovery. It may save some correspondents from disappointment if we mention that Mrs. Spurgeon is still too weak to write letters, although she is able to give directions concerning such portions of her work as need immediate attention.

During the past month, Mrs. Spurgeon has received a letter, which was written in Natal on October 18, 1899, and which was accompanied by another, dated June 1, 1900, explaining the long delay in the delivery of the first one. Some extracts from the two communications will be of interest to readers of *Spurgeon's Illustrated Almanack*, and members of the "Text Union." We wonder whether any others have had to go back to a former year's issue in order to find "the text for the day." In the earlier note, the writer says:—

"I thought it would cheer and encourage you to hear how God has blessed His own Word to us in this terrible time of war. God's Spirit must have been specially leading you to choose the texts in the dear Almanack. The enemy came in here on Saturday, October 14. See the texts day after day; no one but ourselves, and dear friends to whom I gave the Almanack, can understand how God is speaking to us. We are here shut in from all our country people, surrounded on all sides by Boers. How all may end, we know not; but we are calmly resting on God alone. For nearly thirty years, I have fed my soul on the daily texts; I wish I could tell you some of the blessings which I have received through those precious passages, but I am not able to do so just now."

Then, in the second letter, written in June this year, the lady says:—"We are now relieved, and the post is again open, for which we bless and praise our gracious God and Father. As month after month passed, we calmly rested on our God, knowing well that He was Ruler over all the confusion.

"We did miss our dear little friend, the Almanack; but we began using the texts for 1899 over again day by day, and read the portion from which they were chosen. We got our first mail from home yesterday. A dear friend, who has been in the habit of sending the Almanack to us ever since we came to Africa nine years ago, says that eighteen Almanacks are in the post for us. We have lost five months of them, but they will be most welcome when they arrive.

"We have been greatly tried, but we received grace for our times of need. My husband and I have both been nursing in the Boer Hospital, as English soldiers were brought in wounded and prisoners, and there was no British nurse but ourselves to care for them. We had good opportunities to speak for Jesus as the dressing of wounds was going on. May God bless our humble testimony to British and Boers alike! My husband conducted funeral services for all the British who died here, as all the ministers had fled, with the exception of the Dutch pastor.

"My husband gave over 30,000 Dutch tracts to the Boer commandos, as they passed on their way to the fight, and they were read and re-read on the eve of battle. God always knows what His people need. A dear friend at our old home in Scotland sent us out a box of tracts some time before the war; most of them were Dutch, and we were somewhat disappointed when we first saw them; but now we thank God for them. The Boers took them most thankfully when they saw that they were printed in their own language.

"I trust you will be long spared to bless the world by the Almanack, and the many other ways in which you help to prepare for the coming day of glory."

After the donors' lists were completed, Mrs. C. H. Spurgeon received, for the Tabernacle Rebuilding Fund, "All the coins of the realm,—£2 5s. 4½d.—for Christ's sake;" also from Widcome Parade, Bath, postal order for £1, which has been placed to the Fund for Foreign Translations of C. H. Spurgeon's Sermons, with heartiest thanks.

The final shilling part (No. 32) of *C. H. Spurgeon's Autobiography* is now issued, so we may remind friends who have the whole set that Messrs. Passmore and Alabaster can supply handsome cloth gilt cases for binding the four volumes at 2s. each nett, or 2s. 3d. post free. They can be obtained direct from the publishers, or through all booksellers and colporteurs.

Since we completed our extracts from the reviews of Vol. IV., other appreciative notices have appeared, the most notable being the one written by Dr. S. G. Green for the *Sunday at Home*. We are pleased to see that the *Autobiography* is being utilized in various quarters in presentations to ministers and other Christian workers, who have expressed great gratitude for such a welcome gift.

Pastor Thomas Spurgeon will be away during the month of August. On Lord's-day morning, August 5, Pastor J. W. Ewing, M.A., B.D., is to preach at the Tabernacle; and on August 12 and 19, Pastor H. O. Mackey, of Liverpool, is to conduct both the morning and evening services. The other meetings and services will be in the hands of the Assistant-Pastor, Mr. Sawday, who has recently returned from his vacation. The Pastor will (D.V.) resume his ministry at the Tabernacle on the first Sabbath in September.

On *Wednesday evening, July 4*, the monthly meeting of THE "JOHN PLOUGHMAN" GOSPEL TEMPERANCE SOCIETY was held in the College Conference Hall, which was quite crowded. A large number of friends, who had been to the Reception at the Tabernacle, afterwards attended the other gathering in the hope of hearing the lecture by Rev. W. R. Mowll, M.A., on "Strong Reasons for Total Abstinence;" but, for a while, it seemed as though they would be disappointed. It afterwards appeared that Mr. Mowll had written, in good time, to say that his helper had been called away, so that he would have to conduct the service at his own church, and therefore could not get to the College before 9 o'clock. Through the Post Office delays, to which we are almost becoming accustomed, the letter was not delivered until after the meeting was over, and the officials and audience were alike kept in suspense.

C. Goddard Clarke, Esq., J.P., L.C.C., occupied the chair, and gave a very interesting account of the work done by the London County Council in aid of Temperance Reform. On Mr. Mowll's arrival, he lost no time in plunging into the subject on which he had been announced to speak, and for an hour he held the large company of hearers spellbound; and, late though it was, many of them were loth for him to bring his lecture to a close. The whole meeting was one of the most successful and practical that has been held for some time, and a number of those who were present signed the pledge before they left.

COLLEGE.—Mr. J. E. Walton, who did such an excellent work in Birmingham, and who has been a great power for good for over twelve years in Tasmania, has returned to England, where he will be glad to stay if it is the Lord's will. Next month, we hope to give his portrait, and a sketch of his life and work, together with an article from his pen. His address is Clay Cross, Derbyshire, where he will be pleased to hear from churches needing a pastor. We commend him most cordially.

Mr. A. Piggot has left Leven, Fife-shire, in order to devote himself to mission work in Dundee; and Mr. Percy J. Smart has resigned the pastorate at High Barnet, and taken charge of the church formed by his father at Hornsey Road, N.

In memoriam.—In our June number, we mentioned the home-going of Pastor E. Osborne; and it is rather remarkable that the next member of our brotherhood to receive the home-call, on July 4, bears the same surname,—*Pastor W. Osborne*, of Whitstable-on-Sea, Kent,—though we do not think they were related to one another. Our departed friend came to the College, from Halstead, in 1863, and he accepted the pastorate at Gamlingay in 1865. He afterwards laboured at Bristol, Carlisle, Eastbourne, and Chatham; and for about two years has been pastor at Whitstable. One of the deacons there writes:—"I would like to bear witness to his truly Christian character. Large-hearted, broad-minded, his one desire was to lead men to the Saviour whom he delighted to serve. Deeply sympathetic, he entered into both the joys and the sorrows of his people. I can truly say that, to

know him, was to love him. A diligent student of God's Word, he had ever some precious truth to bring to the surface; and many friends can testify that they have been richly blessed under his ministry. The church has been strengthened in no small measure during the two years of his ministry here."

We pray that all the members of the bereaved family and church may be divinely comforted, sustained, and guided.

On July 17, the long-continued and painful affliction of our Brother *J. Manton Smith* was brought to a close, and he entered into rest. Most of our readers probably remember our previous references to the severe illness which culminated in the amputation of his left leg, and to the partial recovery which enabled him to attempt to return to his much-loved work. It was speedily manifest, however, that his days of active service were almost over, though he was able to be present at the Orphanage as recently as the Annual Festival on June 19, when he appeared to be as cheery and bright as ever.

Writing on July 17, Mr. Charlesworth says:—"But for his anxiety to make some provision for those dependent upon him, he would have taken a longer rest. Having returned home, after a mission in London, only a few weeks ago, in a very enfeebled condition, it soon became evident that he was suffering from Bright's disease. On Saturday last, he fell into a state of unconsciousness; and soon after noon to-day, the end came. His old friends will be saddened by this intelligence; and many, we doubt not, will remember the widow and her aged father, and her invalid daughter and little son, for whom provision must be made. Mrs. Smith's address is, 'Elim,' Billing Road, Northampton." We shall be glad to forward any amounts that are sent to us for her, and we deeply sympathize with her and all the members of the bereaved household, though we cannot help being thankful that their loved one's sufferings and sorrows are all over.

Our brother has recorded many of the principal events in his life in his three autobiographical volumes published by Messrs. Passmore and Alabaster,—*Stray Leaves from my Life Story*, *More Stray Leaves*, and *Striking Stories from Real Life*; and tens of thousands have heard him tell the tale

in his own graphic fashion. It was in 1877 that he and our friend A. J. Clarke, now in Australia, went forth together as Pastors' College evangelists; and when Mr. Clarke's health broke down, the long and happy partnership of Messrs. Fullerton and Smith commenced, which only terminated when Mr. Fullerton accepted his present pastorate at Leicester. Even then, the two co-workers occasionally found opportunities for united service, as in the recent mission at Devonshire Square Chapel, Stoke Newington. At other times, Mr. Smith alone both preached and sang the gospel until the great breakdown from which he never really recovered. He will be missed by many, but they will anticipate the joy of meeting him above where partings are unknown.

ORPHANAGE.—There was a large gathering of friends at the garden party, on June 30, in connection with the Baptist Total Abstinence Association. The meetings in the Memorial Hall were presided over by Mr. Henry Wood and Mr. Joseph Benson. Mrs. Bonwick, Pastor J. W. Ewing, M.A., B.D., and Rev. W. R. Mowll, M.A., were the principal speakers.

On July 5, our friends at Brentford arranged a garden party in aid of the Orphanage. Mr. C. F. Allison and Mr. Potter presided. Pastor J. W. Ewing, M.A., B.D., Dr. Dowen, Mr. Charlesworth, and Mr. John Burnham, in whose grounds the meetings took place, gave addresses.

On each occasion, the orphan boys gave a display of musical drill, hand-bell-ringing, &c., to the great delight of the visitors.

About one hundred of our boys and girls took part in the Sacred Cantata, in connection with the Christian Endeavour Convention at the Alexandra Palace. We hope Endeavourers will continue to take an interest in the Orphanage.

No. 22 of *Stockwell Orphanage Tracts* contains the article by Mr. Spurgeon, entitled "A Bit for the Boys," which appeared in an early volume of *The Sword and the Trowel*; together with information concerning the "Aims and Plans" of the Institution. Any of the tracts can be obtained at the Orphanage, at a halfpenny each, or 3s. per 100.

The shadow of death has again fallen on the Institution, and we have

to mourn the loss of one of our little boys, the youngest son of Pastor A. A. Saville, formerly of Lincoln. A weakly child from his birth, we quite hoped a lengthy stay at our Sea-side Home would establish his health; but within a few days of his return, a latent disease asserted itself, and soon proved fatal. Thinking his mother had come to remove him, he said, one day, on awaking from a short sleep, "I shall be at home to-morrow!" And that he is now "at home," we have no doubt, for he was a child in whom the grace of God was evidenced.

The anniversary of the Sea-side Home, Margate, will (D.V.) take place on *Wednesday, October 10*, when an interesting programme will be arranged. A series of meetings throughout the county is planned, that a large number of friends may have an opportunity of contributing towards the maintenance of this important branch of our work.

The next collectors' meeting is fixed for *Wednesday, November 14*, when Mr. George Pocock has consented (D.V.) to preside. We give this early notice, in the hope that many of our readers will write to the Secretary, at the Orphanage, for collecting boxes or books.

COLPORTAGE.—One of our agents, who has had the opportunity of taking part in mission work both at Epsom and Ascot during the summer races, writes:—"We had a time of blessing at both places, several good cases being dealt with, and souls were saved. Upon one occasion, at Ascot, we were attacked by a mob of bookies and sharpers; bags of flour were freely used, and several of the evangelists

received blows and kicks. Being myself a member of the St. John's Ambulance Corps, I was enabled to assist in giving first aid to the wounded. We all rejoiced that we were counted worthy to suffer for Christ's sake."

Our colporteur at Ilminster writes:—"In this town, a mission was started, which has been richly blessed to the salvation of souls. The room in which we worship has proved too small, so a site has been purchased, and an iron building is to be put up, for which we are endeavouring to raise £180. If any friends should be led to send contributions through the Colportage Association, we shall be very grateful."

On June 20, the Secretary was present at the opening of a new Mission Chapel at Codicote in connection with the Colportage work which is being carried on in that place. For a long period, the services had been held in a wash-house adjoining the cottage where the colporteur resides; but the work had so developed that it was necessary to build, and a bright, neat, substantial place of worship is now opened. The building is not yet fully paid for, and any donations from interested friends will be welcomed and passed on through the colporteur.

The new Fund for assisting aged colporteurs is making progress, but not so rapidly as could be desired. Many of the readers of *The Sword and the Trowel* will recognize the value and importance of this Fund, and will, we trust, send their contributions as promptly as possible to the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at Metropolitan Tabernacle, Lower Hall, June 28, four.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from June 15th to July 14th, 1900.

	£	s.	d.
Amount previously acknowledged	19,218	2	5
Church of England	...	1	0
Mr. Reuben Gaunt	...	25	0
Mr. John M'Leman	...	1	0
"In memoriam"	...	1	10
Mr. W. Mayo	...	1	0
Mr. E. A. Short	...	1	0
Mr. Thos. Carey (Ontario)	...	2	0
Mr. and Mrs. Hewar	...	2	0
E. S. C. In loving memory	...	1	0
Mr. Howell	...	5	0
Contribution from Baptist Church, Kingston-on-Thames, per Pastor G. Wright	...	10	10

	£	s.	d.
"Golden Wedding, June 20, 1900"	5	0	0
Mr. B. Phillips	...	2	0
Collected from Young People's Society, Vicarage Road Chapel, Leyton, after lecture by Pastor G. T. Bailey	...	2	0
Mrs. S. Bawtree	...	1	1
Pastor E. Isaac (Melbourne)	...	5	0
Mr. J. K. Slater	...	10	0
Mr. Alex. Slater	...	10	0
Mrs. Haywood	...	20	0
Mr. J. R. Huntley	...	1	1
Mr. E. Homan	...	5	5
Mr. and Mrs. W. J. Heath	...	1	1

	£	s.	d.		£	s.	d.
"Erin"	3	3	0	Mr. Spreadbury	2	2	0
Mr. George Fisher	5	0	0	Mrs. Vears	2	2	0
Collected by Mrs. M. E. White	4	4	0	Mrs. Smith	2	12	6
Mrs. M. E. White	5	0	0	Miss S. Hallis	5	0	0
Mrs. Hassell	1	0	0	Mrs. M. Latimer	1	0	0
Miss E. E. Jones	2	2	0	Miss M. M. Smith	2	0	0
Mrs. H. Barkworth and Miss Barkworth	10	0	0	Mr. P. Dudney	2	2	0
Mrs. McIlwraith	1	1	0	Mr. Thos. Vickery	2	2	0
B. G. A.	1	1	0	Collected by Miss Stevenson	2	3	0
Mr. and Mrs. D. Morris	2	0	0	Collected by Miss Ayton	1	10	0
Mr. Peter Campbell	2	0	0	Mr. H. Baker	1	0	0
Mr. Albert A. Head	1	0	0	Miss Allen	1	0	0
Mr. Joseph Russell	10	0	0	Mr. M. Johnson	1	0	0
Miss Pavey	2	0	0	Collected by Mrs. Beeken	2	3	0
Mr. John Ross	1	0	0	Collected by Mr. E. Vincent	2	12	0
Miss Hodges	1	0	0	Collected by Miss A. Tulley	2	2	6
Mr. Thos. Harris, J.P.	5	0	0	Mrs. Duncan Miller	1	0	0
Mr. Pound	2	0	0	Mrs. Chandler	2	2	0
Mr. Stapley	1	1	0	Mrs. and Miss Taylor	1	0	0
Mr. T. Lewis Jones	1	0	0	Mrs. Lawson	1	1	0
Mr. George H. Hipwell	1	0	0	Collected by Mr. T. Heath	1	1	0
Miss L. Mackenzie	1	0	0	Collected by Mrs. E. Cook	1	4	0
Mr. G. Rogers	1	0	0	Collected by Mr. Haseltine	1	0	0
Miss M. E. Jones	1	0	0	The late Mr. T. H. Olney's legatees	250	0	0
Mr. G. Russell	1	0	0	Mr. J. E. Passmore	50	0	0
Mrs. Rugg	1	1	0	Mr. A. E. Passmore	25	0	0
Mrs. E. Raybould	5	5	0	Mr. J. Passmore	25	0	0
Mrs. T. Gentry	2	2	0	Collected by Mr. Reading	3	7	6
Mrs. Bailey	2	8	0	Mr. and Mrs. Cook and daughter	2	2	0
Miss L. E. Bailey	2	5	0	Collected by Mrs. Coleman	2	5	0
Miss A. M. Bailey	2	2	0	Mr. G. Pedley	10	0	0
Mrs. E. Luckett	1	0	0	Mrs. Davis	2	0	0
Mr. R. K. Juniper	5	0	0	Mrs. Sillitoe	2	12	6
Messrs. Hewson Bros. and niece	1	0	2	Mrs. Eley	1	1	0
Pastor J. S. Bruce	1	1	0	Mr. and Mrs. J. Barrett	5	5	0
Anon	1	0	0	Mrs. and the Misses Brown	2	2	0
Mr. C. W. Roberts	10	10	0	Collected by Miss J. Cockshaw	1	12	6
Sir James Colquhoun	10	0	0	Mrs. Watson	1	1	0
J. G. D. and M. G. In loving remembrance	3	0	0	X. Y. Z.	20	0	0
M. R.	2	0	0	Mrs. Gray and Miss Gray	1	11	6
Mrs. S. McKern	2	0	0	Miss Andrew	2	2	0
Sir Frederick Howard	2	2	0	Mr. and Mrs. Lyon	3	3	0
Mrs. E. Priestley	1	1	0	Mrs. C. E. Lowe	1	1	0
A member	2	2	0	Miss E. Ward	1	1	0
A friend	2	2	0	Miss Grant	5	0	0
Mrs. K.	1	0	0	Collected by Miss Sowden	3	11	6
Collected by Mr. C. Passmore	7	2	6	Mrs. Knott	2	2	0
Collected by Mrs. M. Cook	1	6	6	Collected by Mr. C. Sibley	2	0	0
Rev. Chas. A. Cook	3	0	0	Mr. S. Storr	3	0	0
Mrs. J. Wood	1	0	0	Mrs. E. Cartwright	1	0	0
Mr. Opie Rodway	1	0	0	Collected by Mrs. Hawes	8	0	0
Mr. H. T. Olney	25	0	0	Collected by Miss Jones	1	7	6
Miss Poate	1	0	0	Mrs. David Reeve	2	2	0
Mr. Edward Dawson	2	2	0	Proceeds of Sale of Work, per Mrs. Upton	12	0	0
Dr. and Mrs. Francis Henderson	2	0	0	Mrs. M. Davies	3	3	0
Per Mrs. T. Spurgeon	6	12	0	Mr. and Mrs. C. E. Wood	2	0	0
Misses A. and M. Baker	1	0	0	Mr. and Mrs. J. Tait	1	5	0
Miss S. A. Fosdick	1	1	0	Mr. E. M.	25	0	0
Mrs. Spelman	1	1	0	Mr. E. Pearce	2	2	0
Mr. and Mrs. W. Higgs	100	0	0	Mrs. E. Parker	5	0	0
Mr. and Mrs. C. F. Allison	5	0	0	Mrs. A. Mullis	1	1	0
Miss Higgs	5	0	0	Miss E. Skinner	2	7	0
Collected by Miss Dyer	5	0	0	Mr. A. Weekes	3	0	0
Mr. E. J. Reddall	1	1	0	Miss Huff	2	2	0
Mr. W. Mills	3	3	0	Mrs. E. Llewellyn	2	2	0
Miss Sophie Mills	1	0	0	Mrs. Ellwood	10	0	0
The Chamberlain family	3	1	0	Collected by Mr. T. Round	7	10	0
Miss F. Chapman	5	0	0	Collected by Mrs. Butler	1	0	0
Collected by Mr. W. H. Green	2	10	0	Miss Daisy Passmore	1	0	0
Collected by Mrs. Burton	3	3	0	Mr. J. B. Meredith	10	0	0
Mrs. Essex	5	5	0	Mr. S. J. Johnson	1	0	0
Mr. Essex	5	5	0	Mr. and Mrs. F. G. Ladds and family	5	0	0
Mrs. Upton	8	8	0	Collected by Miss Mayse	1	0	0
Mr. and Mrs. Totten	1	1	0	Collected by Mrs. Mayse	2	10	0
Miss Vickery	1	1	0	Mr. E. Johnson	5	0	0
Pastor T. and Mrs. Spurgeon	50	0	0	Mr. and Mrs. Creed	1	0	0
Mr. J. W. Harrauld	10	0	0	Mrs. Mott	2	10	0
Collected by Miss Harrauld	3	8	0	An old friend	50	0	0

	£	s.	d.		£	s.	d.
Mr. Arthur H. Coe	1	0	0	Miss Spreadbury	2	2	0
Collected by Mrs. Blundstone	1	13	6	Miss M. J. Spall and boys of No. 12	1	1	0
Collected by Mrs. Perkins	1	13	0	House, Stockwell Orphanage	10	0	0
Miss Cook	5	0	0	Mrs. Smith	2	5	0
Mr. C. F. Alldis	1	1	0	Mrs. Soper	1	10	0
Miss E. Harvey	1	1	0	Mr. A. W. Lovell	1	10	0
Miss M. F. Miller	2	2	0	Mrs. Lovell	3	0	0
Mr. John Coutts	25	0	0	Mrs. H. Watts	1	0	0
H. and E.	1	0	0	Collected by Mrs. Westbrook	4	0	0
Colonel H. Parry Nisbet, C.I.E. (7th donation)	21	0	0	Mrs. Foyle	5	5	0
Collected by Mrs. I. Ward	1	1	0	Mrs. G. Paine	2	3	0
Collected by Mr. H. O. Serpell	5	2	0	Miss B. K. Wilson	5	0	0
Mrs. Manley	2	2	0	A. S.	2	2	0
Mr. A. Davis	5	0	0	Mr. Chandler	2	2	0
Mrs. and Miss Permain	2	2	0	Mrs. E. Pile	2	0	0
Collected by Mrs. Glendening	4	0	0	Mrs. Williams	2	10	0
Collected by Miss Permain	12	18	0	Mr. and Mrs. Godbold	2	2	0
Collected by Mr. G. Beavis	2	2	0	Miss Morgan	1	10	0
Miss Wade	3	3	0	Miss G. Morgan	1	10	0
Mrs. S. Hawkey	5	5	0	Miss N. G. Buckmaster	1	11	6
Mrs. Tinniswood	3	10	0	Collected by Mrs. Johns	1	0	0
Mr. and Mrs. F. Thompson	25	0	0	Mrs. J. W. Lindsay	1	1	0
Mr. and Mrs. J. Cook	20	0	0	Collected by Miss Riddell	1	1	0
Mr. and Mrs. James Hall	50	0	0	Mr. and Mrs. J. Everett	20	0	0
Collected by Mr. R. A. E. Anderton	3	12	0	Collected by Mrs. Wilson	1	1	0
Miss L. Wigney	1	10	0	Mrs. A. Mills	1	0	0
Mr. and Mrs. Ayley	1	0	0	"In memory of James Groser," per			
Mr. Chabot	3	0	0	Miss Groser	1	0	0
Mrs. F. Fisher	5	0	0	Mrs. H. W. Allen	1	1	0
Miss Winsome Burgess	2	10	0	Miss Buckmaster	1	11	6
Miss Sadler	1	1	0	Master Buckmaster	1	11	6
Miss M. L. Sadler	1	1	0	Mrs. F. G. Buckmaster	2	2	0
Miss H. V. Woods	2	2	0	Collected by Mr. May	1	5	0
Mrs. W. Olney and family	105	0	0	Mr. F. T. D. Rouse, jun.	1	1	0
Mrs. A. Drayson	2	0	0	Mr. and Mrs. Ely	5	0	0
A. M. H.	20	0	0	Miss Mary Cooper	1	10	0
Collected by Miss Edwards	1	0	0	Collected by Mr. Johns	1	0	0
Mr. and Mrs. C. Stapley, jun.	1	1	0	Collected by Mr. Belsey	1	1	0
Collected by Mr. Graham	10	0	0	Miss M. A. Floyd	1	1	0
Collected by Miss E. Price	2	10	0	Mr. F. Rouse	3	3	0
Mrs. Holder	1	0	0	Miss I. Rouse	1	1	0
Collected by Miss M. Church	1	1	0	Collected by Miss Marshall	1	6	0
Collected by Mrs. Blake	2	3	5	Collected by Miss Felton	1	8	0
Mr. and Mrs. Steward	1	0	0	Mrs. Fuller	3	3	0
Mr., Mrs., and the Misses Bullivant	2	10	0	Mr. and Mrs. G. W. Rye	1	2	6
Miss Easterbrook	1	0	0	Collected by Mr. and Mrs. Patrick	1	5	0
Mrs. W. A. Lovell	3	3	0	Collected by Mrs. J. Smith	2	5	0
Miss R. Boreham	2	2	0	Collected by Mr. J. Smith	1	0	0
Mrs. Wigney	2	2	0	Mr. R. Stocks	1	1	0
Metropolitan Tabernacle Colportage Association	5	0	0	Mr. and Mrs. Narraway	5	0	0
Mr. and Mrs. S. Wigney	4	4	0	Collected by Mr. Smith	1	16	0
Collected by Miss E. A. Field	1	1	3	Collected by Mr. H. Smith	2	2	0
Miss Jones	2	2	0	Collected by Miss R. Clark	1	2	6
Mr. and Mrs. M. Pilgrim	1	10	0	Collected by Mr. A. A. Clark	3	12	6
Collected by Mr. Herregan	1	0	0	Collected by Miss Ewart	2	0	0
Miss Emma Higgs	10	0	0	Collected by Miss I. Badenoch	1	0	0
A friend	15	0	0	Collected by Mrs. Barnard	3	5	6
Mrs. and Miss J. E. Scott	1	11	6	Mr. and Mrs. J. Warren	5	0	0
Mr. and Mrs. and Miss Uden	1	6	0	Collected by Mr. G. P. Johnson	3	15	0
Collected by Miss Lawrence	1	0	0	Anon	5	0	0
Collected by Miss Knight	2	10	0	Mrs. Chandler	1	1	0
Collected by Mr. Smith	1	17	6	Mrs. Smith	2	10	0
Collected by Mrs. Claude	4	2	6	Collected by Mrs. Wigney	2	0	0
Collected by Mr. W. Prebble	8	11	0	Mr. J. B. Spence	2	12	6
Collected by Mr. McLaren	1	2	0	Mr. C. Collin	3	3	0
Collected by Miss Sweeney	1	1	0	Miss V. E. Clark	1	1	0
Mr. and Mrs. H. Barrett	2	2	0	Collected by Mrs. Fitch	2	6	0
Miss E. Moore	1	0	0	Mrs. Rawlings	1	0	0
Mrs. Mabey	2	2	0	Anon	1	1	0
Mr. and Mrs. Norman	5	0	0	Mr. and Mrs. W. Dykes	2	2	0
Mr. W. Davis	2	2	0	Collected by Mrs. Mooney	3	5	0
Mrs. Haddock	2	2	0	T. E. P.	1	0	0
Collected by Mrs. Oxenham	1	1	0	Mr. and Mrs. Older	1	0	0
Miss Elliott	1	1	0	Mr. Robert Broomfield	5	0	0
Miss E. Ellis	1	0	0	Mr. H. G. Budden	5	0	0
Miss Underwood	2	0	0	Collected by Miss Bate	1	0	0
Mrs. S. Steer	1	0	0	Metropolitan Tabernacle Sunday-school:—			
Mrs. Stiff	10	0	0	Young Ladies' Bible-classes	25	0	0

	£	s.	d.	£	s.	d.	£	s.	d.
Young Men's Bible-classes	25	0	0						
Intermediate school	25	0	0						
The little children	25	0	0						
				100	0	0			
Mrs. Strike		1	0	0					
Collected by Mr. Pearce, jun.		5	0	0					
Mr. and Mrs. Morton		5	5	0					
Mr. Walter Morton		1	1	0					
Mr. A. R. G. Morton		1	1	0					
Miss Mildred Morton		1	1	0					
Miss Edith Morton		1	1	0					
Miss Maud Morton		1	1	0					
Mr. and Mrs. B. B. Blake		2	2	0					
Mr. and Mrs. Garner		2	2	0					
Collected by Miss Smithers		2	3	6					
Mrs. Ballawth		2	2	0					
Collected by Mr. G. A. Eaton		1	2	0					
Collected by Mrs. G. A. Eaton		1	1	0					
Mrs. Lewis		1	1	0					
The Misses Partington		2	12	0					
Mrs. C. Terry		1	0	0					
Mr. and Mrs. J. Cox		1	0	0					
Mr. W. H. Richardson		2	2	0					
Mr. Wagstaff		2	2	0					
Mrs. Bridges		5	0	0					
Collected by Miss Fullerton		1	6	0					
Miss Kerridge		5	5	0					
Mr. F. C. Collier		1	1	0					
Miss Gunner		2	2	0					
Mrs. Sedcole		1	1	0					
Mr., Mrs., and the Misses Harris		1	5	0					
Mr. T. Fuller		1	1	0					
Collected by Miss Squires		1	10	0					
Mr. and Mrs. Tatnell		20	0	0					
Miss M. Morgan		1	0	0					
Mr. and Mrs. W. H. Willcox		10	10	0					
Mr. J. Blackford		1	0	0					
Mr. A. Blackford		1	0	0					
Miss A. Blackford		1	0	0					
Collected by Mr. Scutts		1	1	0					
Mr. J. Morgan		1	5	0					
Mr. W. H. Sedcole		1	1	0					
Mr. Thos. Albany		1	0	0					
Collected by Mr. Soncs		1	13	6					
Mr. C. Stockbridge		1	1	0					
Mr. Oettle		2	0	0					
Mr. and Mrs. C. Marsden		2	2	0					
A member		3	3	0					
Mr. Herbert Ashton		5	0	0					
Mr. Pawsey		2	2	0					
Mrs. Quodling		2	2	0					
Collected by Mr. E. Bell, jun.		1	1	6					
Collected by Mr. Harold Bell		1	1	6					
Collected by Miss L. Bell		2	2	6					
Mr. Goddard Clarke, J.P., L.C.C.	23	15	0						
Collected by Miss Tarrant		2	10	0					
Collected by Miss Eley		1	5	0					
Collected by Miss E. Appleton		1	1	0					
Collected by Miss Hayward		3	3	0					
Collected by Mr. C. Fuller		1	1	6					
Collected by Mrs. G. Burnett		1	1	0					
Collected by Mrs. Casburn		1	0	0					
Mr. James Blackshields		1	1	0					
Mr. Newland		10	0	0					
Mrs. W. H. Green		1	0	0					
Mr. and Mrs. Percy		2	2	0					
Mr. Savager		2	2	0					
Collected by Miss Eleanor Smith		1	1	0					
Mr. F. A. Fuller		1	1	0					
Collected by Mr. W. J. Brewer		1	0	0					
Collected by Mrs. Wood		1	10	6					
Mr. Nicholson		2	2	0					
Mr. and Mrs. Page		1	1	0					
Collected by Mr. Atkinson		2	2	0					
Mr. J. G. Wilkins		1	1	0					
Collected by Miss Appleton		1	1	0					
Collected by Mrs. Swift		1	17	0					
Collected by Mr. J. C. Garnson		1	0	0					
Mrs. E. Bell		2	2	0					
Miss A. Appleton		1	1	0					
Miss Roberts		2	2	0					
Mrs. Hodsdon		1	1	0					
Mr. Worth		2	2	0					
Mr. Worth		1	1	3					
Mrs. Chisholm		1	0	2					
Mr. H. Seaton		5	0	0					
Collected by Mrs. Quennell		1	10	0					
Mr. J. Dobson		1	0	0					
Mr. and Mrs. B. Froud		1	1	0					
Mr. M. E. Chisholm		1	0	0					
Mrs. and the Misses Allen		1	0	0					
Mr. J. Riddell		1	0	0					
Mr. F. W. Weekes		2	2	0					
Collected by Mr. H. Pearson		1	0	0					
Mrs. Downing, jun.		1	0	0					
Mr. and Miss Freeman		1	15	0					
Mrs. Devenport		5	0	0					
Miss Dransfield		5	5	0					
Mr. J. R. Thomas		1	1	0					
Mr. J. Francis		1	0	0					
Mr. C. J. Melland		5	5	0					
Mrs. M. Buckmaster		1	1	0					
Mr. Rees Jones, J.P.		5	0	0					
Rev. W. and Mrs. Hackney		5	0	0					
Mr. James Campbell		1	0	0					
Mrs. A. Shearman		1	0	0					
Miss E. T. Burnett		2	0	0					
Rev. A. and Mrs. McCaig		10	0	0					
Mrs. H. Keevil		10	0	0					
Mr. and Mrs. A. Ross		5	5	0					
Mr. Geo. March		5	5	0					
Mr. J. M. Knight		10	0	0					
Miss E. Head		1	1	0					
Mr. W. H. Seagram		10	0	0					
Miss J. Bird		5	0	0					
Mr. Richard Beck		2	10	0					
Pastor A. G. Brown		2	2	0					
Mr. W. J. Bigwood		5	0	0					
Mr. and Mrs. Pethick		10	0	0					
A reader of C. H. Spurgeon's Sermons		5	5	0					
Mrs. E. Lewis		2	10	0					
Mrs. Mumby, sen.		1	0	0					
Mr. G. Dobson		3	3	0					
Mrs. M. Congreve		1	1	0					
Mr. and Mrs. R. Sortwell		2	2	0					
Mr. and Mrs. R. W. Harden		2	0	0					
Dr. T. J. Barnardo		5	5	0					
Mr. C. Phillips		10	0	0					
Mrs. C. A. Miller		5	0	0					
Mrs. A. J. Rodger		5	0	0					
Mr. C. H. Price		10	0	0					
Mr. W. Park		5	5	0					
Mrs. W. Park		5	5	0					
Messrs. J. and R. Smith		25	0	0					
J. C. S.		25	0	0					
Mr. Robert Spink		2	0	0					
Mr. G. E. Thompson		5	0	0					
Collected by Miss Wollacott		12	12	0					
Per Pastor Hugh D. Brown, M.A. :-									
The Hon. Mrs. Rochfort		1	0	0					
Mrs. Hugh Brown		2	0	0					
Mrs. Vere Ward Brown		1	0	0					
Mr. and Mrs. John D. Pearson		1	0	0					
Mr. and Mrs. W. H. Drummond		1	0	0					
Mr. J. Saunders		1	0	0					
Mr. R. Pope Froste, M.A.		1	0	0					
Mr. Horne		0	0	0					
Mr. John Vize		0	0	0					
					1	0	0		
Pastor Hugh D. Brown, M.A.		5	0	0					
					14	0	0		
Mr. and Mrs. Tanton		3	3	0					
Mr. B. Tice		1	0	0					
Mrs. Tice		1	0	0					
Miss Dry		1	0	0					

	£	s.	d.		£	s.	d.
Haddon Hall, per Mr. W. Olney ...	80	8	0	Mr. W. C. Greenop ...	...	...	2 2 0
Per Mr. W. Olney:—				Miss Greenop ...	...	...	1 1 0
Messrs. C. Early and Co. ...	10	0	0	Miss Grateful ...	...	...	1 0 0
Mr. Hy. Ablett ...	10	10	0	Mrs. Buckmaster ...	...	...	2 2 0
Mr. Beebe ...	1	1	0	Mrs. E. Phillips ...	...	...	1 1 0
Mr. Walter Crisp ...	1	1	0	Mr. and Mrs. G. Hyde ...	...	...	2 2 0
Friends ...	3	1	0	Mrs. L. M. Mason ...	...	...	20 0 0
	25	13	0	Miss Duckworth, per Editor of	...	...	...
Mrs. A. Tritton ...	...	...	5 0 0	“The Baptist” ...	...	...	1 0 0
Mrs. S. K. Rattenbury ...	...	...	1 0 0	Miss R. Spurr ...	...	...	1 1 0
Collected by G. T. and H. Cowen ...	...	...	1 2 6	Mr. E. Fox ...	...	...	1 0 0
Mrs. W. ...	...	...	1 0 0	Mr. and Mrs. C. Rowland ...	...	...	1 0 0
Mr. W. King ...	...	...	1 0 0	Miss Minnie Phillips ...	...	...	3 3 0
Mr. J. Cave ...	...	...	1 1 0	Miss Macdougall ...	...	...	1 0 0
Jude.” In loving memory	...	...	2 0 0	Miss Ross ...	...	...	1 0 0
Phil. iv. 19 ...	...	...	1 0 0	A member ...	...	...	1 1 0
Collected by Mrs. Rainbow ...	...	...	2 5 0	Mr. R. Reid ...	...	...	1 0 0
Mr. and Mrs. Brown ...	...	...	1 0 0	Pastor L. Macphail ...	...	...	1 1 6
Mrs. Spry and friends ...	...	...	1 15 0	Mrs. E. Haydon ...	...	...	1 1 0
Mr. J. Walker ...	...	...	5 0 0	Beulah Baptist Church, Bexhill, per	...	...	...
Mr. J. Whiteley ...	...	...	1 0 0	Pastor J. S. Hockey ...	...	...	2 0 0
Mr. E. W. Jolliffe ...	...	...	1 0 0	Mr. G. T. Drew ...	...	...	1 1 0
Mrs. C. E. Bulley ...	...	...	3 0 0	J. T. D., in memoriam ...	...	...	3 3 0
Mr. F. Holden ...	...	...	1 0 0	Miss Rouse ...	...	...	1 1 0
Mr. and Mrs. Grant ...	...	...	1 10 0	Mrs. R. Croker ...	...	...	1 1 0
Mr. H. Arnold ...	...	...	1 1 0	Mrs. Sawyer ...	...	...	2 2 0
Miss Ada Hill ...	...	...	1 1 0	Collected by Mr. J. Allen ...	...	...	1 0 0
Mrs. M. A. Bucknell ...	...	...	1 1 0	Collected by Miss E. Stone ...	...	...	2 2 6
Misses S. Robins and S. Clnderay...	...	...	1 0 0	Mrs. Downing ...	...	...	1 0 0
Mrs. Read ...	...	...	1 0 0	Rev. R. J. and Mrs. Beecliff ...	...	...	2 2 0
Mrs. J. Manning ...	...	...	1 0 0	Mr. and Mrs. H. Donkin ...	...	...	2 0 0
Mr. W. Howard ...	...	...	1 5 0	Mrs. M. Brodie ...	...	...	5 0 0
Mrs. E. Hogg ...	...	...	1 0 0	Miss F. Butcher ...	...	...	2 0 0
Collected by Mr. F. Hooker ...	...	...	8 8 0	“For debt on Tabernacle” ...	...	...	1 0 0
Mr. and Mrs. Proctor ...	...	...	1 0 0	Mrs. K. B. Wheeler ...	...	...	5 0 0
Mrs. M. Hibbard ...	...	...	1 0 0	Mr. H. Burgess ...	...	...	5 5 0
Mrs. E. Yallop ...	...	...	1 0 0	Mr. F. Northam ...	...	...	5 0 0
Mrs. C. Mannington ...	...	...	1 0 0	Mr. A. J. Robbins ...	...	...	2 0 0
Mr. T. Lloyd ...	...	...	3 0 0	Mrs. Hardy ...	...	...	1 0 0
Mrs. Best ...	...	...	1 0 0	Mr. E. Nye ...	...	...	1 1 0
Mrs. F. Hicks ...	...	...	2 0 0	A. P. ...	...	...	5 0 0
Mr. L. Mackintosh ...	...	...	1 0 0	Mr. S. J. Elgee ...	...	...	1 11 6
Mr. E. J. Clark ...	...	...	1 0 0	Mrs. L. Brown ...	...	...	2 2 0
Miss F. Haynes and friend ...	...	...	1 0 0	Mr. R. J. Mulvey ...	...	...	1 1 0
Mrs. E. Hider ...	...	...	1 0 0	Mr. H. S. Summers ...	...	...	1 1 0
Mr. G. M. Rabbich ...	...	...	1 0 0	Contribution from Pastor and Church	...	...	...
Interest on deposit ...	...	...	64 6 0	at Christ Church, Westminster	...	...	...
Miss Fletcher ...	...	...	1 0 0	Bridge Road ...	...	...	50 0 0
Mrs. Sykes ...	...	...	1 0 0	Rev. M. Baxter ...	...	...	10 0 0
Mr. F. S. Graham ...	...	...	1 0 0	Miss M. Kidson ...	...	...	1 0 0
Mr. E. Pullum ...	...	...	2 2 0	Mr. G. H. Dean ...	...	...	5 0 0
Miss E. E. Sharpton ...	...	...	5 0 0	Mr. J. Leaver ...	...	...	1 1 0
Mr. John Clark ...	...	...	1 0 0	Mrs. Barrett ...	...	...	1 0 0
Mr. and Miss Armistead ...	...	...	1 5 0	Mr. W. J. Noble ...	...	...	3 3 0
Mrs. S. Hinton ...	...	...	1 1 0	Mr. and Mrs. G. Higgs ...	...	...	25 0 0
Mr. J. Hume ...	...	...	1 0 0	Mrs. Thos. Rae ...	...	...	2 0 0
Mr. Blancy ...	...	...	1 0 0	Rev. J. Upton Davis ...	...	...	1 1 0
Mr. George E. Murray ...	...	...	1 0 0	Mr. H. Phillips ...	...	...	1 0 0
Mr. W. A. Devenport ...	...	...	10 0 0	Mr. W. E. Drake ...	...	...	1 1 0
A friend, per Rev. W. Hackney, M.A.	...	...	10 0 0	Mrs. Thick ...	...	...	1 0 0
Mr. J. B. Crisp ...	...	...	1 0 0	Mrs. E. Rains ...	...	...	10 10 0
Mrs. R. Bousfield ...	...	...	5 0 0	Rev. J. A. and Mrs. Arnold, a thank-	...	...	...
Mr. D. Boyd ...	...	...	1 0 0	offering for being saved from ship-	...	...	...
Mr. R. Berkley Forrester ...	...	...	1 0 0	wreck ...	...	...	25 0 0
Mr. and Mrs. J. C. Ranford ...	...	...	6 0 0	Mr. Whyte ...	...	...	1 0 0
Mr. and Mrs. R. Cookson ...	...	...	1 0 0	Mrs. Toogood ...	...	...	2 0 0
Mr. F. Whittle ...	...	...	5 0 0	Dr. T. E. Griffiths ...	...	...	1 0 0
Mrs. F. Whittle ...	...	...	5 0 0	Mr. P. Mackinnon ...	...	...	50 0 0
Miss Culverwell ...	...	...	1 0 0	Mrs. Betts ...	...	...	5 0 0
Mr. C. Howe ...	...	...	3 3 0	Mr. C. Boardman ...	...	...	5 0 0
Mr. C. B. Vaughan ...	...	...	2 2 0	Mr. Mackie ...	...	...	1 0 0
Mr. J. W. Hart ...	...	...	1 0 0	The late Miss Gilbert, per Mrs. Bur-	...	...	...
Mr. Thos. Haynes ...	...	...	5 0 0	gess ...	...	...	12 12 0
Mr. J. J. Gray ...	...	...	1 0 0	Mr. James Pullar ...	...	...	50 0 0
Mr. and Mrs. J. Barberry ...	...	...	1 1 0	Mr. and Mrs. Tyson ...	...	...	1 1 0
Mr. and Mrs. W. Rees ...	...	...	10 0 0	Mr. Edward Rawlings ...	...	...	10 10 0
Mr. A. J. Parker ...	...	...	4 4 0	Mr. F. Culverhouse and family	...	...	1 0 0
Mr. E. S. Boot and family ...	...	...	2 12 6	Mrs. J. Davis ...	...	...	1 0 0
Mr. A. H. Hirst ...	...	...	1 0 0	Mr. John Lamont ...	...	...	5 0 0
Miss B. Larkman ...	...	...	1 0 0	Miss C. McLeod ...	...	...	1 0 0
				Mr. John Fawcett ...	...	...	5 0 0

[illegible]

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from June 15th to July 14th, 1900.

	£	s.	d.		£	s.	d.
Church of England	Mr. W. Pitcher	...	...	...
Mrs. D. Sharpe	Miss E. A., Tunbridge	...	...	...
Part collection at Broadmead Baptist	Mr. T. Gurney	...	...	...
Chapel, Bristol, per Pastor D. J.	Mrs. Yates	...	...	...
Hiley	Executors of the late Mrs. Ann Baker	...	...	...
"Hymen," per T. S.	Mrs. Jarman	...	...	...
Mr. W. Mills	Rev. R. J. Beechli	...	...	...
Miss Mills	Collection at Salem Chapel, Boston,	...	...	...
Mr. A. W. Mills	per Pastor W. Sexton	...	...	...
Mr. F. T. Lewis	Mrs. Helen Wells	...	...	...
Collection at Bromley Common Baptist	Weekly offerings at Met. Tab.—	...	...	...
Chapel, per Pastor W. Holyoak	June 17	...	...	...
E. S. K.	" 24	...	...	...
Addition to collection at Ramsden	July 1	...	...	...
Road Chapel, per Pastor T. Greenwood	" 8	...	...	...
Mr. and Mrs. T. S. Price
Miss Price
						5	7 10
						£50	18 7

Pastors' College Missionary Association.

Statement of Receipts from June 15th to July 14th, 1900.

	£	s.	d.		£	s.	d.
Metropolitan Tabernacle				Sunday-school classes at Beulah Baptist Chapel			
School Missionary Circles	40	0	0	Sunday-school, Bexhill	6	12	7
H. M.C.S.		0	12				
For Christ's sake		0	5				
					<u>£</u> 47	9	7

The Stockwell Orphanage.

Statement of Receipts from June 15th to July 14th, 1900.

	£	s.	d.		£	s.	d.
Mr. J. G. Howlett ...	5	0	0	Collected by Mrs. Flecknoe ...	0	5	0
Miss E. Waterhouse ...	2	0	0	Mr. and Mrs. Woolidge ...	0	7	6
Mr. A. Wells ...	2	2	0	Mr. G. R. Adams ...	0	2	6
Mr. and Mrs. H. Crees ...	2	2	0	Collected by Mrs. Pavey ...	0	10	6
Mrs. C. Ballam ...	1	0	0	Miss M. Hayward ...	0	10	0
Messrs. Bunney's, Ltd. ...	1	1	0	Mrs. D. Sharpe ...	0	10	0
Mr. T. T. Nesbit ...	0	10	0	Mr. Ed. Rawlings ...	10	10	0
Mrs. F. Dodwell ...	0	2	6	Mrs. Page ...	3	0	0
C. F. ...	0	2	0	Mr. T. W. Doggett ...	3	0	0
Postal order, Dover ...	0	5	0	E. P. R., Boshof, Orange River State	2	10	0
Miss Cabban ...	0	5	0	Mr. W. H. Willcox ...	2	2	0
Mrs. Bell ...	0	10	0	Dr. J. A. Dunbar ...	2	2	0
Mr. Geo. Cox ...	0	10	6	Miss M. McEwing ...	2	0	0
Postal order, Sawston ...	0	1	0	Mr. J. Bishop ...	0	2	6
Mr. H. Proctor ...	1	0	0	Miss J. Vowles ...	0	5	0

	£	s.	d.		£	s.	d.
M. J. B., Newport, Mon.	0	10	0	Mr. J. Wood	0	10	0
Miss Scarfe	0	1	0	Mr. W. N. Finlayson	0	10	6
Mr. and Mrs. Sloan	0	5	0	Mr. E. Porter	0	10	0
Mrs. I. Manlove	0	10	6	Sermon-readers, per Mr. and Mrs.			
Mr. H. J. A. Burt	0	10	0	Fryer	0	10	0
Mrs. L. C. Thorpe	0	2	0	Mr. and Mrs. Rowse	0	10	0
Mr. Adcock	0	2	6	Mrs. H. Holloway	0	10	0
Miss N. Mizen	0	2	6	Mr. J. Cobain	0	10	0
Collected by Miss E. Tipton	0	6	0	Mr. G. Tolley	0	10	0
Mr. W. Crawford	0	10	0	Miss Stevenson	0	10	0
Mr. and Mrs. Hewat	2	0	0	Miss Warrington	0	10	0
Mr. G. H. Fisher	5	0	0	Miss A. Baker (from presentation			
H. E. S.	10	10	0	Almanacks)	0	12	2
Mr. F. Frank	2	2	0	Miss K. A. Legg	0	5	0
Mr. E. Essex	1	1	0	Mrs. E. G. Bonser	0	5	0
Mr. F. Mullis	1	1	0	Mr. J. Niblett	0	5	0
Mr. W. Furse	1	1	0	The Misses Porter	0	5	0
Mr. and Mrs. W. Wood	1	1	0	Mr. G. Bantick	0	2	6
Mr. T. W. Beveridge	1	1	0	Postal order, Farnfield	0	5	0
Mr. T. Greening	1	6	0	Rev. J. Cockran	0	5	0
Mrs. Parker	0	2	6	Mr. W. J. Knights	0	3	0
One year's fines for spots on table-				Mrs. J. Dickerson	0	2	0
cloths, per Mrs. Porter	0	14	0	Miss Stedman	0	2	0
Mrs. E. Sear	0	10	0	Miss Harding	0	1	0
Rev. A. Tessier	0	10	0	Collected by Mr. E. Frisby	2	16	0
Pastor W. Sullivan	0	6	0	Mr. S. Church	0	5	0
Miss M. Fraser	0	8	0	Collected by Miss S. May	0	10	0
Mrs. Sale	0	5	0	Collected by Miss E. Farnfield	1	0	0
Miss Hall	0	5	0	Collected by Miss E. Epps	0	10	0
Stamps, Bury St. Edmund's	0	2	6	Collected by Mrs. A. Robinson	1	1	0
Collected by Miss J. Permain	2	0	0	Collected by Miss A. Tingley	0	10	0
Collected by Mrs. E. Elford	0	18	3	Collected by Mr. A. Colley	0	9	0
Miss C. Goodrich	0	5	0	Collected by Miss E. Fuller	0	7	0
Mrs. and Miss F. M. Hay	0	3	0	Collected by Mr. E. Vincent	0	10	6
Collected by Mrs. Harris	0	7	6	Collected by Miss E. Cobby	1	4	0
Mr. W. Bradbury	0	5	0	Collected by Miss E. Lewindon	0	11	0
Miss Farrow	0	6	6	Cranford Baptist Sunday-school, per			
Collected by Mr. J. T. Manby	0	9	0	Mr. W. Smith	0	10	0
Collected by Mrs. Pegg	1	6	0	Collected by Mrs. Snape	0	13	0
Collected by Mr. G. Spooner	0	5	0	Collected by Pastor J. H. Barnard	0	7	6
Collected by Mrs. A. Robins	0	15	0	Collected by Miss Girdlestone	1	0	0
Collected by Miss E. Stevens	0	10	0	Collected by Mr. Taylor	0	7	6
Collected by Miss Briggs	0	6	0	Collected by Miss F. Randall	0	14	0
Collected by Mrs. Penney	0	10	0	Collected by Miss M. Saunders	0	10	0
Collected by Miss Y. Powell	0	5	1	Collected by Miss E. M. Broughton	1	10	0
Collected by Miss L. Wilkins	0	10	0	Collected by Mrs. Halsey	0	8	0
Collected by Mr. T. A. Bramley	0	5	0	Castle Street Baptist Chapel Sun-			
Collected by Mrs. G. Blake	0	4	6	day-school, Guildford, per Mr. P.			
Collected by Miss A. H. Cox	0	10	6	Pickett:—			
Collected by Miss A. Allen	0	12	0	Young Women's class	0	10	3
Collected by Mrs. Bullman	0	10	0	Young Men's class	0	3	3
Collected by Miss I. England	0	13	6	Boys' box	1	4	1
Collected by Mr. H. Smith	0	5	0	Girls' box	0	17	10
Collected by Miss L. Harrison	0	4	3	Infants' class box	0	15	7
Collected by Miss E. Campkin	1	5	0	P. Pickett's box	0	14	6
Collected by Mrs. Ward	0	2	0	G. B. Pickett's box	0	6	4
Mr. H. Ablitt	10	10	0	Miss Parson's box	1	1	0
Mr. George Tingey	10	0	0	Odd farthings	0	0	2
Mrs. J. A. Spurgeon	2	2	0				
Mrs. Llewellyn	1	1	0	Collected by Miss N. Johnson	5	13	0
Mr. W. J. Heath	1	1	0	Mr. B. Phillips	2	0	0
Mr. B. Carey	1	10	0	Mare Street Sunday-school, Hack-			
Mrs. Bradley	1	0	0	ney, per Mr. J. F. Sorrell	4	11	7
Mr. H. J. Deacon	1	1	0	Mr. Jas. Alp	2	2	0
Mrs. H. S. Creasey	1	0	0	Miss E. Milroy	2	2	0
Mr. W. Graham	1	0	0	Mr. I. J. Carter	1	1	0
Mr. J. Harvey	1	0	0	Mrs. Baldwin	0	10	0
Mr. A. Dice	1	1	0	Mrs. Latta	1	0	0
Mrs. Curtis	1	5	0	Mrs. Blake	1	15	0
Mrs. A. M. Williams	1	0	0	Rev. W. J. Mayers	0	10	6
Mrs. E. Yallop	1	0	0	Mr. R. J. Mulvey	1	1	0
Mrs. Steward	2	0	0	Mrs. Lane	2	0	0
Mrs. E. Raybould	1	1	0	Miss Maynard	0	5	0
Vernon Chapel Sunday-school, per				Stamps, Kilmarnock	0	5	1
Mr. E. T. Salmon	1	1	0	Miss I. Allen	0	3	0
Miss Barker	1	0	0	Miss Frost	0	5	0
Mr. P. Cockerill	1	1	0	Mrs. Chittenden	0	2	0
Mrs. E. W. Bell	1	0	0	The Misses Pearson	0	10	0
Mr. Jas. Campbell	2	0	0	Mrs. E. Freestone	0	10	0
Mr. C. F. Alldis	1	1	0	Miss R. Daniell	0	5	0
Mr. E. Davis	1	0	0	Mrs. Mason	0	5	0
E.	0	10	0	Mrs. Porter	0	5	0

	£	s.	d.		£	s.	d.
Postal order, Camberwell	0	2	0	Mr. and Mrs. Eldridge	0	10	0
Mrs. Zuber	0	3	6	Miss S. Green	0	2	6
Mrs. Bascomb	0	5	0	A friend, stamps	0	5	0
Mrs. F. Briggs	0	5	0	Collected by Miss A. F. Burgess	0	5	0
Prayer-meeting, per Pastor T. Spurgeon	0	5	0	Collected by Miss S. A. Ackland	0	6	2
S. B. S.	2	2	0	Miss Bartlett	0	10	0
Collected by Mr. W. P. Wren	0	3	6	Mr. R. Dawson	0	7	0
Mr. J. Pillman	1	1	0	Collected by Miss Platt	0	2	0
Miss Knott	0	2	6	Mr. Lindsey	0	10	0
Mrs. Vague	0	2	6	Mrs. Gosling	0	1	0
A country minister	0	5	0	Men's Bible-class, South Street Baptist Chapel, Greenwich, per Mr. E. M. Dodge	3	6	0
Mrs. Gooding	0	3	0	Mrs. Geo. Stopford	3	0	0
Postal order, Colchester	0	5	0	Mr. W. Anderson	0	10	0
Mr. A. H. West	0	5	0	Collected by Miss E. Hardwick	1	6	6
Mr. and Mrs. Tebby	0	5	0	Mrs. C. J. Whitcutt Rabbits	10	10	0
Mrs. Coad	0	2	0	Mr. W. J. Tull	1	0	0
Collected by Miss K. R. Smith	0	4	0	J. B., Strathaven	1	0	0
Collected by Mrs. R. Hoskins	0	2	6	Miss Mathew	1	0	0
Collected by Miss E. Clarke	1	1	0	Mr. T. Gurney	0	5	0
Collected by Miss M. Waterman	1	10	8	Rev. O. Heywood	0	10	0
Collected by Miss J. H. Mann	4	5	6	Half-year's interest on £5,000 Deb. Bonds, Messrs. Cory Bros. and Co., Ltd.	119	15	0
Collected by Miss E. J. Jenner	0	12	5	Mrs. Yates	0	10	6
Collected by Mrs. Hart	0	6	0	Sympathy	0	10	0
Mrs. E. Green	5	0	0	Mr. W. W. Gooderham	0	10	0
Mr. J. C. Henderson	0	5	0	Miss Ferguson	0	7	6
Miss J. Stewart	0	10	0	A thankoffering, per Mr. R. Hall	0	5	0
Mrs. Oliver	0	5	0	Mr. J. B. Dixon	0	5	0
Collected by Miss C. Iles	0	3	0	Mrs. J. W. Carter	0	5	0
Miss R. Frost	1	0	0	Mr. C. Foster	0	2	6
Miss M. S. Roleston	1	1	0	Mr. Thornton	0	2	6
Mr. and Mrs. J. Saunders	0	2	6	Mr. J. H. Kinney	90	0	0
Miss M. Munro	0	7	0	Mr. H. Harrison (in memory of Mary Anna Tyler)	21	0	0
Mrs. E. Reynolds	0	2	6	Master Gleaves, per Mrs. C. Spurgeon	0	10	0
Miss Underhay	0	2	6	Collected by Mrs. E. R. Tiddy	1	19	6
Collected by Miss F. Hunter	0	5	0	R.E. Charitable Fund, per Mr. T. W. Pearson	10	0	0
Collected by Mrs. Hillier	0	2	6	Mr. W. J. Cousins	0	5	0
Collected by Master A. E. Myhill	0	2	6	Mr. R. Giles' Sunday dinner-table box	0	15	4
Collected by Mr. H. A. Yerbury	0	2	0	Mr. T. Bedford	0	5	0
A. A.	0	10	0	Hirst S.S.C., per Mr. W. Andrew	0	5	0
Mrs. Boden	1	0	0	Mr. J. Walker	0	2	0
Mr. C. Ibberson	0	3	0	Mr. R. Crombie	0	5	0
Collected by Miss Brett	0	2	5	Mr. Jas. Wilson	0	10	0
Mr. W. Wright, jun.	0	10	6	Readers of "The Christian Herald," per the Manager:—			
Mrs. Banbury	1	0	0	Lenan	0	5	0
Mr. F. Flanders	1	0	0	A. M.	0	3	0
The Campsbourne Dorcas Society, per Mrs. E. Musk	0	5	0	E. Macfarlane	0	10	0
M. A. H., Tunbridge Wells	0	2	6	E. Backen	0	5	0
Mrs. J. Duncan	0	10	0	G. W.	0	2	6
Mrs. Barden	0	5	0	Throckley	0	5	0
Collected by Master N. Bradbury	0	4	3	D. E. S.	0	8	0
Mr. J. Bettinson	5	0	0	Egail	0	2	6
Mr. and Mrs. Cattell	2	2	0	Collected by Mr. W. Boys	0	17	6
Mr. L. Horner	0	10	0	Mr. Jno. Jackson	3	0	0
Mrs. E. Clover	0	5	0	Mr. Jas. Goodman	4	4	0
No name, Blackwater	0	10	0	Miss J. Pearce	0	5	0
Miss J. Anderson	0	2	6	Mrs. Cousins	0	1	0
H. M. F.	0	3	0	Collected by Mrs. Honour	1	2	6
Collected by Miss S. Hughes	0	6	0	Per F. R. T.:—			
Collected by Miss M. Ryder	0	8	0	Mr. and Mrs. J. Benson	1	0	0
Mr. J. Leader	1	0	0	Miss Grace Benson	0	10	0
Mr. George S. Lancaster	2	2	0	Mr. Cecil Benson	0	10	0
Miss Chippendale	5	0	0	Mr. and Mrs. J. Smith	0	10	0
Miss E. Adams	0	10	0	Mr. F. J. Blight	0	5	0
Collected by Miss E. Wain	7	0	0	For His Name's sake, Belfast	2	15	0
Mrs. E. Howard	0	5	0	Mr. and Mrs. Lee	0	5	6
Mr. W. Newton	0	5	0	Mrs. Jas. Stiff	3	3	0
Collected by Mr. W. Myatt	0	7	6	Mr. F. T. Lewis	2	0	0
Miss F. Manning	1	4	0	Mr. J. Holloway	0	10	0
Collected by Miss N. Bradbury	0	2	1	Mrs. E. King	0	2	6
The Executors of the late Mr. T. H. Olney (sale of foreign coins)	3	5	4	Sandwich, per Bankers	2	3	0
A friend, Kentish Town	0	10	0	Mrs. Moon (for the late Mrs. Yorke)	0	2	0
Mrs. Batt	0	5	0				
Mr. George Wood	0	3	6				
Miss Gregg	0	1	6				
Mrs. S. Dales	1	0	0				
Collected by Mrs. Benson	0	10	6				
Mr. D. Macpherson	0	5	0				
Postal orders, Appleby	0	6	0				
Collected by Mrs. Oxenford	0	8	1				

	£	s.	d.		£	s.	d.
Collected by Miss H. E. Sampson...	0	5	0	Boundary Road Chapel, Walthamstow	3	4	6
Miss E. Perryman ...	0	2	6	SEA-SIDE HOME, MARGATE:—			
Mr. A. J. Robbins ...	5	0	0	Mrs. Page ...	3	0	0
Stamps, Wyddgrug ...	0	5	0	Mr. and Mrs. Hewat ...	1	0	0
Mr. S. E. Barton ...	1	0	0	Mr. G. H. Fisher ...	5	0	0
Mrs. A. V. Uridge ...	0	10	0	Mr. B. Davies ...	0	5	0
Mrs. J. Le Feuvre ...	0	10	0	Mrs. and Miss F. M. Hay ...	0	1	0
Mr. O. Barfoot ...	0	2	0	Mr. G. Russell ...	1	0	0
Mrs. S. Carveley ...	0	10	0	Mrs. E. W. Bell ...	1	0	0
Miss E. Kewer ...	0	10	6	Miss A. Foxwell ...	1	0	0
Mrs. E. Richings ...	0	5	0	Mr. W. N. Finlayson ...	0	2	6
A husband and wife, Kenyon Baptist				Mr. and Mrs. Fryer ...	0	4	0
Chapel, Brixton, per Pastor J.				Mr. G. Bantick ...	0	2	6
Douglas, M.A. ...	30	0	0	Mr. W. J. Knights ...	0	2	0
Mrs. M. O. Sellar ...	1	1	0	Miss Harding ...	0	1	0
Mr. Jas. Brown ...	1	0	0	Employees of the Waddesdon Post-			
Mrs. Pickering ...	0	5	0	master ...	0	5	0
T. B. L. ...	1	0	0	Pastor G. M. Matthews ...	1	0	0
Mrs. Patterson ...	0	5	0	Miss Torr ...	1	0	0
Mr. and Mrs. J. Mead ...	4	4	0	Mrs. Simpson ...	0	6	6
Per Mrs. W. L. Lang:—				Mrs. Fordham ...	0	3	0
Rev. W. L. and Mrs.				Mrs. Bickford ...	0	3	6
Lang ...	2	0	0	Young Women's Bible-class, Henley			
Mr. A. Beckingsale ...	0	5	0	Tabernacle, per Miss E. Harbert...	0	5	6
Mr. F. Beckingsale ...	0	5	0	A country minister ...	0	2	6
			2 10 0	Mr. J. C. Henderson ...	0	5	0
Miss L. Jacob ...			1 0 0	Mrs. S. Bawtree ...	1	1	0
Miss L. Bibby ...			0 1 6	Mr. W. Wright, jun. ...	0	10	6
Stamps ...			0 2 6	Mrs. E. Giblin ...	0	5	6
Per Mrs. C. H. Spurgeon:—				Mr. T. Steer ...	1	0	0
Q. C. E. ...	0	2	6	Mr. D. Macpherson ...	0	5	0
Madame Van Gogh ...	1	0	0	Mr. R. Dawson ...	0	3	0
			1 2 6	T. R., a thank-offering ...	5	0	0
Mr. R. Bilton ...	0	6	0	Mr. E. J. Martell ...	0	5	0
Onslow Baptist Sunday-school, per				RECEIVED AT ANNUAL FESTIVAL,			
Mr. W. Snelling ...	0	18	0	JUNE 19TH, 1900.			
Mr. J. W. Moore ...	0	5	0	Collecting Boxes:—			
Mrs. E. Hood ...	0	10	0	Allen, Miss ...	0	19	8
Mr. R. J. May ...	0	10	0	Andrews, Mrs. ...	0	4	9
S. and N. ...	3	3	0	Anthony, Mrs. E. ...	0	7	1
Mr. J. Thomas ...	0	10	0	Appleton, Miss ...	1	4	5
Mr. T. D. Adams ...	5	0	0	Ash, Mrs. ...	0	3	7
Mrs. Buck, sen. ...	0	10	0	Atkinson, Mrs. S. ...	0	5	5
Mr. E. J. Martell ...	0	5	6	Angus, Mrs. ...	0	9	9
Mr. J. Clarke ...	0	10	0	Banks, Miss E. ...	0	8	5
Mr. C. F. Pfeil ...	1	1	0	Barrow, Mrs. ...	1	0	8
Miss G. Gunner ...	0	5	0	Barnard, Mrs. ...	0	7	6
Mr. Lloyd's Bible-class, Bromley	2	10	0	Barnden, Mrs. ...	1	4	0
Masters Bert and Norman Wells	1	0	0	Black, Miss ...	0	4	8
Miss M. Adderley ...	1	0	0	Blake, Misses E. and L. ...	0	6	5
Mr. H. D. Walton ...	0	2	6	Bradbury, Miss ...	0	1	8
Mr. J. H. Earnshaw ...	0	2	0	Bray, Mrs. ...	0	1	1
Miss A. Collins ...	0	5	0	Brazier, Mrs. ...	2	3	2
Collected by Mr. H. Thompson ...	2	2	0	Bennett, Mrs. ...	0	5	3
A Welshman, Dolgelly ...	0	5	0	Bennington, Miss ...	1	1	8
Collected by the late Miss G. E.				Best, Mrs. ...	0	6	8
Barrett ...	0	7	6	Bethrey, Mrs. ...	0	10	7
Collected by Mrs. H. Tysall ...	0	3	0	Brewer, Misses A. and E. ...	0	10	6
Mr. T. H. Howell, J.P. ...	5	5	0	Billing, Miss C. ...	0	1	9
Executors of the late Mrs. Ann Baker	16	13	4	Bridle, Miss B. ...	0	2	0
Mrs. Bunce, a reader of "The Sig-				Billing, Miss ...	0	2	10
nal," per Pastor T. Spurgeon ...	300	0	0	Bingham, Mrs. ...	0	4	3
Miss E. A. Tunbridge ...	0	11	0	Bishop, Miss ...	0	3	8
MEETINGS BY MR. CHARLES WORTH				Bridges, Miss ...	0	3	2
AND THE ORPHANAGE CHOR:—				Bowerman, Miss ...	0	9	5
Cambridge Auxiliary ...	25	0	0	Bowerman, Mrs. ...	0	6	11
Garden party, Brentford,				Bowyer, Miss E. ...	0	1	10
per Rev. J. Burnham ...	8	10	0	Box, Mrs. J. ...	0	3	2
Donations:—				Boyce, Miss G. ...	0	13	0
Mr. C. Goddard Clarke ...	2	2	0	Brooking, Mrs. ...	0	5	8
Mr. H. Potter ...	1	1	0	Brown, Mrs. ...	0	2	9
Mr. C. F. Allison ...	1	0	0	Brown, Mrs. ...	0	1	3
J. W. F. ...	1	0	0	Bullivent, Miss ...	0	10	3
Mr. R. Sortwell ...	0	10	6	Burn, Mr. S. ...	0	1	1
Mr. Philips ...	0	10	0	Burton, Miss ...	0	1	1
Mrs. Braden ...	0	10	0	Bush, Miss E. ...	0	3	3
Mr. H. Band ...	0	10	0	Buswell, Miss ...	0	16	2
Mr. G. Peck ...	0	10	0	Butler, Mrs. ...	0	14	10
Mrs. Dodd ...	0	2	0	Butcher, Miss ...	0	1	8
Rev. H. F. Nixon, M.A. ...	0	2	6	Butcher, Miss ...	0	7	6
Collection ...	3	12	0				
	20	0	0				

	£	s.	d.		£	s.	d.
Butcher, Miss L. ...	0	4	1	Harris, Mr. ...	0	11	2
Buysman, Miss H. ...	0	1	0	Harris, Miss ...	0	4	0
Brett, Mr. S. W. ...	1	16	0	Harris, Miss S. ...	0	8	6
Cane, Miss ...	0	5	4	Harman, Master ...	0	4	8
Chapman, Miss ...	1	2	4	Harmer, Master ...	0	2	0
Chapman, Miss ...	0	2	9	Harmer, Miss ...	0	1	10
Channer, Mr. F. ...	0	16	7	Hart, Mrs. ...	0	1	2
Champness, Mr. ...	0	10	3	Haselden, Miss D. ...	0	4	0
Chase, Mrs. ...	0	4	11	Hawgood, Mrs. ...	0	16	8
Clarke, Mrs. ...	0	8	9	Hayter, Miss ...	0	14	2
Clay, Mrs. ...	0	8	6	Hazelden, Mrs. ...	0	10	1
Crawford, Miss ...	0	3	0	Herd, Mrs. ...	0	9	1
Crawford, Master T. ...	0	3	1	Hill, Mr. ...	0	7	1
Chittock, Mrs. ...	0	6	11	Hitchcock, Miss ...	0	2	10
Chiswell, Master ...	0	4	10	Hobbs, Miss ...	0	5	6
Ching, Miss F. ...	0	1	11	Hodsdon, Miss ...	0	1	8
Clegg, Mrs. E. ...	0	8	1	Hornal, Miss E. ...	0	2	0
Cleaves, Miss M. ...	0	1	1	Hornal, Miss ...	0	1	3
Cook, Mrs. ...	0	9	0	Horton, Mrs. ...	0	6	4
Conway, Miss ...	0	8	8	Horwood, Mrs. ...	0	4	11
Cornish, Miss ...	0	8	0	Howell, Miss ...	0	6	9
Corry, Miss ...	1	5	6	Howard, Miss E. ...	0	5	3
Cowen, Mr. and Mrs. ...	0	17	10	Hudson, Miss ...	0	17	11
Cover, Miss ...	0	6	1	Huitt, Miss E. ...	0	5	1
Coxhill, Mrs. ...	0	3	3	Huitt, Mrs. ...	0	3	11
Clow, Miss ...	0	2	7	Huitt, Master H. W. ...	0	3	1
Clow, Miss ...	0	17	4	Hunt, Miss ...	0	9	0
Cross, Mr. A. ...	0	7	6	Hutchins, Master ...	0	2	1
Culley, Miss ...	0	2	2	Hutchinson, Miss ...	0	8	10
Church, Mrs. ...	0	6	0	Hyme, Miss A. ...	0	1	3
Cook, Miss A. M. ...	0	10	1	Hertzell, Mrs. ...	0	7	6
Clubb, Miss ...	2	2	0	James, Mrs. ...	0	7	8
Dewey, Mrs. ...	0	11	8	Jarvis, Miss ...	0	2	7
Dodds, Miss W. ...	0	1	0	Jeal, Mrs. ...	0	1	5
Doyle, Miss ...	0	7	0	Jeckell, Miss ...	0	2	2
Dougharty, Mrs. ...	0	18	7	Jewhurst, Miss ...	0	7	3
Downing, Mr. ...	1	1	0	Jifkins, Mrs. ...	0	6	9
Druce, Miss ...	0	3	7	Johnson, Miss N. ...	0	16	8
Durwin, Mrs. ...	0	10	2	Johnson, Mrs. E. ...	0	5	4
Edgley, Mr. ...	1	8	11	Johnson, Miss S. A. ...	0	7	10
Eyles, Miss ...	0	1	11	Johnson, Master T. ...	0	3	11
Ellis, Miss ...	1	0	1	Jones, Miss ...	0	1	8
Ellis, Mr. L. ...	0	1	6	Jones, Mrs. A. ...	0	1	5
Ellis, Miss M. ...	0	3	8	Jones, Miss A. ...	0	7	6
Elliott, Mrs. ...	0	12	7	Jones, Mrs. ...	0	5	0
Escott, Miss ...	0	1	6	Kerridge, Miss ...	2	0	3
Faith, Miss F. ...	0	7	8	Kerridge, Miss ...	1	8	6
Fairbairn, Mrs. ...	0	5	6	Kirby, Mrs. ...	0	1	0
French, Mrs. ...	0	3	4	King, Miss ...	0	6	9
Fisher, Mr. H. T. ...	1	15	9	Kirby, Mrs. ...	0	4	2
Fitch, Mrs. ...	0	4	1	Kitson, Miss E. ...	0	12	11
Forward, Miss ...	0	1	3	Knowlman, Mrs. ...	1	1	0
Foster, Mrs. ...	0	6	10	Larwill, Miss ...	0	13	0
Fryer, Mr. H. ...	0	3	6	Ladds, Miss D. ...	0	5	6
Fuller, Master L. ...	0	3	1	Lansdowne, Miss G. ...	0	2	3
Fuller, Miss H. ...	0	5	0	Lansdowne, Miss M. ...	0	1	7
Fuller, Miss E. ...	0	3	0	Larkman, Miss B. ...	0	9	2
Furlong, Master T. ...	0	3	8	Lee, Mrs. ...	0	1	1
Funnell, Mrs. H. ...	0	4	0	Leatt, Mr. ...	0	1	1
Gale, Mr. F. T. ...	1	1	6	Lewis, Master E. ...	0	5	0
Gray, Mr. A. ...	0	2	4	Le Seigneur, Mrs. ...	1	0	0
Grant, Miss ...	0	10	1	License, Mrs. ...	0	7	8
Glede, Miss I. ...	0	1	5	Lidiard, Master A. ...	0	2	5
Green, Miss J. ...	0	6	5	Ling, Mrs. ...	0	16	0
Giles, Master H. ...	0	2	2	Lott, Miss ...	0	11	1
Giles, Mr. H. ...	0	2	6	Lott, Miss K. ...	0	1	5
Gillman, Miss ...	0	3	4	Lott, Miss E. ...	0	1	0
Grimes, Mrs. ...	0	6	5	Lucas, Mrs. ...	0	4	1
Good, Mrs. ...	0	4	10	Luckhurst, Mrs. ...	0	6	6
Godbold, Mrs. ...	0	17	0	Limebeer, Miss ...	0	8	0
Goodwin, Miss ...	0	1	5	Mackey, Mrs. ...	0	10	6
Goslin, Mrs. ...	0	4	7	McCombie, Mrs. ...	0	11	5
Grove, W. ...	0	2	5	Madison, Miss E. ...	0	2	1
Gurteen, Miss ...	0	4	4	Manning, Misses, The ...	0	14	5
Gubbins, Mr. S. J. ...	0	19	8	Mason, Miss ...	0	6	0
Grove College, Hammer-				Marshall, Miss ...	0	5	6
smith, per Miss Perratt	1	4	6	Marshall, Miss ...	0	1	4
Hadland, Master R. ...	0	2	0	Marshall, Mrs. ...	0	4	7
Harald, Miss ...	2	15	0	Marshall, Master ...	0	3	6
Harrington, Mrs. ...	0	2	10	Marshall, Miss C. ...	0	5	0

	£	s.	d.		£	s.	d.	£	s.	d.
Marsh, Miss	...	0	1	6	Smith, Miss M.	...	0	5	6	
Mash, Miss	...	0	1	1	Stiff, Miss S.	...	0	12	0	
May, Miss A.	...	0	6	1	Soar, Mr. W. E.	...	1	15	11	
Middleton, Mrs.	...	0	3	2	Scott, Miss	...	0	1	2	
Moody, Mrs.	...	0	10	10	Strong, Mrs.	...	0	4	9	
Morgan, Miss	...	0	3	0	Sortwell, Mr. H. B.	...	0	8	6	
Morgan, Miss A.	...	0	1	6	Taylor, Miss S. J.	...	0	10	7	
Morris, Miss D.	...	0	2	5	Tremelling, Master	...	0	5	0	
Morris, Mr. S.	...	0	9	4	Trewilliam, Mrs.	...	0	4	6	
Montague, Mrs.	...	0	6	0	Tompkins, Miss H.	...	0	5	7	
Morris, Mrs.	...	0	6	0	Towers, Miss	...	0	1	6	
Newton, Mrs.	...	0	2	0	Thompson, Master C.	...	0	4	1	
Norman, Mrs.	...	0	2	5	Tucker, Mrs.	...	0	16	7	
Oakes, Mrs.	...	0	4	3	Tudor, Miss	...	1	7	11	
Oldrieve, Miss	...	0	9	6	Underwood, Miss	...	0	3	0	
Osborne, Mr. D.	...	0	3	8	Ville, Mrs.	...	0	7	2	
Page, Miss L.	...	0	12	0	Vincent, Mrs. W.	...	0	5	4	
Perrin, Mr. J. P.	...	0	5	0	Whithead, Mr.	...	0	4	0	
Pankhurst, Mrs.	...	0	5	0	Wren, Mr.	...	0	5	6	
Pankhurst, Miss G.	...	0	7	7	Wagstaff, Miss E.	...	0	3	8	
Parker, Mrs.	...	3	2	0	Walker, Mrs.	...	1	2	4	
Parker, Master H.	...	0	1	7	Watling, Mrs.	...	0	16	10	
Parsons, Master J.	...	0	1	3	Watson, Mrs.	...	0	5	7	
Parsons, Master J.	...	0	1	10	Weeks, Miss	...	0	7	7	
Payne, Miss	...	0	1	6	Wheeler, Mrs.	...	0	2	5	
Pavey, Miss	...	0	16	5	Westbrook, Mrs.	...	0	19	2	
Pawsey, Misses A. and E.	...	0	14	9	Wicks, Miss	...	0	8	0	
Pearce, Misses J. and L.	...	1	0	9	Williams, Mrs.	...	0	13	2	
Pearce, Miss	...	1	6	8	Windsor, Mrs.	...	0	4	3	
Peck, Mrs.	...	0	5	1	Winter, Miss	...	0	4	7	
Perkins, Miss	...	0	3	9	Wiseman, Miss H.	...	0	3	4	
Pepler, Miss	...	0	3	0	Whiting, Mrs.	...	0	11	1	
Prebble, Mr. W.	...	1	12	0	Whittington, Miss	...	0	11	6	
Preston, Miss F.	...	0	5	0	Wright, Mrs.	...	0	8	10	
Pitt, Mrs.	...	0	2	10	Wyatt, Miss	...	0	2	3	
Powell, Mr. A. H.	...	0	8	11	Wybrow, Miss	...	0	2	2	
Plummer, Miss N.	...	0	8	10	Yewen, Miss	...	0	9	5	
Pryce, Miss	...	0	5	2	Young, Miss	...	0	2	3	
Reckenzaun, Miss	...	0	4	5	Young, Master W.	...	0	4	3	
Reading, Mr.	...	1	4	9	Boxes containing amounts					
Richardson, Miss	...	0	14	5	under a shilling		0	16	5	
Richardson, Miss	...	0	1	2	Two boxes, names un-					
Ridginton, Miss	...	0	15	6	decipherable, and odd					
Robert Street Sunday-					farthings and halfpence		1	19	8	
school, per Mr. Everett	...	0	14	7						
Roberts, Master M.	...	0	1	11	Collecting Books:—					
Roberts, Master W.	...	0	2	4	Allum, Mrs.	...	2	0	0	
Roberts, Miss	...	0	2	8	Allsop, Mrs.	...	0	4	0	
Roberts, Master G.	...	0	1	6	Barrett, Mr. H.	...	2	10	0	
Robson, Mr. H.	...	0	3	9	Broughton, Mrs.	...	0	10	0	
Roper, Mrs.	...	0	5	9	Brown, Miss J. H.	...	1	1	0	
Rout, Mrs.	...	0	2	3	Causton, Miss E.	...	1	10	0	
Roscorla, Mrs.	...	0	1	6	Crawford, Mrs.	...	1	16	0	
Rumsey, Mrs. G. H.	...	0	4	3	Cockshaw, Miss J.	...	1	0	0	
Russell, Mrs.	...	0	2	10	Cockshaw, Miss	...	0	16	0	
Rutter, Mrs.	...	0	12	7	Coleman, Mrs.	...	0	10	0	
Rugg, Mr.	...	0	10	0	Evans, Mr. W. J.	...	4	2	2	
Salvey, Mrs.	...	0	3	3	Everett, Miss	...	2	0	0	
Slade, Miss	...	1	6	11	Fosdick, Miss S. A.	...	0	15	0	
Spanll, Mrs.	...	1	0	4	Green, Miss J.	...	0	16	0	
Standing, Mrs.	...	0	7	1	Goslin, Mrs.	...	0	6	6	
Swan, Mrs.	...	0	1	4	Howes, Mr. C.	...	0	10	0	
Swain, Miss	...	0	1	2	Knight, Mrs. J. E.	...	0	5	0	
Swain, Miss	...	0	12	6	Laver, Mrs.	...	2	12	0	
Seaton, Miss	...	0	10	2	Little, Miss (per Miss					
Shears, Mrs.	...	0	6	10	F. M. Spurgeon)	...	0	2	6	
Snell, Miss	...	0	4	5	Lindsay, Mr. W.	...	0	15	6	
Speh, Miss	...	1	15	6	Mott, Mrs.	...	2	5	0	
Spiller, Mrs.	...	0	7	9	Saunders, Mr. E. W.	...	2	10	0	
Streeter, Miss L.	...	0	5	10	Per Miss L. Staveley:—					
Stevenson, Miss	...	0	2	9	Mr. Jno. Cockett	...	0	10	0	
Stephenson, Miss	...	0	1	8	Pastor J. W. Camp-					
Stewart, Master A.	...	0	2	3	bell	...	0	2	6	
Sims, Mrs.	...	0	8	3	Mr. A. W. Staveley	...	0	10	0	
Smith, Mrs. B.	...	0	14	9	Miss Staveley	...	0	5	0	
Smith, Mrs.	...	0	10	6	Mr. Fred. Gardiner	...	0	10	0	
Smith, Miss C.	...	0	4	5	Mr. J. F. Tyars	...	0	5	0	
Smith, Mrs.	...	0	4	6	Mr. A. Southwell	...	0	5	0	
Smith, Mrs. M. L.	...	0	6	0	Mr. J. W. Hewitt	...	0	2	6	
Smith, Miss C.	...	0	5	1	Miss Bellars	...	0	2	6	

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Mr. M. Le Pla ...	0	2	6				Layzell, Mrs. ...	0	3	0			
Mrs. Gardiner ...	0	2	6				Lilley, Mrs. ...	1	1	0			
Miss Gardiner ...	0	2	6				Lincoln, Mr. J. ...	0	2	6			
				3	0	0	McCaig, Dr. A. ...	1	1	0			
						31 16 8	Mott, per Mrs.:-						
Donations:-							Mrs. Davies ...	1	0	0			
Anon, Mrs. ...	0	5	0				Miss Miller ...	0	10	0			
A friend of children,							Miss C. Miller ...	1	0	0			
thankoffering ...	1	0	0								2	10	0
Anon ...	0	0	6				Moore, Mrs. P. ...	0	10	6			
Anon, per President ...	0	10	0				Neal, Mrs. C. Firby ...	1	1	0			
Allen, Mr. G. J., J.P. ...	50	0	0				Newberry, Mrs. A. ...	0	16	0			
Archer, Miss ...	0	2	0				Olney, Mr. W. ...	5	5	0			
Barrett, Mr. H. J. ...	0	10	0				Olney, Mr. H. K. ...	2	2	0			
Belcher, Mr. S. ...	1	1	0				Olney, Miss S. K. ...	1	1	0			
Beattie, Mr. S. ...	0	5	0				Oxford, Miss E. ...	0	15	0			
Bown, Mr. J. ...	5	0	0				Patrick, Mr. S. ...	0	13	1			
Bullen, Master ...	0	5	0				Peck, Miss ...	0	5	0			
Buckmaster, Mrs. B. ...	1	1	0				Pearce, Mr. E. ...	3	3	0			
Brown, Mr. Isaac ...	0	10	0				Pound, Mr. ...	1	1	0			
Chamberlain, Mrs. ...	0	5	0				Richardson, Mr. W. H. ...	0	10	6			
Chapman, Mrs. ...	0	10	0				Rodgett, Mrs. Richard ...	10	0	0			
Chester, Mrs. ...	0	10	6				Rogers, Mr. G. ...	0	10	0			
Chisholm, Mrs. ...	0	18	6				"S. C." ...	0	10	0			
Coble, Miss E. ...	0	11	9				Staines, Mrs. ...	0	10	0			
Cooper, Mr. ...	1	1	0				Stewart, Mr. R. ...	0	5	0			
Cromwell, Miss ...	0	3	0				Sawday, Pastor C. P. ...	0	5	0			
Cullingham, Mr. and Mrs. ...	0	10	0				Spelman, Mrs. ...	2	2	0			
Curtis, Mrs. ...	0	5	0				Spreadbury, Mr. and Miss ...	2	2	0			
Dransfield, Miss, per							Spurgeon, Pastor and						
President ...	1	1	0				Mrs. T. ...	2	2	0			
Drayson, Mrs. ...	0	10	0				Tatnell, Mr. ...	1	1	0			
Dobson, Mr. G. ...	2	0	0				Thompson, Mr. W. W. ...	105	0	0			
Dykes, Mrs. W. ...	0	15	0				Turley, Mr. ...	1	10	0			
E. and A. ...	0	10	0				Vincent, Mr. W. ...	0	5	0			
Everett, Mrs. and Son ...	0	5	0				Walton, Mr. and Mrs. ...	0	12	0			
Everett, Mr. J. ...	2	2	0				Wayne and Son ...	3	3	0			
Ellwood, Mrs. ...	5	0	0				W. S. Lewisham ...	0	2	6			
Fern, Mrs. ...	0	10	0				White, Mr. A. ...	5	0	0			
Freeman, Miss E. ...	1	10	0				White, Misses E. and M. A. ...	0	10	0			
Freeman, Mrs. ...	0	5	0				Woodcock, Mrs. ...	2	2	0			
Fullerton, Miss C. ...	0	5	0								259	14	4
Fryer, per Miss F.:-							Collections in Memorial Hall, after-						
Miss F. Stock ...	0	5	0				noon and evening meetings ...	18	7	5			
Miss Constant ...	0	5	0				Collections at side meetings ...	1	16	5			
							Collections on drill platform ...	2	0	3			
Green, Mr. Thos. ...	5	0	0				Ladies' stall (sale of needlework,				22	16	0
Godfrey, Miss ...	0	10	6				etc.) ...						
Hackney, Rev. W. ...	2	2	0				Phonograph exhibition, per Mr. J. E.				9	3	3
Higgs, Mr. W. ...	10	10	0				Passmore ...						
Hudson, E. ...	0	2	6								£1,507	5	7
Jones, Miss M. ...	0	10	0										
Johnson, Mrs. E. ...	1	0	0										

LIST OF PRESENTS FROM JUNE 15TH TO JULY 14TH.

PROVISIONS:-50 lbs. Meat, Messrs. Austen and Gunn; 370 Eggs, Mr. C. Dewar; 1 New Zealand Sheep, Sir A. Seale Haslam; 28 lbs. Baking Powder, 1 doz. Crystal Jellies, Messrs. Freeman and Hildyard; 224 lbs. Rice, Mr. J. L. Potier; quantity of Bread, Mr. Burr.

BOYS' CLOTHING:-3 Articles, Mr. J. Pratt; parcel worn Clothes, Anon.; parcel worn Clothes, Mr. J. Bullin; 6 Articles, Mrs. J. Wormald; 9 Night Shirts, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 2 Shirts, Mrs. Wilson.

GIRLS' CLOTHING:-4 Articles, Mrs. R. Oakley; 45 Pinafores (No. 5 House), per Mrs. J. A. Spurgeon; 5 Bead Necklets, Miss L. Reynolds; 1 piece Dress Material, Mr. B. T. Parris; 3 Frocks, Miss Workman; 3 Articles, Mrs. J. Wormald; 1 Article, J. D. (Clapham); 6 Articles, Mrs. L. Briggs; 89 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 34 Articles, Campsbourne Dorcas Society, per Mrs. E. Musk; 50 Articles, Fleet Baptist Chapel, Ladies' Working Society, per Mrs. Aylett; 27 Articles, Cheam Baptist Working Society, per Mrs. E. Cox; 6 yards Flannel, 6 Articles, Mrs. Moon; 11 Articles, Mrs. Wilson; 174 Articles (girls' and boys'), Reading Young Ladies' Working Meeting, per Mrs. J. Withers.

GENERAL:-1 set Toilet Mats, 12 Wool Balls, Mr. Massay; 1 Mat, Mrs. S. E. Manlove; 8 Baby's Whips, 8 Pin cushions, 1 Dressing Tidy, Mrs. A. Austen; Lace for Tray Cloth, remnant of Flannelette, 19 pieces Bead Frilling, Mrs. J. Wormald; 1 Scrap Book, Master Newton; quantity of Periodicals, Dr. Fido; Hamper of Flowers, Miss L. B. Smith; 1 load Firewood, Mr. G. Boxall; 1 load Firewood, Mr. F. Fisher; 1 pair Mats, Mrs. Wilson; 1 box Sweets, Mr. E. D. Payne; quantity of Flowers, Lyham Road Baptist Mission, per Rev. T. H. Ibbott.

Colportage Association.

Statement of Receipts from June 15th to July 14th, 1900.

DISTRICT SUBSCRIPTIONS:—

	£	s.	d.
Axbridge, per Miss L. Wall	4	11	0
Home Counties Baptist Association	30	0	0
Crownhill, per Mr. J. B. James	6	7	6
Corfe Castle, per Miss Bristow	0	15	0
Cardiff, per Mr. John Cory, J.P.	11	5	0
Melksham, per Mrs. Hester Keevil...	11	5	0
Sellindge, Miss Southee, per Mr. W. G. Tester	0	15	0
Repton and Swadlincote, per Mr. E. D. Salt	20	0	0
Thurlow, per Mr. S. T. Harwood	12	10	0
Barrow, per Mr. S. T. Harwood	10	0	0
Bourton-on-the-Water, per Mr. J. Reynolds	10	0	0
East Dereham, per Pastor H. Freeman	11	5	0
Codicote, per Mr. A. Lockhart	11	5	0
Cowling Hill, per Messrs. J. Wilson and Son	10	0	0
Minchinhampton, per Messrs. P. C. Evans and Son	10	0	0
Swaffham Prior, per Mr. R. J. Moffat	10	0	0
	£169	18	6

AGED COLPORTEURS' FUND:—

	£	s.	d.
Mr. W. G. Mountain	1	0	0
Mr. James Hall	10	0	0
Mr. Edward Johnson	2	2	0
Mr. Elliot Stock	1	1	0
Mr. W. Nicholson	2	2	0

	£	s.	d.
Miss Mayse	0	4	0
Mr. G. Apthorpe	1	1	0
Miss Alderton	0	5	0
Mr. and Mrs. Wilkes	0	5	0

£18 0 0

GENERAL FUND:—

	£	s.	d.
Collection at Ramsden Road Baptist Chapel, Balham	1	15	7
W. A. L.	0	2	6
Mr. and Mrs. T. G. A.	5	0	0
A. W.	0	1	0
Mr. J. P. Allen	0	5	0
Miss Brown, Calderstone	0	12	0
Mr. R. Fifield	0	9	0
Miss J. Cockshaw	0	2	6
Messrs. S. W. Partridge and Co.	1	1	0
Mr. H. S. Colman	0	10	0
Mr. G. W. Macalpine, J.P.	1	1	0
Messrs. Morgan and Scott	2	2	0
Mr. Edward Johnson	2	0	0
Mr. F. T. Lewis	1	0	0
Mr. Cochrane	0	4	0
Mr. Priestley	0	4	0
Mr. H. W. Hillman	0	2	6
Mr. J. R. Thomas	1	1	0
Miss Marion Pearce (Collecting card)	0	5	0
Miss Queenie Russell (Collecting box)	0	2	0

£18 0 1

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from June 15th to July 14th, 1900.

	£	s.	d.
Mrs. Calder	5	0	0
"Praise the Lord,"—a thankoffering from a friend	3	0	0
Jessie Taylor	0	10	0
Mr. E. A. Short	1	0	0
H. O. N.	0	8	6
Mr. T. Lewis Jones	0	10	0
Miss C. Reaid (less 4d. paid for registration of coin)	0	9	8

	£	s.	d.
Miss Bevan...	0	10	0
A sad heart	0	5	0
Mr. Wm. Sanderson	0	1	6
FOR TRANSLATIONS OF SERMONS:—			
Mrs. Calder	5	0	0
Mr. E. Matheson...	2	10	0

£19 4 8

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle Rebuilding Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.

ANNUAL REPORT OF THE STOCKWELL ORPHANAGE,

Founded 1867

By C. H. SPURGEON.

Trustees and Committee of Management:

<i>President:</i>	<i>Vice-President:</i>
THOMAS SPURGEON.	CHARLES SPURGEON.
<i>Treasurer:</i>	
WILLIAM HIGGS.	

CHARLES F. ALLISON.
JAMES HALL.
JAMES E. PASSMORE.
WALTER MILLS.

FRANK THOMPSON.
SAMUEL R. PEARCE.
JOSEPH PASSMORE.
JOSHUA J. COOK.

Hon. Consulting Physicians:

JAMES HERBERT STOWERS, Esq., M.D., &c., &c.
JAMES FREDERIC GOODHART, Esq., M.D., &c., &c.

Hon. Consulting Surgeon:

CHARTERS JAMES SYMONDS, Esq., M.D., M.S., F.R.C.S., &c., &c.

Hon. Consulting Ophthalmic Surgeon:

JOHN BOWRING LAWFORD, Esq., F.R.C.S., &c.

Hon. Consulting Throat and Aural Surgeon:

A. H. TUBBY, Esq., M.S., M.B. Lon., F.R.C.S., &c.

Hon. Surgeon Sea-side Home Branch.

E. A. WHITE, Esq., M.A., M.D.

Dentist: W. O. HINCHLIFF, Esq.

Medical Officer:

WILLIAM SOPER, Esq., M.R.C.S.E., L.S.A., &c.

Bankers:

LONDON & COUNTY BANKING COMPANY, LIMITED,
NEWINGTON BRANCH.

Head Master:

VERNON J. CHARLESWORTH.

Secretary:

FREDERICK G. LADDS.

1900.

THE STOCKWELL ORPHANAGE.

SUMMARY OF GUIDING PRINCIPLES:

- 1.—The Institution receives **Fatherless Boys** between the ages of 6 and 10—**Girls** between the ages of 7 and 10.
 - 2.—It is conducted on the **Separate Home System**; each Home is presided over by a Christian matron.
 - 3.—It is **Unsectarian**; children are received, irrespective of the denominational connection of their friends, from all parts of the United Kingdom.
 - 4.—**No Votes** are required! Candidates are selected by the Committee. By this arrangement the most **Needy** secure the benefits of the Institution.
 - 5.—**No Uniform** is permitted to be worn by the children.
 - 6.—The boys receive a thorough **Commercial Education**, and the girls are trained for the position in life they are likely to occupy.
 - 7.—The supreme aim of the Managers is to endeavour to bring up the children in “the nurture and admonition of the Lord.”
 - 8.—Being cast upon “the Fatherhood of God”, the children are maintained by the Free-will Offerings of the Stewards of the Lord’s bounty.
- **** The sum of £10,000 per annum is required in voluntary contributions towards the support of the Institution!
-

INSTRUCTION TO APPLICANTS:

Applications for admission should be addressed in writing to the Secretary, and full particulars given, stating present income, and the names and ages of the children. As the number of candidates is largely in excess of the accommodation, the Trustees may not be able to issue a form; if a form be granted, it must not be regarded as a guarantee that the application will succeed.

Friends who are only acquainted with the case in which they are specially interested must not be surprised at its rejection at any stage of the enquiry if it prove to be less necessitous than others. The Trustees maintain the strictest impartiality while considering the claims of the various applicants, and the greatest need will always have the loudest voice with them.

All letters on this business should be addressed to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

ANNUAL REPORT,

1899—1900.

IT is with much pleasure we place on record the interesting fact that the two sons of the Founder, Pastors Thomas and Charles Spurgeon, became, by the unanimous vote of the Board, the President and Vice-President of the Institution, in succession to their late uncle, Dr. James A. Spurgeon. Under their joint management and with the loyal and generous support of their fellow Trustees and Subscribers, the work will be conducted on the original lines laid down by the Founder, with a zealous determination to perpetuate his beneficent ministry.

We are quite sure that, in bespeaking for them the loving sympathy and prayers of our friends, the response will be as genuine as it is general. Under ordinary circumstances the burden of administration cannot be light; and it is our fervent hope they will be spared all anxiety as to the funds for so great an undertaking.

If our friends will remember that every morning the President must face the responsibility of providing for a family of nearly five hundred little ones, we are confident they will desire a share of the burden and the blessing of such a Christ-like work. If all will do what they can there will be "no lack in the larder," and no tradesman will have to complain of the tardy settlement of his account.

OUR LATE TREASURER,

MR. THOMAS HARDING OLNEY.

After serving the Institution, as one of the managers, from its foundation, Mr. T. H. Olney accepted the office of Treasurer. He was not long spared, however, to hold the position, for which he was so well qualified, his lamented death taking place within a few months of his appointment. The following Resolution was passed by the Board of Managers:—

Resolved:—"That we, while mourning the loss which the Institution has sustained by the death of our beloved brother, do magnify the grace of God, to which must be ascribed his beautiful Christian character, and his loving zeal for the cause of the Orphans which always commanded his most generous sympathy and support.

Although not a member of the original Board of Trustees, he was, soon after its construction, elected to represent his honoured father upon the first committee of management.

On accepting the office of Trustee in the year 1876, he became one of the most devoted members of the Board, and sought in every way to promote the interests of the Institution, for which he cherished the utmost affection.

It was largely due to the promptings of his generous heart that two houses in the Boys' division were erected. First, the Unity House, which he and his brothers gave as a memorial of their sainted mother, Mrs. Unity Olney; second, the Sunday School House, towards which the Tabernacle Sunday

School, of which he was Superintendent and Treasurer, and other Sunday Schools throughout the country, made willing contributions, Mr. Olney himself being the largest donor. Giving 'as unto the Lord,' the extent of his benefactions will never be known to the public; but, with gratitude to God, we place on record the fact that, for many years, the Institution has not numbered in its list of subscribers a more generous friend. He was thoroughly loyal to the cause he had at heart, and was always most cordial in his co-operation with his fellow-workers.

Though suffering from impaired health, he cheerfully accepted the Treasurership of the Institution, in succession to Dr. James Spurgeon, at the urgent and unanimous wish of the Board; and it is with sorrowful regret we record the loss of his invaluable services to the Institution.

Beloved and honoured by us all, his memory will be lovingly cherished, and his example will be an inspiration in our endeavour to compensate his loss."

OUR NEW TREASURER,

MR. WILLIAM HIGGS.

It is with much pleasure we are able to report that Mr. William Higgs has accepted the Treasurership of the Institution. His honoured father was the first to hold the office, and both father and son have been amongst our most devoted and generous supporters. It is a cause for profound gratitude that a member of the Board of Management was available to fill the important office of Treasurer, in immediate succession to Mr. T. H. Olney; and it is our most earnest hope and prayer that he may be long spared to serve the Institution.

OUR SEA-SIDE HOME, MARGATE.

The opening of the Sea-side Home took place on the 8th of June, this being the Founder's birthday. As a memorial of Dr. J. A. Spurgeon's long years of service to the Institution, no more fitting monument could have been devised.

Reuben V. Barrow, Esq., J.P., presided, and addresses were given by Rev. F. B. Meyer, B.A., and other friends. As representing the Board of Trustees, Pastor Charles Spurgeon presented to his aunt a Silver Key in a Morocco Case, which bore the following inscription:—

"Presented to Mrs. J. A. Spurgeon on the occasion of the opening of the Spurgeon Sea-side Home, June 8th, 1899, in grateful acknowledgment of valued services in aid of the Sea-side Home Branch, which will ever be regarded as a memorial to her beloved husband, the Rev. James Archer Spurgeon, D.D., late President and Treasurer of the Stockwell Orphanage."

Although we were only able to report, on the opening day, the receipt of about three-fourths of the amount required for the completion and maintenance of the Home, we entered upon its possession with the hope that the remainder would soon be subscribed by our friends.

Those who have seen it pronounce it to be a Model Home and School for our little boys, and a perfect Sanatorium to which our delicate children can be sent from time to time.

OUR ANNUAL FESTIVAL.

This was held in celebration of Founder's Day, George H. Dean, Esq., J.P., of Sittingbourne, being the chairman for the day. At the afternoon meeting the Head Master and the Medical Officer were each presented with an Illuminated Address, in recognition of their services for upwards of thirty years; and Pastor Thomas Spurgeon received the congratulations of our friends on being publicly introduced as the President of the Institution.

OUR SCHOOLS.

These have been maintained in full vigour throughout the year, under a devoted band of teachers, whose services to the Institution have secured for them the grateful acknowledgment of the President and Managers, and the most favourable report of the Inspectors.

A WORD BY THE PRESIDENT.

The Institution belongs to all who love the Lord Jesus Christ, and to all who desire to minister to Him through His needy representatives. May I not add, that it has a special claim on those who admired the character and rejoiced in the testimony of the beloved Founder? Surely there can be no better way of recording gratitude to God for him, and gratitude to him for what he wrought through God, than a perpetuation of this Christ-like work, in which his very heart was up-bound.

The branches of this fruitful vine have lately run over the wall: the Sea-side Home, founded by the late lamented President, is added to our responsibilities, though we trust that it will do something also to lessen our anxieties as to the health of the children.

Of the 2,223 fatherless children received, a large proportion have been of Church of England parents, and at least a dozen denominations in all are represented. Nor can the training be said to be denominational, though, naturally enough, there are some Baptists among the workers.

We may, therefore, hope that in the future, as heretofore, all classes and creeds will be represented on the subscription list.

Faith in the Father of the fatherless, and the Judge of the widow, has been the dominant note in the management of the Institution till now. We sound it forth again. Our God will supply all our need. Will not all who aided C. H. S. in feeding and tending the lambs of the flock, aid his sons, themselves, alas! now fatherless, in continuing the work?

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is Angels' work below.

TWO THOUSAND TWO HUNDRED & TWENTY-THREE ORPHANS

Have been received into the Institution to the end of March, 1900.

PARENTAGE OF THE CHILDREN:—

Mechanics and Printing Trades...	544	Soldiers	11
Manufacturers and Tradesmen ...	322	Journalists	11
Labourers, Porters, and Carmen ...	297	Surgeons and Dentists	9
Shopkeepers and Salesmen	260	Solicitors	7
Warehousemen and Clerks	249	Cooks	5
Mariners and Watermen	78	Architects and Surveyors	4
Farmers and Florists	71	Firemen	4
Ministers and Missionaries	65	Royal Engineers	4
Cab Proprietors and Coachmen ...	59	Butlers	3
Railway Employés	54	Auctioneers	2
Commercial Travellers	49	Photographers	2
Schoolmasters and Teachers	26	Inspectors... ..	2
Policemen & Custom House Officers	24	Bandsman	1
Commission Agents	22	Gentleman	1
Post Office Employés	18	Vaccination Officer	1
Accountants	17	Exhibition Proprietor	1
TOTAL... ..	2,223		

RELIGIOUS PROFESSION OF PARENTS:—

Church of England	890	Presbyterian	32	Roman Catholic	4
Baptist	585	Brethren	21	Moravian	2
Congregational	225	Bible Christian	4	Salvation Army	2
Wesleyan	177	Society of Friends	4	Not specified	277
TOTAL... ..	2,223				

NOTE.—These Tables show the inter-denominational character of the Institution.

PLACES FROM WHICH CHILDREN HAVE BEEN RECEIVED:—

Balham	12	Harlesden	1	Pimlico	8
Barnesbury	4	Harringay	1	Plaistow	3
Battersea	33	Hatcham	1	Poplar	8
Baywater	9	Haverstock Hill	4	Rotherhithe	13
Bermondsey	110	Herne Hill	3	Shadwell	2
Bethnal Green	10	Highbury	6	Shepherd's Bush	2
Blackheath	1	Highgate	1	Shoreditch	5
Bloomsbury	2	Holborn	10	Silvertown	1
Borough	12	Holloway	25	Soho	7
Bow	25	Homerton	4	Southwark	40
Brixton	54	Hornsey	13	Spitalfields	1
Bromley	5	Horselydown... ..	6	Stepney	7
Brondesbury... ..	3	Hoxton	16	Strand	2
Camberwell	66	Islington	41	Stratford	14
Camden Town	12	Kennington	21	Streatham	6
Canonbury	1	Kensington	12	Stockwell	12
Chelsea	14	Kentish Town	10	Stoke Newington	12
Clapham	27	Kilburn	17	St. John's Wood	4
Clapton	14	Kingsland	3	St. Luke's	4
Clerkenwell	17	Lambeth	76	St. Pancras	9
Dalston	5	Lewisham	10	Sydenham	3
Deptford	9	Limehouse	6	Tottenham	14
Dulwich	15	Marylebone	23	Vauxhall	9
Edmonton	1	Mill End	10	Walworth	70
Finsbury	5	Newington	23	Wandsworth	28
Forest Gate	4	New Cross	19	Westminster	13
Forest Hill	1	Norwood	23	Whitechapel	4
Fulham	12	Notting Hill	14	Willesden	5
Hackney	25	Nunhead	7	Wood Green	6
Haggerston	2	Paddington	11		
Hammersmith	8	Peckham	70		
Hampstead	5	Pentonville	5		

LONDON...TOTAL 1,327

<i>Bedfordshire</i> , Bedford	7	<i>Durham</i> , Durham	1	<i>Hampshire</i> , Gosport	2
" Loighton Buzzard	1	" Middlesbrough	2	" Hayling Island	1
" Luton	2	" South Shields	2	" Headbourne -	
" Tingrith	1	" Stockton	4	" Worthy	1
<i>Berks.</i> , Ardington Wick	1	" Wolsingham	1	" Landport	4
" Chieveley	1	<i>Essex</i> , Ashdon	1	" Lymington	1
" Childrey	1	" Barking	2	" Newbridge, I.W.	1
" Faringdon	1	" Boxed	1	" Newport, I.W.	3
" Maidenhead	2	" Braintree	2	" Pokesdown	1
" Newbury	5	" Brentwood	1	" Portsmouth	5
" Reading	35	" Burnham	1	" Portsea	1
" Slough	2	" Chelmsford	2	" Ryde, I.W.	1
" Uffington	1	" Chingford	1	" Romsey	1
" Wantage	2	" Coggeshall	1	" Sandown, I.W.	3
" Wargrave	1	" Colchester	3	" Southampton	10
" Windsor	1	" Dunmow	1	" Southsea	8
" Wokingham	1	" East Ham	3	" Totton	1
<i>Buckinghamshire</i> ,		" Epping	2	" Waterlooville	1
" Chesham	1	" Grays	1	" West Cowes, I.W.	2
" High Wycombe	1	" Great Bardfield	1	" Winchester	2
" Princes Risboro'	1	" Great Braxted	1	<i>Herefordshire</i> , Kingston	1
" Winslow	2	" Halstead	1	" Ledbury	1
<i>Cambridgeshire</i> ,		" Harlow	2	" Michaelchurch	1
" Cambridge	10	" Hatfield Heath	1	" Ross	1
" Cottenham	1	" Ilford	3	<i>Hertfordshire</i> ,	
" Histon	2	" Leyton	5	" Berkhamstead	1
" Landbeach	1	" Leytonstone	8	" Boxmoor	1
" Linton	1	" Little Ilford	2	" Codicote	1
" Newmarket	1	" Loughton	1	" Dunstable	1
" Soham	1	" Maldon	9	" Hemel Hempstead	2
" Waterbeach	1	" North Woolwich	2	" Hertford	1
" Wisbech	2	" Ongar	1	" Hitchin	1
<i>Cheshire</i> , Birkenhead	1	" Paglesham	1	" Hoddesdon	1
" Chester	1	" Plaistow	2	" Redbourne	1
" Hyde	1	" Rayleigh	1	" St. Albans	2
<i>Cornwall</i> , Falmouth	4	" Romford	4	" Ware	1
" Fowey	1	" Southend	3	<i>Huntingdonshire</i> ,	
" Penzance	3	" Stanstead	1	" Fenstanton	1
" Porthleven	2	" Thorpe-le-Soken	1	" St. Neot's	1
" St. Columb	1	" Upminster	1	<i>Kent</i> , Ashford	4
" Truro	2	" Wakes-Colne	1	" Belvedere	2
<i>Derbyshire</i> , Alfreton	1	" Walthamstow	13	" Bexley	3
" Belper	1	" Wanstead	1	" Blackheath	2
" Derby	5	" West Ham	3	" Boughton	1
" Matlock Bath	1	" Witham	2	" Broadstairs	1
" Swadlincote	1	" Woodford	6	" Bromley	5
" West Hallam	1	<i>Gloucestershire</i> , Bristol	8	" Canterbury	1
<i>Devonshire</i> , Appledore	1	" Cheltenham	3	" Charlton	3
" Axminster	1	" Cinderford	1	" Chatham	5
" Bideford	1	" Cirencester	2	" Cranbrook	1
" Brixham	4	" Fairford	2	" Crayford	1
" Dartmouth	1	" Gloucester	2	" Dartford	1
" Devonport	3	" Nailsworth	1	" Deal	3
" Exeter	3	" Painswick	1	" Dover	3
" Hatherleigh	1	" Stroud	2	" Eastchurch	1
" Newton Abbot	1	" Tewkesbury	1	" Eltham	1
" Plymouth	5	" Weirstone	1	" Erith	1
" Stoke	1	" Wotton	1	" Eynsford	2
" Torquay	4	<i>Hampshire</i> ,		" Eythorne	1
<i>Dorsetshire</i> , Poole	3	" Aldershot	1	" Folkestone	5
" Lyme Regis	1	" Bournemouth	6	" Foot's Cray	1
" Portland	2	" Christchurch	1	" Goudhurst	1
" Swanage	1	" Fleet	1	" Gravesend	4
" Weymouth	3	" Fremantle	1	" Greenwich	17
<i>Durham</i> , Darlington	1	" Farnborough	1	" Hollingbourne	1

<i>Kent</i> , Lee 2	<i>Norfolk</i> , Attleborough ... 1	<i>Surrey</i> , Catford 1
" Maidstone 5	" Dereham 1	" Cranleigh 1
" Malling 1	" Holt 1	" Croydon 28
" Margate 9	" Lynn... .. 3	" East Moulsey ... 1
" New Brompton ... 8	" Norwich 4	" Farnham 1
" Northfleet 2	" Yarmouth 1	" Godalming 2
" Orpington 3	<i>Northamptonshire</i> , ...	" Godstone 1
" Plumstead 10	" Brackley 1	" Guildford 1
" Ramsgate 3	" Kettering 2	" Horley 1
" Rochester 3	" Northampton ... 2	" Kingston 4
" Sevenoaks 2	" Oundle 3	" Leatherhead ... 1
" Sittingbourne ... 4	" Peterborough ... 3	" Mortlake 1
" St. Mary Cray ... 1	" Rushden 2	" Norbiton 1
" Swanscombe 1	" Thrapstone 2	" Penge 5
" Tonbridge 1	" Walgrave 1	" Putney 2
" Tunbridge Wells ... 5	<i>Northumberland</i> , ...	" Red Hill 1
" West Wickham ... 1	" Newcastle 1	" Reigate 1
" Whitstable 6	<i>Nottinghamshire</i> , ...	" Richmond 2
" Woolwich 1	" Bingham 1	" Selhurst 1
" Wrotham 1	" Nottingham ... 2	" Surbiton 2
<i>Lancashire</i> ,	" Retford 1	" Sutton 6
" Ashton-under-Lyne 3	" Sutton 1	" Thornton Heath 1
" Blackpool 1	" Worksop 1	" Tooting 4
" Bolton 1	<i>Oxfordshire</i> ,	" Wallington 1
" Fleetwood 1	" Banbury 2	" Wimbledon 2
" Liverpool 9	" Chinnor 1	" Woking 2
" Manchester 5	" Chipping Norton 3	<i>Sussex</i> , Beeding 1
" Morecambe 1	" Kidlington 1	" Brighton 13
" Rochdale 1	" New Headington 1	" Buxted 1
" St. Anne's-on-Sea 1	" Oxford 7	" Chichester 4
<i>Leicestershire</i> ,	" Thame 1	" Faygate 1
" Leicester 1	" Witney 1	" Hailsham 1
" Loughborough ... 1	<i>Rutlandshire</i> ,	" Hastings 5
" Lutterworth 1	" Uppingham 1	" Horsbam 2
<i>Lincolnshire</i> , Alford... 1	<i>Salop</i> , Aston-on-Clun ... 1	" Lewes 2
" Boston 3	" West Felton 1	" Newhaven 1
" Grimsby 5	<i>Somersetshire</i> ,	" Portlady 1
" Lincoln 5	" Bath 3	" Pulborough 1
" Stamford 1	" Curry Mallet ... 1	" St. Leonard's ... 2
<i>Middlesex</i> , Acton 4	" Taunton 3	" Seaford 1
" Barnet 1	" Wellington 1	" Worthing 1
" Brentford 3	" Weston 1	<i>Warwickshire</i> ,
" Chiswick 2	" Yeovil 1	" Birmingham ... 8
" Cricklewood 1	<i>Staffordshire</i> ,	" Coventry 2
" Ealing 2	" Bilston 1	" Leamington ... 1
" Edmonton 3	" Burton-on-Trent 1	" Oxhill 1
" Finchley 1	" Stourbridge 1	" Quinton 1
" Hampton-Wick ... 1	" West Bromwich ... 1	<i>Wiltshire</i> , Calne ... 1
" Harlington 1	" Wolverhampton 1	" Chippenham ... 1
" Harrow 2	<i>Suffolk</i> , Aldborough ... 2	" Devizes 2
" Hendon 3	" Bungay 1	" Downton 1
" Hounslow 2	" Bury St. Edmunds 2	" Pinton Stoke ... 1
" Isleworth 3	" Clare 1	" Salisbury 2
" Old Hampton ... 1	" Fressingfield ... 1	" Summerford ... 1
" Roxeth 1	" Halesworth 1	" Magna 1
" Southall 1	" Ipswich 8	" Swindon 2
" Teddington 2	" Lowestoft 2	" Trowbridge 1
" Walham Green ... 3	" Southwold 1	" Warminster 1
" Wembley 1	" Stanstead 1	" Westbury 1
" Whetstone 1	" Stowmarket 4	" Leigh 1
<i>Monmouthshire</i> ,	" Woodbridge 1	" Wroughton 1
" Abergavenny ... 1	<i>Surrey</i> , Addlestone ... 1	<i>Worcestershire</i> , Cradley 1
" Blaenavon 1	" Barnes 4	" Evesham 1
" Maindee 1	" Bletchingley ... 1	" Hampton 1
" Newport 10	" Buckland 1	" Tenbury 1

Yorkshire, Bedale ... 1	Wales, Aberystwyth ... 1	Wales, Hay ... 1
" Burley ... 1	" Brecon ... 1	" Holyhead ... 1
" Leeds ... 2	" Bridgend ... 3	" Llanbister ... 1
" Goole ... 1	" Builth ... 1	" Llandudno ... 1
" Sheffield ... 1	" Cardiff ... 19	" Llanelly ... 1
COUNTRY...TOTAL 849	" Carnarvon ... 1	" Narberth ... 1
	" Cilgerran ... 2	" Rhyl ... 1
	" Dowlais ... 1	" Swansea ... 3
	" Haverfordwest 3	WALES ... TOTAL 42

Scotland, Dunfermline 1	Scotland, Larbert ... 1	Ireland ... 2
	" Lennoxtown 1	

ADMISSIONS FOR THE YEAR ENDING MARCH 31st, 1900.

FROM LONDON DISTRICTS:—

Battersea ... 1	Hackney ... 1	New Cross ... 1
Bermondsey ... 1	Hammersmith ... 1	Peckham ... 2
Bethnal Green ... 1	Herne Hill ... 1	Stratford ... 1
Brixton ... 2	Highgate ... 1	Stockwell ... 1
Bow ... 3	Hoxton ... 1	Streatham ... 1
Clapton ... 1	Kensington ... 1	Southwark ... 2
Chelsea ... 1	Kennington ... 1	Tottenham ... 1
Dulwich ... 2	Lambeth ... 3	Willesden Green ... 1
Fulham ... 2	Norwood ... 2	TOTAL ... 36

FROM COUNTRY TOWNS AND VILLAGES:—

Barking ... 1	Exeter ... 1	Lowestoft ... 2	Reading ... 1
Bath ... 1	Foot's Cray ... 1	Manchester ... 1	Southsea ... 1
Boston ... 1	Greenwich ... 1	Margate ... 1	Teddington ... 1
Brentford ... 1	Hendon ... 1	Plaistow ... 1	Tenbury ... 1
Brighton ... 1	Ilford ... 1	Plumstead ... 1	TOTAL ... 24
Cambridge ... 2	Leyton ... 1	Plymouth ... 1	

TOTAL ADMISSIONS FOR THE YEAR, 60.

The above tables, while they tell of want relieved and sorrow solaced, also show the impartiality of the Committee in their selection of inmates and the range of their choice. The poorest localities and the most needy classes have again furnished the largest number of Children received into the Orphanage.

TOTAL DISMISSIONS FOR THE YEAR:—

Boys, 40; Girls, 33. Total, 73.

SUMMARY OF ADMISSIONS.

London ... 1,327	Wales ... 42	Ireland ... 2
Country ... 849	Scotland ... 3	
TOTAL ...	2,223,	

IN RESIDENCE AT THE TIME OF WRITING THE ANNUAL REPORT:—

Boys, 228; Girls, 211. Total, 439.

OUR SUNDAY-SCHOOLS.

The Annual Meeting was held on February 2nd, and an instructive address given by the President, Pastor Thomas Spurgeon, on "Being apt to teach." This reunion of our Voluntary Teachers and the members of the Orphanage Staff is always greatly enjoyed and cements the bond which unifies our devoted workers.

At the Quarterly Services held at the Orphanage, addresses were given by Rev. H. Woffindin, M.A. (Tulse Hill); Rev. J. Carnegie Brown, B.A. (West Brixton); Rev. J. Tolefree Parr (Surrey Chapel); Rev. E. Henderson (Clapham). We are most grateful to these good friends for their valuable services.

The Sunday-school Prizes, subscribed by the Teachers and other friends, were distributed at a Special Meeting by the Honourable Mrs. Eliot Yorke.

SCRIPTURE EXAMINATION, conducted by the Brixton Auxiliary of the Sunday School Union.

SUBJECT:—"Samuel, the Child, the Reformer and the Judge."

Our Scholars secured 17 prizes; 94 first-class, and 94 second-class certificates.

YOUNG CHRISTIANS' BAND.

Present Membership, Boys, 33; Girls, 29. Total 62.

INTERNATIONAL BIBLE READING ASSOCIATION.

Membership (including some former Scholars), Boys, 220; Girls, 383. Total 603.

BAND OF HOPE.

Members, having joined with consent of friends, 251.

Twenty-two Meetings were held during the year. Special Lectures were given, with Dissolving Views, by the following friends:—Mr. Jordan, "Ceylon and Tea Cultivation"; Mr. W. R. Lane, "The Pilgrim's Progress"; Mr. W. Stanley Martin, "Some Famous Bonfires."

Missionary Addresses were given by the following Missionaries:—Rev. J. Bell, Wathen Station, Lower Congo; Dr. T. G. Churcher, Tunisia; Rev. Harry Brown, Darjeeling, India.

SUNDAY-SCHOOL AND BAND OF HOPE COLLECTIONS.

	£	s.	d.
Dr. Churcher's Medical Mission, North Africa	1	8	6
Baptist Missionary Society	9	10	0
Do, for the support of a boy and girl at Wathen Station	10	0	0
Indian Sunday-school Mission	3	18	1
Continental do.	1	0	0
Ragged School Union Holiday Homes	1	1	0
Temperance Hospital and Band of Hope Work	21	0	0
	<u>£47</u>	<u>17</u>	<u>7</u>

We would bespeak for our earnest band of workers the prayers of all our friends, for the continued blessing of God upon their labours.

MEDICAL OFFICER'S REPORT.

To the President and Committee.

Gentlemen,

I have the pleasure to submit my 31st Annual Report for the year ending 31st March, 1900.

The health of the Institution has been remarkably good during the last twelve months, and we have had no deaths, and but a small percentage of sickness. There have been four cases of Chicken Pox, 1 Broken Leg, 1 Broken Arm, some cases of Bronchocele, and a fair amount of Influenza.

Comparing this year with previous ones, I notice that, owing to our liberal diet table, general hygiene and the advantages of sea air, the number of Scrofulous cases has greatly diminished, more especially Caries of the small bones of the foot and hand.

The Trustees, being anxious to admit the most deserving cases, are often unable to refuse those who have a peculiarly distressing history, although they are well aware these children may eventually give us trouble. In this they are only following in the footsteps of our beloved Founder, from whom I have received many post cards in the past: "Please, Doctor, pass this case in; I have taken it under my special wing."

My warmest thanks are due to the Honorary Consulting Staff, to the Board of Management, and the Officers of the Institution.

I have the honour to be, Gentlemen,

Your obedient servant,

(Signed) WILLIAM SOPER.

HOW FRIENDS HELP THE ORPHANAGE:

(1.) By **Donations and Subscriptions.** Members of all sections of the Church and of the community contribute to the funds of the Institution.

(2.) By **Bequests of Money or Property.** The new Statute of Mortmain, bearing date August 5th, 1891, has made it legal to devise real property in aid of Charitable Institutions.

(3.) By **becoming Collectors.** Collecting-boxes and Books may be obtained on application to the Secretary; also special Boxes to be fixed on walls.

(4.) By **arranging for Public Meetings**, to be conducted by the Head Master with a choir of Orphan boys. Mr. V. J. CHARLESWORTH will be happy to give all the necessary information.

(5.) By **Sunday-school Collections** on the last Sunday in January, being the anniversary of Mr. Spurgeon's decease. The Secretary will send Tracts and Booklets for distribution.

(6.) By **Gifts of Useful Articles.** We can use food, clothing, toys, fuel, furniture, books, and other useful articles at home, while fancy goods can be sold at the Annual Festival. We are universal consumers, and can do something with everything sent to us.

(7.) By **Christmas and New Year's Offerings.** A festive season suggests a fitting opportunity for sending help to those whose orphanhood calls for special tenderness. Our mercies are doubly sweet when they are shared with those who would otherwise feel the bitterness of want.

"With such sacrifices God is well pleased."

AIMS AND PLANS.

Covering an area of nearly four acres, in one of the healthiest suburbs of London, the Orphanage is admirably adapted for keeping up as much of the family spirit as is possible in a Public Institution. The boys take their meals in one common hall according to families; the girls in their respective houses; and boys and girls assist in all the domestic duties of the establishment. Family worship is conducted in each department morning and evening, and the children learn and repeat the text for the day from Mr. Spurgeon's Almanack.

In the Schools our object is to impart a *thorough* ENGLISH education, and, by a complete system of physical training, to fit the boys for commercial pursuits.

In addition to the ordinary subjects, they are taught elementary science, drawing, shorthand, and vocal music. We are thankful to record that, as the boys attain the age for leaving, it is easy to find employers who will receive them. Many of our former pupils are now occupying good positions in large houses of business, and not a few are engaged in works of usefulness; a large number are members of Christian Churches, and several are ministers of the Word. One of our old boys is a student in Cheshunt College, and another is in training as a medical missionary.

By a good education, and a thorough domestic training in the Homes, we hope to fit our girls for earning their own livelihood as domestics in Christian families, or in houses of Business.

We are concerned that the children should become disciples of Christ, and leave us healthy, intelligent, and gracious members of society, hence the moral and religious training of the children is a matter of primary concern. The earnest efforts of the matrons and teachers are supplemented by the labours of a godly band of Sunday-school teachers. Detachments of the children attend the Tabernacle and neighbouring places of worship on the Lord's-day, and Special Services are conducted at home, morning and evening. A children's week-night service is held every Wednesday. Several earnest friends give diligent attention to this department of the work. Once a quarter the entire household is assembled to hear a special address. The local clergy, ministers, and distinguished laymen render important help in this matter. Young Christians' Bands hold monthly meetings, and there are frequent meetings for the members of the Band of Hope.

The Sunday-school Teachers' Prayer Meetings are held twice a month, and a Prayer Meeting for the Matrons, conducted by Mrs. James Stiff, is held monthly. We very earnestly invite our subscribers to join with us in prayer for the continued blessing of God upon our work amongst the Orphans.

Christians of all denominations, by their hearty love and practical aid, cheer us in this enterprise, and together we will all unite in helping the widow and the orphan for Christ's own sake. His approval now, and His "well done" hereafter, will be a sufficient reward for any effort or sacrifice we may make. Infidelity must feel the power of 500 living arguments; for a Christian Orphanage attests the faithfulness of God, as the Father of the fatherless and the Judge of the widow.

WAYS AND MEANS.

We shall be thankful if our friends will bear in mind that our supplies must be as constant as our needs. It would be a great joy to the Managers if the ordinary income were always equal to the current expenditure, so that legacies may be reserved to supply the falling-off in donations when old friends resign their stewardship and go home.

The collecting boxes and books and children's cards have brought in, during the year, the sum of £852 15s. 4d. Once a quarter, we arrange to meet our band of willing helpers, to thank them for their efforts to sustain this great family of little ones. Many more of our young people might help us by joining this Sustentation Army. Friends living miles away, who are not able to attend the meetings, can have special collecting books, and forward, by cheque or postal order, the amount received from time to time.

The children in the Orphanage and their friends collected, for the most part in pennies, the sum of £232 11s. 4d., and in every case this labour of love was a genuine expression of gratitude. We frequently have very warm-hearted letters of thanks from the mothers of our children. God bless them, every one!

The total amount received from the Christmas Dinner-Table Fund was £84 13s. 1d., for which we desire to express again our very hearty thanks. We hope this custom of making a thank-offering at the Christmas dinner-table for the orphans at Stockwell, will prove a permanent and an increasing source of income. Envelopes for this purpose may be obtained by writing to the Secretary.

On the last Sunday in January, being the date of Mr. Spurgeon's death, many of our Sunday-schools arranged for a collection to be made for the Orphanage; the sum realized was £43 16s. 10d. If the custom were more generally observed, as we trust it will be, this amount will be largely increased.

The Young Ladies' Working Associations at the Tabernacle, West Croydon, Reading, and elsewhere, continue to furnish splendid help; and their services are greatly valued by us. Could not more societies be started? Friends who are not able to join an association, can make up articles of clothing suitable for boys and girls between the ages of six and fifteen. Such aid, lovingly rendered to the Orphans, should not divert contributions from local claims, but rather stimulate generosity for their support.

Mr. Charlesworth, with a Choir of Boys, has visited many places during the year. The programme throughout is of a high-class character, and the most gratifying reports have been received of the good done. Friends can help the Institution by arranging for meetings to be held in their town or district.

"Pure religion and undefiled" finds its illustration in care for the "widow and fatherless," and we are thankful when the help comes to the special objects of our charge. May the Lord bless all our helpers for their kindness to His little ones.

Subscriptions will be gratefully received by the Treasurer.

Address—The Secretary, The Stockwell Orphanage, London, S.W.

TO INTENDING BENEFACTORS.

By an Act of Parliament, bearing date August 5th, 1891, land and houses may be left for charitable uses.

Money left by will, with the direction that it be invested in land or houses, was forfeit until this Act was passed : it will not now be lost to the charity, but it must be used for its general purposes.

An important exception is made in the case of land or houses left or directed to be acquired, if it be proved that the property is necessary for the actual use of the charity, and not for investment.

The will must be signed by the testator in the presence of two persons present at the same time, and who must sign their names as witnesses in the presence of each other, and of the testator.

The following are in legal form, and may be copied :—

1.—In leaving a sum of money :—

*I Give and Bequeath the sum of.....
pounds sterling, to be paid to the Treasurer for the time being of
the Stockwell Orphanage, Clapham Road, in the county of London,
and his receipt shall be a sufficient discharge for the said legacy.*

2.—In leaving Freehold Property :—

*I Give and Devise to the Stockwell Orphanage, Clapham Road,
in the county of London, the freehold house (or houses) situated
and being known as—here state clearly the exact designation as to name
or number, the street or road, the parish, the town, and
the county.*

3.—In leaving Leasehold Property :—

*I hereby Give and Bequeath to the Stockwell Orphanage,
Clapham Road, in the county of London, the whole of my interest in
the leasehold house (or houses), situated and being known as—here
state clearly the exact designation as to name or number, the
street or road, the parish, the town, and the county.*

4.—In leaving Freehold Land :—

*I Give and Devise to the Stockwell Orphanage, Clapham Road,
in the county of London, the parcel of freehold land—here give the
exact designation of the land in the precise terms of the title
deeds*

5.—In leaving Land held on lease :—

*I Give and Bequeath to the Stockwell Orphanage, Clapham
Road, in the county of London, the whole of my interest in the
unexpired term of the lease of the land—here give the exact designation
of the land in the precise terms of the lease.*

The hope is cherished that our friends, in the disposition of their estates, will not overlook the need and claims of the Orphanage which must be regarded as a beautiful memorial of its Founder and first President, C. H. SPURGEON.

Stockwell Orphanage.

GENERAL ACCOUNT FOR THE YEAR ENDED MARCH 31st, 1900.

	£	s.	d.
To Maintenance and Education :—			
Salaries and Wages	2,326	15	0
Provisions	4,005	19	11
Clothing	1,557	18	3
Laundry	530	2	2
Fuel, Gas, and Water	909	1	5
Books and School Requisites	223	14	0
Seaside Home, Margate, and Medical, Hospital, and Convalescent Expenses	441	10	2
Excursions and Travelling	46	4	6
Situations, Outfits, Gratuities, &c.	249	2	3
Gardening and Sundries	72	11	2
	10,362	18	10
„ Printing, Publications, Advertisements, Office Expenses, Collecting Boxes, &c.	1,074	7	4
„ Repairs and Alterations, &c.	1,219	17	7
„ Furniture, Fittings, Bedding, &c.	576	8	1
„ Poor and General Rates	149	10	0
	13,383	1	10
„ Balance at Credit, March 31st, 1900	750	0	10
	14,133	2	8

	£	s.	d.
By Donations and Subscriptions :—			
General	4,081	15	1
Boxes and Books	852	15	4
Services of Song (less expenses)	82	9	0
	5,016	19	5
„ Legacies	3,187	15	3
„ Balance of Dividends and Rents (less Repairs, Rates and Taxes, Insurance, &c.)	5,446	11	10
	13,651	6	6
„ Balance at Credit, March 31st, 1899	481	16	2
	14,133	2	8

Audited and found correct, this 30th day of May, 1900.

WILLIAM HIGGS, }
Treasurer, }
 JAMES E. PASSMORE, } *Trustees.*
 FRANK THOMPSON, }

FREDERICK G. LADD, *Secretary.*

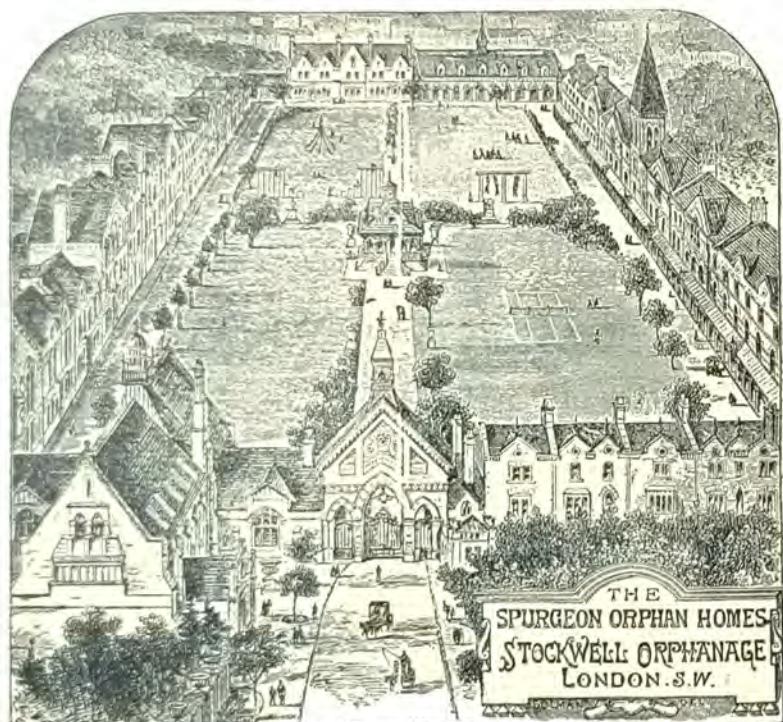
W. W. BAYNES, }
 F. WHITTLE, } *Auditors.*

The STOCKWELL ORPHANAGE,

A Home and School

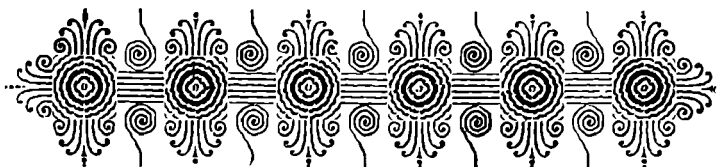
for Five Hundred Fatherless Boys and Girls.

Founded by C. H. SPURGEON, 1867.



INSCRIPTION ON THE FOUNDER'S MEMORIAL:

"THE objects of our care, are not far to seek. There they are at our gates; widows worn down with labour, often pale, emaciated, delicate, and even consumptive; children half-famished, growing up neglected, surrounded with temptation! Can you look at them without pity? We cannot! We will work for them through our Orphanage, as long as our brain can think, and our pen can write, and our heart can love. Neither sickness nor weariness shall tempt us to flag in this sacred enterprise."—C. H. SPURGEON.



THE

Sword and the Trowel.

SEPTEMBER, 1900.

Jesus Communicating His Riches.

AN EARLY MEDITATION. BY C. H. SPURGEON.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—2 Corinthians viii. 9.



OUR glorious Lord was in the beginning ordained to be the Husband of His Church, and it therefore became necessary that He should in due time fulfil the duties of that relationship. He had voluntarily chosen His bride, and had of His own free grace taken her into union with Himself. Love was the only compulsion which moved Him to the deed, but that was a power so strong that He did not hesitate to yield to its influence. When He had thus graciously entered into affinity with His Church, the same constraining power impelled Him to the faithful discharge of all the responsibilities which His position involved. From no part of His office did He shrink, in no point was He found wanting. Whatever was incumbent upon Him through the relationship which He had assumed, He did most cheerfully engage to do or bear for His beloved.

Among the acts which are inseparably connected with the conjugal state, that of loving communion holds a high position; and hence the Lord Jesus was bent upon establishing communion between Himself and His chosen, knowing as He did that, without this, His marriage union would be but a mere form, and not a blessed reality. This communion He has effected in a most excellent and admirable manner, leaving no stone unturned to secure the most intimate fellowship between Himself and His Church. Let our mind, for an instant, consider the history of the Redeemer's love, and a thousand enchanting

acts of affection will at once suggest themselves, all of which have had for their design the weaving of the heart of believers into Christ, and the intertwisting of the thoughts and emotions of their soul with the mind of Jesus. Among these loving endeavours to bring us near to Himself, we give prominence to His communicative acts by which unspeakable blessings are bestowed upon us.

The Lord Jesus Christ was eternally rich, glorious, and exalted ; for, saith the text, "though *He was rich*, yet for your sakes He became poor." Now, as the rich saint cannot be true in his communion with the poor brethren unless out of his own substance he ministers to their necessities, so (the same rule holding with the Head as between the members) it is impossible that our Divine Lord could have had fellowship with us unless He had imparted to us of His own abounding wealth, and had become poor to make us rich. Had He remained upon His throne of glory, and had we continued in the ruins of the fall without receiving of his salvation, communion would have been impossible on both sides. Our position by the fall, apart from the covenant of grace, was not one whit preferable to that of the apostate angels, nor was our character much superior, and therefore it would have been as impossible for fallen man to commune with God as it is for Belial to be in concord with Christ.

In order, therefore, that communion might be compassed, it was necessary that the rich Kinsman should bestow His estate upon His poor relatives, that the righteous Saviour should give to His sinning brethren of His own perfection, and that we, the poor and guilty, should receive of His fulness grace for grace, and by His Spirit partake of His holiness ; that thus, in giving and receiving, the One might descend from the heights, and the others ascend from the depths, and so be able to embrace each other in true and hearty fellowship. Poverty must be enriched by Him in whom are infinite treasures before it can venture to commune ; and guilt must lose itself in imputed and imparted righteousness ere the soul can walk in fellowship with purity. Jesus must clothe His naked friends in His own garments, or He cannot admit them into His palace of glory ; and He must wash His poor and filthy brethren in His own blood, or else they will be too defiled for the embrace of His fellowship.

How the Lord Jesus communes with us in donation, and how we commune with Him in reception, it is now our delightful business to explain. May God the Holy Spirit bless us with a profitable meditation ! We use the verse at the head of our paper rather for suggestion than for exposition, and now propound the doctrine which the text admirably illustrates.

The Lord Jesus Christ in a most precious manner communes with us in His gifts. As His blessings are of infinite value, so His fellowship in bestowing them is profound and unparalleled. Never man communed like this MAN ; for never man had such riches to confer upon his friends, and such poor friends to receive them. The incomparable excellence of His gifts is but proportionate to the peerless fulness of His fellowship. Inasmuch as He did endow His Church with immeasurable riches, it is certain that He hath with her an unbounded union of spirit. It shows the strength of Christian brotherhood when

the crowned monarch grasps the beggar's hand, bows his knee upon the same floor, sits at the same table, and gives a portion of his luxury to relieve the poor man's need; but the fellowship of Jesus is stronger far, for it leaps the leagues of separating distance, makes Him become bone of our bone, and flesh of our flesh, and completes the communion by giving us the dignity, the glory, and the righteousness with which our King is Himself surrounded, in order that we may feel that the distance is not simply forgotten, but destroyed. It is impossible sufficiently to admire the God-like love which has established a communion so complete by a succession of gifts of priceless value. Turn aside, O saint, and view this great sight!

I. First, observe THE COMPLETENESS OF THY LORD'S COMMUNICATION: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor."

In our remembrance of the poor saints, there is but a partial communion; for however hearty may be our charity, we give but a portion of our substance for their benefit. We do not bestow *all our goods* to feed the poor, nor does God require us to do so; nevertheless, as the communication is limited, so must the communion be. The Church realized the fulness of this species of fellowship in her earliest days, when her members had "all things common." A reference to the original text of Acts ii. 44, and iv. 32, will suggest to the reader the connection between this community of possessions and communion of heart; for the Holy Spirit has employed the word *κινά*, which is the root of the word *κοινωνία*, as if to teach us this very doctrine of communion in gifts. Since that halycon period, we have devoted a portion to the Lord's poor; but, in many cases, the pittance has been too small in proportion to our means to allow the spirit of fellowship to develop itself in any notable measure. Doubtless there are some who, though they are themselves poor, drop their last mite into the treasury, and so come near to a complete fellowship; but the most of us have only a slender degree of it, for our alms are scanty; and those among us who are the most considerate and bounteous, have yet cause to lament that we have done too little for the tried children of God.

Behold, then, the superlative excellence of the Lord Jesus, for He hath given us HIS ALL. Although a tithe of His possessions would have made a whole universe full of angels rich beyond all thought, yet He was not content until He had given us all that He had. It would have been surprising grace if He had allowed us to eat the crumbs of His bounty beneath the table of His mercy; but He never does anything by halves, so He makes us sit with Him, and share the feast. Had He given us some small pension from His royal coffers, we should have had cause to love Him eternally; but no, He will have His bride as rich as Himself, and He will not have a glory or a grace in which she shall not share. He has not been content with less than making us joint-heirs with Himself, so that we might have equal possessions. He has emptied all His estate into the coffers of the Church, and hath all things common with His redeemed. There is not one room in His house the key of which He will withhold from His people. He gives them full liberty to take all that He hath to be their own; He loves them to make free with His treasure, and appropriate as much as they

can possibly carry. From the sandals on His feet to the crown upon His head, He reserves nothing.

The boundless fulness of His all-sufficiency is as free to the believer as the air he breathes. Christ puts the flagon of His love and grace to the believer's lip, and bids him drink on for ever; for could he drain it, he is welcome to do so, and as he cannot exhaust it, he is bidden to drink abundantly, for it is all his own. What truer proof of fellowship can Heaven or earth afford? What higher honour can any created being receive? Unto which of the angels said Jesus at any time, "Thou art co-heir with Me"? Remember the eternal stores of grace which are thus opened to us. Review the shining armies of mercies which are thus enrolled in our cause. Compute the immeasurable, enumerate the countless, weigh the infinite, and fathom the bottomless; then mayest thou attain to the understanding of the abyss of fellowship, out of which these great communications have been digged. In a few words, let us reckon up the all which Christ hath given us, and may the blessed Spirit inspire us with gratitude in so doing!

Consider *the greatness of those riches which for our sake He laid aside*. The wealth of all the worlds that swim in the ether of the boundless universe, the homage of the myriads who inhabit the various provinces of His dominion, the hallelujahs of the angelic hosts who wait perpetually before Him,—all these, He resigned in the hour of our redemption. "From the highest throne in glory" He descended "to the cross of deepest woe," all the way unrobing Himself of the garments of glory, happiness, and brightness, with which He had been eternally arrayed.

If we were capable of conceiving the majesty and honour with which our Divine Lord had been invested before His incarnation, how great would the contrast appear to be when we see Him, as the "Man of sorrows," "a reproach of men, and despised of the people." Without house or home, the Saviour wanders through the land of Judæa; without food, He hungers; without water, He cries, "Give Me to drink;" without a helper, He wrestles with His fiercest foe in the Garden of Gethsemane; and, without a garment, He expires upon the cross of Calvary. When He would ride into Jerusalem in triumph, it must be upon a borrowed ass; and when He must sleep in the tomb, the sepulchre must be lent by another. See, then, the greatness of His love, when thou hearest Him, who was God's equal, crying, "My God, My God, why hast Thou forsaken Me?" Say, like Bernard, "O love that art so sweet, why wast Thou so bitter to Thyself?" and remember that the only answer is, that Jesus communicated His sweetness unto us, and Himself drank all that was in our bitter cup.

All His attributes as God and man are at our disposal. "In Him dwelleth all the fulness of the Godhead bodily;" and whatever that marvellous term may comprehend is ours. He cannot make us gods, we cannot partake in the attributes of Deity; but He has done for us all that could be done, for He has made even His Divine power and Godhead subservient to our salvation. His omnipotence, omniscience, omnipresence, immutability, and infallibility, are all engaged upon our side, and are all combined for our defence. Arise, believer, and behold the Lord Jesus yoking the whole of His Godhead to the chariot

of salvation! How vast His grace, how firm His faithfulness, how unswerving His immutability, how infinite His power, how limitless His knowledge! And all these are, by the Lord Jesus, made to be the pillars of the temple of salvation; and all, without any diminution of their infinity, are covenanted to us as our perpetual inheritance. The fathomless love of the Saviour's heart is every drop of it ours; every sinew in the arm of His might, every jewel in the crown of His majesty, the immensity of Divine knowledge, and sternness of Divine justice, all are ours, and shall be employed for us. There is no golden attribute, however incomparable in its Divinity, which Christ hath withheld from us. The whole of Christ, in His adorable character as the Son of God, is by Himself made over to us most richly to enjoy. His wisdom is our direction, His knowledge our instruction, His power our protection, His justice our surety, His love our comfort, His mercy our solace, and His immutability our trust. He maketh no reserve, but openeth the inmost recesses of the Mount of God, and biddeth us dig in its mines for the hidden treasures. "All, all, all are yours," saith He, "be ye satisfied with favour, and full with the blessing of the Lord."

His *manhood* also, which He took upon Him for us, is ours in all its perfection. To us, our gracious Lord communicates the spotless virtue of a stainless character; to us, He gives the meritorious efficacy of a devoted life; on us, He bestows the reward procured by obedient submission and incessant service. He makes the unsullied garment of His perfect life to be our covering and beauty; the glittering virtues of His character, our ornaments and jewels; and the superhuman meekness of His death, our boast and glory. He bequeaths us His manger, from which to learn how God came down to man; and His cross, to teach us how man may go up to God. All His thoughts, emotions, actions, utterances, miracles, and intercessions, were for us. He trod the road of sorrow on our behalf, and He hath made over to us, as His heavenly legacy, the full results of all the labours of His wondrous life. And since He still appears in the form of manhood in the world above, He is as much ours now as heretofore; and He blushes not to acknowledge Himself "our Lord Jesus Christ," though He is "the blessed and only Potentate, the King of kings, and Lord of lords." As one has well said, "There is that in Christ which answers to all our wants, and an all-sufficiency for all degrees of happiness. Christ is all marrow and all sweetness; all the several graces and comforts we have, and the several promises whereby they are made over and conveyed to us, are but Christ set forth in several manners, as the need of every Christian shall require. Christ Himself is the ocean issuing into several streams to refresh the city of God."

Oh, how sweet thus to behold Him, and to call upon Him, with the certain confidence that, in seeking the interposition of His love or power, we are but asking for that which He has already given! It is as we receive, day by day, more and more help from Jesus, and more constantly recognize it as coming from Him, that we shall be able to behold Him in communion with us, and enjoy the felicity of fellowship with Him. Let us make daily use of our riches in Christ Jesus, and ever repair to Him as our Lord in covenant, taking from Him the

supply of all our need with as much boldness as men take money from their own purse.

Let us remember, too, that *all the offices of Christ are ours*. He is King for us, Priest for us, and Prophet for us. Whenever we read a new title of the Redeemer, let us appropriate Him as ours under that name as much as under any other. The Shepherd's staff, the Father's rod, the Captain's sword, the Priest's mitre, the Prince's sceptre, the Prophet's mantle, all are ours. Christ hath no dignity which He will not employ for our exaltation, and no prerogative which He will not exercise for our defence. Christ everywhere and every way is our Christ, for ever and ever for us most richly to enjoy.

He hath given us all His grace. He hath grace without measure in Himself, but He hath not retained it for Himself. As the reservoir empties itself into the pipes, so hath Christ emptied out His grace for His people. "Of His fulness have all we received, and grace for grace." He seems to have only in order that He may dispense it to us. He stands like the fountain in the market, always flowing, but only running in order to supply the empty pitchers and the thirsty lips that draw nigh unto it. Grace, to pardon, to cleanse, to preserve, to strengthen, to enlighten, to quicken, or to restore, is ever to be had from Him "without money and without price;" nor is there one torma of the work of grace which He has not bestowed upon His people. As the blood of the body, though flowing from the heart, belongs equally to every member, so the influences of grace are the inheritance of every saint who is united to the Lamb; and herein there is a sweet community of interest between Christ and His Church, inasmuch as they both receive the same grace. Christ is the head upon which the oil is first poured; but the same oil runs down to the very skirts of the garments, so that the meanest saint has an unction of the same costly moisture as that which fell upon the head. This is true, living communion when the sap of grace flows from the stem to the branch, and when it is perceived that the stem itself is sustained by the very nourishment which feeds the branch. The Mediator, Jesus, knows as much of the value of grace as we do, for as man He was sustained by the very influence which supports us.

Further, *Jesus rules the kingdom of Providence for us*. He is the sole Arbiter of all events; in everything, His sway is supreme; and He exercises His power for the good of His Church. He spins the thread of events and acts, from the distaff of destiny, and does not suffer those threads to be woven otherwise than according to the pattern arranged by His loving wisdom. He will not allow the mysterious wheels to revolve in any way which shall not bring good unto His chosen. He makes their worst things to be blessings to them, and their best things to be better still. As all things are working together for His glory, so all things are working together for their good.

The boundless stores of Providence are all engaged for the support of the believer. Christ is our Joseph, who has granaries full of wheat; but He does not treat us as Joseph did the Egyptians, for He opens the doors of His storehouses, and bids us call all the good thereof our own. He has entailed upon His estate of Providence a perpetual charge of a daily portion for us; and He has promised that, one day,

we shall clearly perceive that the estate itself has been well farmed on our behalf, and that it has always been ours. The axle of the wheels of the chariot of Providence is infinite love, and Gracious Wisdom is the perpetual charioteer. Even when, to the eye of reason, all things seem to be contrary to us, they are really serving our cause; and there are special seasons when this is made apparent to a believer, when he sees his very trials blossoming with comfort. As Rutherford says, "The thorn is one of the most cursed and angry weeds that the earth yieldeth, and yet out of it springeth the rose, one of the most sweetly-smelling flowers, and most delightful to the eye." Yes, believer, Christ Jesus thy Lord presents to thee thy crosses, and they are no mean gifts of His love.

Yet further, *all the goodness of the past, the present, and the future, He bestows upon us.* In the mysterious ages of the past, the Lord Jesus was His Father's first elect; and in His *election* we have the deepest possible interest, for we were "chosen in Him before the foundation of the world." He had, from all eternity, the prerogatives of *Sonship*, as His Father's only-begotten and well-beloved Son; and He has, in the riches of His grace, by adoption and regeneration, elevated us also to sonship; so that to us He has given "power to become the sons of God." The *Eternal Covenant*, based upon suretyship and confirmed by oath, is ours for our strong consolation and unfailing security. In the everlasting settlements of predestinating wisdom and omnipotent decree, the eye of the Lord Jesus was ever fixed upon us; and we may rest assured that, in the whole roll of destiny, there is not a line which militates against the interests of His redeemed. The *great betrothal* of the Prince of Glory is ours, for it is to us that He is affianced, as the sacred nuptials shall one day declare. The *marvellous incarnation* of the God of Heaven, with all the amazing condescension and humiliation which attended it, is ours. The bloody sweat, the scourge, and the cross, in all their plenitude of power to bless and save, are ours for ever. Whatever blissful consequences flow from perfect obedience, finished atonement, resurrection, ascension, or intercession, are all ours by His own gift. Upon His breastplate, He is now bearing our names; and in His authoritative pleadings at the throne, He remembers our persons, and pleads our cause. The advantages of His high position, His dominion over principalities and powers, and His absolute majesty in Heaven, He employs for the benefit of all them that trust in Him. His high estate is as much at our service as was His condition of abasement. He who gave Himself for us in the depths of woe and death, doth not withdraw the grant now that He is enthroned in the highest heavens.

And as for the future, we may rest content that, through our Lord Jesus, it is all on our side. The delay of the coming Bridegroom has a kind intention in it; and as for "the coming" itself, it is love made perfect. The splendours of the approaching reign, the glories of the golden age, the enthroned Church, the triumphant gospel, shall contain a portion for us. Ay, and the reeling earth, the withering stars, the extinguished sun, and reddened moon, shall bear us blessings. The trump of doom, the throne of judgment, the tremendous pomp of that awful day, all are ours, to anticipate, not with terror, but with joy.

In all Christ's triumphs, He permits us to share ;—in fact, He seems but to triumph for us. He bids us hurl defiance at death, and expect a certain victory over the last enemy,—

“For as the Lord, our Saviour, rose,
So all His followers must.”

The apostle Paul claims the victory over death as ours : “Thanks be to God, which *giveth us* the victory through our Lord Jesus Christ.” His is the sole glory, but the halo of it enlightens us.

His conquest of sin and Satan, though accomplished by His single-handed efforts, is presented to us as the means of our own triumph, for, concerning the great adversary of the redeemed, it is written, “they overcame him by the blood of the Lamb.” His bruising of Satan’s head He transfers to us, and promises that the God of Peace shall also bruise Satan under our feet shortly. To each believer, He says, “Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet.”

The august ascension of the Conqueror is ours, for we have risen with Him ; yea, and in Him we are “made to sit together in heavenly places ;” and we are told that the unrivalled splendours of His ultimate and complete triumph are to be shared by us. When He shall ride through the streets of the new Jerusalem, amidst the plaudits of Heaven, when He shall render up the Kingdom to God and His Father, He shall grant us a share in the presentation before the Divine presence, exclaiming, “Here am I, Father, and the children Thou hast given Me.”

He hath given us His royal robes. It was a high proof of hearty fellowship between David and Jonathan when “Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle ;” but, truly, our Lord hath outdone this brotherly act, for He made Himself naked for our sake, insomuch that He was exposed before the face of the sun without a rag to cover Him, and by this stripping He hath clothed us in a garment of perfect righteousness and surpassing beauty. Our court-dress in Heaven, and our garments of sanctification for daily wear on earth, are the condescending gifts of His love.

But He hath exceeded all this by the next deed, for *He hath crowned us with His crown*. The crown-royal He hath placed upon the head of His Church, appointing unto her a Kingdom, and calling her sons a royal priesthood, a generation of priests and kings. He did uncrown Himself that we might have a coronation of glory ; He would not sit upon His own throne until He had procured a place upon it for all those whom He had purchased by His blood. Crown the head, and the whole body shares the honour. The foot of a Cæsar was as royal as his brow ; and so the meanest saint is as truly possessed of royal dignity as is our glorious Lord. Mark well this community of honour, and be not backward to perceive that, where the Lord hath given so much, He must have communed much.

His very life He has not withheld from us. His Deity could not be subject to death ; but as His humanity was mortal, He gave up the vital spark of its existence on our account. In order that we might

live for ever, He "even dared to die." We do not usually think it our duty to resign our lives for the welfare of our neighbours; but the Lord Jesus, that He might prove the infinity of His love, laid down the life of His body at the bidding of our necessity. The silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain, and the wheel broken at the cistern; they that looked out of the windows were darkened, the keepers of the house trembled, and the strong men bowed themselves; the dust returned to the earth as it was, and the spirit was commended to its God, and all this FOR US, His dearly-beloved.

His possessions He holds jointly with us. The boundless realms of His Father's universe are His by prescriptive right. As "heir of all things," He is the sole Proprietor of the vast creation of God, and He has permitted us to claim the whole as ours; for "all things are ours," by virtue of that deed of joint-heirship which the Lord hath ratified with His chosen people. The golden streets of Paradise, the jewelled walls, the pearly gates, the river of life, the living fountains, the transcendent bliss, the inconceivable happiness, and the unutterable glory are, by our thrice-blessed Lord, made over to us for our everlasting possessions.

Well has one written:—"Behold here the reward of every Christian conqueror! A throne, a crown, a sceptre, a palace, treasures incorruptible, robes which wax not old, an inheritance that fadeth not away,—all are yours. Christ's throne, crown, sceptre, palace, treasure, robes, heritage, are all yours. Far superior to the jealousy, selfishness, and scorn, which admit no participation in their advantages, Christ deems His happiness completed by His people sharing it. To His Father He said, 'The glory which Thou gavest me I have given them,' and to His disciples He said, 'These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.' We can almost hear Him saying, at this moment, 'The smiles of My Father are sweeter to Me, because My people shall share them. The honours of My Kingdom are more pleasing, because My people appear with Me in glory. More valuable to Me are My conquests, since they have taught My people to overcome. I delight in this throne, because on it there is a place for them. I delight in these robes, since over them their skirts are spread. I delight the more in this joy, because I can call them to enter into it.'"

Where the catalogue containeth all things, who can go through it? I feel that I have but skimmed the surface of the unfathomable sea of wealth which the Saviour has conferred upon us as the pledge and means of communion with us. I have but, as it were, numbered the doors of the chambers which enclose the countless riches which the Lord Jesus has laid up in store for His people. Believer, here remember that, in every cup of thy Lord's blessing, a thousand pearls are dissolved; and recollect that there is a boundless ocean of the same richness, and that thy deepest draught is but one cupful out of a shoreless, bottomless sea of lovingkindness. Hold up thine hands in wonder at the unlimited love of thy Lord, and guess at thy surprise if thou couldst be able to estimate in full the unsearchable riches He has conferred upon thee. Oh, sad poverty of a willing pen that it

cannot even find words in which to tell the mercy of the Lord! Surely, ye angels, ye would lose yourselves in this unexplored expanse of grace; your mighty wings would tire ere ye had flown half-way across this sea of love.

"God only knows the love of God."

We can admire, but we cannot measure the depths of the loving-kindness of Jesus.

II. Next, mark well, O believer, THE CONTINUANCE OF THY MASTER'S COMMUNICATIONS, and, consequently, the immutability of His communion.

Our fellowship with the poor saints, so far as it is expressed in our contributions to their needs, is necessarily, from our own want of means, if not from lack of love, of a broken and interrupted character. It is not every day that we visit the sick, and feed the hungry, or at least it is not every hour that we are engaged in such pious acts. We must rest even from the pleasure of relieving our needy brethren; the eye must close for sleep, even if hand and purse could be ever open. But our Lord Jesus is ever giving, and does not for a solitary instant withdraw His hand. As long as there is a vessel of grace not yet full to the brim, the oil shall not be stayed. He is a sun ever shining; He is manna always falling round about the camp; He is a rock in the desert, ever sending out streams of life from His smitten side; the rain of His grace is always dropping; the river of His bounty is ever flowing, and the well-spring of His love is constantly overflowing. Daily we pluck the fruit from this Tree of Life, and daily its branches bend down to our hand with a fresh store of mercy. As the King can never die, so His grace can never fail. He keeps open house, and kills His fatted calf every day. There are seven feast days in His weeks; and as many as are the days, so many are the banquets in His years. Who has ever returned from His door unblessed? Who has ever risen from His table unsatisfied, or from His bosom un-emparedised? His mercies are new every morning and fresh every evening. Who can tell the number of His benefits, or recount the list of His bounties? Every grain of sand that drops from the glass of time is but the tardy follower of a myriad of mercies. The wings of our hours are covered with the silver of His gracious kindness, and with the yellow gold of His ardent affection. The river of time bears from the mountains of eternity the golden sands of His favour. The countless numbers of the stars are but as the standard-bearers of a more innumerable host of blessings. Who can count the dust of the benefits which He bestows upon Jacob, or the number of the fourth part of His mercies towards Israel? How shall my soul extol Him who daily loadeth us with benefits? Surely Addison may be forgiven the extravagance of his expression when he sang,—

"Through all eternity to Thee,
A joyful song I'll raise;
But, oh! eternity's too short
To utter all Thy praise."

III. Thirdly, ponder over THE HEARTINESS OF CHRIST'S COMMUNICATIONS, as expressive of the intensity of His fellowship.

The chilling heartlessness, with which some professors bestow their alms upon their afflicted brethren, is the death of fervent communion ; and it must ever be a source of lamentation, to the most eminent of the saints while here on earth, that their acts of charity are seldom so lovingly performed as to afford the delightful warmth of soul which is the native atmosphere of true fellowship. To give our hearts with our charity, is to give well ; but we fear we must often plead guilty to failure here. Not so our blessed Lord. His favours are always perfumed with the love of His heart. He does not give us the cold meat and broken bits from the table of His luxury ; but He dips our morsel in His own dish, and seasons our provisions with the spices of His fragrant affection. When He puts the golden tokens of His grace into our palm, He accompanies the gift with such a fervent pressure upon our hand that the manner of His giving seems to be as precious as the boon itself. He comes into our houses upon His errands of kindness, and He does not act as some austere visitors do, for He sits by our side, not despising our poverty, nor blaming our weakness. And with what smiles does He speak to us ! What golden sentences He drops from His gracious lips ! And what embraces of affection does He bestow upon us ! If He had but given us farthings, the way of His giving would have gilded them ; but as it is, the costly alms are set in a basket of silver by His pleasant and gracious demeanour.

It is impossible to doubt the sincerity of His charity, for there is a bleeding heart stamped upon the face of all His favours. He giveth to us liberally, and upbraideth us not. He never drops even a hint that we are burdensome to Him, nor does He ever give one cold look at His poor pensioners. Like as a mother giveth nourishment to the child at her breast, smiling all the while, and taking pleasure in its feeding, so doth the Lord Jesus rejoice in His mercy, and press us to His bosom even while He is pouring out His life for us. There is a fragrance in His spikenard which nothing but His heart could produce ; there is a sweetness in His honeycomb which could not lie in it unless the very essence of His soul's affection had been mingled with it. Oh, rare communion which such singular heartiness effecteth ! May we taste and know the blessedness of it continually !

IV. Finally, child of God, mark THE FREENESS OF THY LORD'S BOUNTIES, and see therein how spontaneous is His communion with His people.

Some Christians, before they will assist the needy saints, require much persuading. They are like deep wells which need much labour before the bucket can be brought to the surface ; and many of them have so small a bucket that, when we at last procure their charity, it is such a niggardly portion, that we regret our much-ado-about-nothing, and resolve never again to draw at that well. Indeed, if only "the liberal soul shall be made fat," it is no marvel that we have so many of Pharaoh's lean kine in all our pastures. There are a few generous hearts, which survive the selfishness of the age, and still exist, like bright spots upon the tawny skin of the sterile desert on which this generation appears to have fallen. They are the harbours of refuge where

the ship of charity has found a haven from the prevailing tempests of worldliness and self-aggrandisement. Peradventure, even these good angels sometimes feel the chilly air of a niggardly world, and wrap themselves, in some moments of temptation, in a part of the robe of him "that withholdeth more than is meet." It cannot be wondered at if they sometimes hint that they have done their share, and that it would be well if others were willing to bear part of the burden.

But here is one unique excellence of our adorable Jesus. He is ever free with His gifts; He needs no urging, and requires no pressure. Prove your need, and claim His bounty, and He will as soon think of denying His own Name as of refusing to relieve your wants. Often does He give before we ask, and never is He behind His promise. He does not dole out His mercy as if He desired to restrain it; but He lifts the floodgates of His kindness, and bids the stream of blessings rush forth in an exuberant torrent of generosity. As a King, He gives right royally. You cannot grieve Him more than by doubting the freeness of His love. Like the sun, He rises upon a sleeping world, and does not stop until the matin prayer has invited Him to come. As the world revolves without a hand to turn it, so His favour is in perpetual motion without the need of constraint.

True, He loves to hear our prayers, but our supplications are not the cause of His goodness. Prayer may be the rope which binds the vessel of His mercy to our shore, but the wind that floated it hither blows from no quarter but His own voluntary love. When our ingratitude and unbelief, like windows bespattered with mire, have done their best to shut out the sunlight of His grace, He has darted rays of light and heat so marvellously powerful that they have shone into our hearts despite all the filthiness that did hinder them; nay, more, they have even dispersed the obstructing impurities, and have cleansed away the uncleanness of our spirits. We have never found His door bolted on the inside, although our own baseness has often locked it from without. When the hand of Divine mercy encloses a blessing, it never needs much labour to unloose the fingers. Christ's grasp of us is firm and unyielding, but His hold upon His own mercies is so slight that a babe in grace may open His hand, and obtain the blessing. How sweet it is to believe that Christ's fellowship with us is just as free and unconstrained as His gracious gifts; how pleasant to know that we may always seek His company; and how cheering to remember that He sometimes visits His children when they are not looking for Him!

Believer, if thou art not in communion with thy Lord, blame not the Master. His door is ever on the jar. An earthly monarch is hard to approach; Esther trembled to go to the king even though she could call him husband; but no such difficulties lie in thy path; thou hast the privilege of constant admittance, and none dare stay thee at thy Saviour's door. When thou art at a low ebb in thy communion, thou art not straitened in Him, but in thine own bowels. He will offer no objection to thine approach, however much thine unworthiness may display itself. Thou mayest come in thy low estate, and be as cheerfully welcomed as in the day of thine honour; yea, thou mayest come with all thy backslidings about thee, and still find the cleansing fountain freely flowing.

Sinner, if thou also desirest to be blessed, look not for anything in thyself to qualify thee for receiving the Lord Jesus. He is His own preparation. Come as thou art, and receive of the fulness of His grace. Satan will labour to make thee think so much of thine own emptiness as to doubt the all-sufficiency and freeness of the Saviour's grace; but be sure to remember, as an antidote to so vile a temptation, that "*this man receiveth sinners, and eateth with them,*" and that "*this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*" Surely, sinners can have nothing of merit to bring to Jesus; and if such persons are the recipients of His mercy, it cannot be on account of their own deservings. Come then, O soul, conscious of sin, and full of unbelief, look to the covenant storehouse, and rest assured that all thy wants have been forestalled in the abundant riches of the Redeemer!

How sweet it is to behold the Saviour communing with His own flesh! There can be nothing more delightful than, by the Divine Spirit, to be led into this fertile field of meditation. When I behold the all-glorious Kinsman of the Church endowing her with all His ancient wealth, and bestowing upon her all His infinite riches, my soul fainteth for joy. Who is he that can endure such a weight of love? That partial sense of it, which the Holy Spirit is sometimes pleased to afford, is more than the soul can contain; how transporting must be a complete view of it! When the soul shall have understanding to discern all the Saviour's gifts, wisdom wherewith to estimate them, and time in which to meditate upon them, such as the world to come will afford us, we shall then commune in a nearer manner than at present. But who can imagine the sweetness of such fellowship? It must be one of the things which have not entered into the heart of man, which God hath prepared for them that love Him. Oh, to burst open the door of our Joseph's granaries, and see the abundance which He hath stored up for us! This will overwhelm us with love. By faith, we see, as in a glass darkly, the reflected image of His unbounded treasures; but when we shall, with our own eyes, actually see the heavenly things themselves, how deep will be the stream of fellowship in which our soul shall bathe itself! Till then, our heartiest love and loudest sonnets shall be reserved for our loving Benefactor, Jesus Christ, our Lord.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

IX.—IN THE DAYS OF IZAAK WALTON.

I'LL walk me down the garden paths, Margery. The lad will come, I warrant you; for, though he hath patience to listen to my yarns, it is an easy exercise, for he can see thee fitting here and there. Ah! you may "Uncle!" me, and show a pretty astonishment, but 'tis all the same. An old man is a privileged observer.

I'll betake me to my flowers. Old as I am, I can fall in love with these, and none will chide me. The Cavaliers of my young days were wont to think that no one had fine tastes except themselves; but

his Highness loved music, so did Mr. Milton ; and many a time he and I have ceased our talk of high things to listen to that sweet Quaker who married Penn, as she would play to cheer the poet at the close of the day. And our Colonel, too ; I have seen Lady Lucy's eyes fill with tears as she dwelt upon him diverting himself with his violin which he played masterly. Thou dost think me crazed over my trees, and a poor fool, maybe, to spend so much to possess new plants ; but I would rather have imported a fresh flower from the Spanish Main than have indoctored, as the Court did, in my time, English youth with Spanish manners and French vices.

You younglings of to-day think us old folk hard and stern. Marry ! we have been through enough to make us so. Besides, it becomes man to be governed in his very gaieties, for he is right-minded who is not a heathen in a Bacchanal, but a servant of the Lord Most High, attending to all things as becometh the well-bred servitor of such a Prince. I know that many traduce us, and call us sour. They say that we are eaten up with spleen and melancholy ; but hadst thou known the men who made their mark on the Commonwealth, thou wouldst have thought it a high honour to mix with such lovers of the humanities.

I mind me well that I was in Oxford when Dr. Owen was Vice-Chancellor. I saw the great divine pass along by the river walk, and how, bethink you, was he dressed ? Thou mayest reckon it strange, for, though thou art a woman, thou hast wonderfully staid notions of dress, and for these I commend thee. But Dr. Owen, that evening, had powdered hair, and band-strings with very large tassels, and I noticed a set of fine ribands at his knees. He also wore Spanish leather boots with large lawn tops, and his hat was on a tilt like a young scholar's. He took me unawares, and in my heart I disapproved, for our Colonel had long before left off the wearing of anything that was costly, yet in his plainest habit he was very much a gentleman. But grand as was Dr. Owen for Divinity, Colonel Hutchinson held the stricter views, and that may account for the difference in their dress and bearing. I tell thee this, because, with the new writings that are coming forth, there are many wilful misrepresentations of the men who played their parts when I was young. This I know, I owe most of the notions I have put in practice, in the planting of groves and fruit trees, and in the diversion of waters so as to form pleasant ponds, to the grand leader of the Ironsides, Colonel Hutchinson. He was a worthy gardener, though he held extreme views. Thou hast heard me say that I made friends with many whose convictions differed widely from one another, and from my own. But I followed my honoured father, and Mr. Philip Henry, in trying to exercise a large charity, if I saw a good heart and a pure life.

Speaking of streams, I was once at Ware, an ancient town over in Herts, and there I met a man who charmed me much. It was Mr. Izaak Walton, whose book on angling thou knowest I set store by. He and I had little in common when it came to the discussing of the public weal ; for, in the time of the troubles, Mr. Walton clung to the king and the church. But he was a man of peace ; and in our talk at Ware, he told me he gave up his shop in Chancery Lane, and

retired into the country to be out of the commotions. He was wiser than many that held his opinions, for surely it was better for a king's man to be quietly fishing in the Lea than to be in league with plunderers, who were ever plotting to overthrow the government of the Lord Protector. He told me, as we wandered by the stream, that he had kept up a very true friendship with some of the Roman Church, but he declared his own belief to be in all points of faith such as the Church of England now professeth. But I was much more interested in his converse on fish and birds. A man who has lived in the open air, if he have a tongue that can wag, has always a tale to tell. I am not a great fisherman, but I can even now feel a thrill of pleasure when the white-bellied trout splash in the broad stream on a June morning.

It was in the month of May that I met Mr. Walton, and heard his wise and witty talk by the Lea. As we sat upon the bank, and the young leaves whispered like maids in a cluster, the old angler repeated to me some sweet lines on the season, penned by his early friend, Sir Henry Wotton. This worthy had a fishing lodge near Eton College, of which he was at the time the Provost. There he wrote the ode on Spring, beginning thus,—

"This day Dame Nature seemed in love;
The lusty sap began to move.
Fresh juice did stir th' embracing vines,
And birds had drawn their valentines."

Mr. Walton was writing Wotton's biography while I was fighting with Oliver. As we sat by the flowing water, our past afforded a strange contrast. He had been "a smooth man," and I a kind of Esau. We were then old, he quite so, and perhaps we felt the force of Wotton's epigram, "The itch of disputation is the scab of the Church." At any rate, we had found common ground; though my blood quickens whenever I think of those battle days, when, with my dear comrades in arms, I helped General Cromwell to found the Commonwealth. The cause was just, even if we went sometimes the wrong way to justify it. Of late years, I have done little else than live a quiet life, making friends with Anabaptists, Quakers, and Churchmen all round, importing rare plants and grafting trees. Well, when my notion of government came to nothing, I was sick and weary; and when I saw what the city was like, I felt that it was no place for me, so I came here, and made the sweet country my love. But, beshrew me, I do not regret that I fought with Oliver. I saw the sun rise over the mists of the morning on that third of September. I heard the General's voice ring out, "Let God arise, and let His enemies be scattered! Like as the mist vanisheth, so shalt Thou drive them away!" I was there! Nothing can alter that. And I would rather have been with his Highness at Dunbar than have written a book. But what fancies float through an old man's brain! Mr. Walton was doing his proper work. Think of a cramp-handed old Ironside like me writing *The Compleat Angler*. I have cloven many a man's skull in the name of the Lord. David was a man of blood, and God forbade him to build the temple. Perhaps we thought with carnal weapons to bring in the Kingdom, and may be the mistake of the armed Puritans lay in

forcing by the sword and proclamation that which can only come about by regeneration.

But I was speaking of the day on which I met Mr. Izaak Walton. He was full of quips and sallies. I asked him what he thought was the best weather for fishing. He answered that fish were like women, very much affected by the atmosphere. The best description, however, that he could think of was from a poem of his friend, Mr. Charles Cotton, who was a great master of the art. The lines I remember,—

“A day with not too bright a beam,
A warm, but not a scorching sun,
A Southern gale to curl the stream,
And, master, half our work is done.”

I remarked on Mr. Walton's vigour in advanced life. “Yes,” said he, “health is the second of our blessings. The good will of God is the first. God has two dwellings,—one in Heaven, and the other in the meek and thankful heart.”

When we reached our hostelry, Mr. Walton remembered that I had paid at the last, and insisted on his turn with the purse. “Do you mind,” said he, “the word of old time, which should always keep a man scrupulous, ‘He that loseth his conscience hath nothing left worth keeping’?”

There were other anglers at the inn, and a right good time we had, Mr. Walton taking care that the talk should be substantial, and seasoned with salt. He turned to me, and quoted from his own book, “Good company and good discourse, you know, are the very sinews of virtue.”

We dined off the chub that had been caught, and then I learned, for the first time, that a coarse fish can be made a good dish by wise dressing. I plied my thought, and said to my companion, “This dish shows how a rough nature, well served in grace, can be made palatable.”

“Ah!” said the sage, “dost remember that the Lord caught some coarse fish, but He turned them into dainty bait. The Master made much of fishermen, for the only three He took with Him up the Mount were of that occupation.”

So we whiled away the time, for I found fishers to be a leisurely folk. Now and then, one of them would start a ditty, and I remember a catch which quite set off the spirit of the club,—

“Bright shines the sun; play, beggars, play!
Here's scraps enough to serve to-day.”

I don't know what would become of me were I to live to be as old as Izaak Walton. He did not die till he was nearly ninety-one. It is hard enough work to keep your old uncle in order as it is. I mind the time when “The Compleat Angler” went to join the greater fishers of his quaint conversation. It was in the great frost of 1683, when the Thames was covered with ice eleven inches thick. The cold, that winter, split the oaks and forest trees, killed the hollies, and nearly all the birds died. No wonder that it proved too much for a man so aged as Walton. He had lived long and well. Peace be to him!

The boy has been detained. Ah, well! my yarns will keep. I have talked to thee, child, while thou hast worked. How the passion flower has thriven under the glass of this sheltering porch! There is a kind, near akin, whose flowers, like our Lord's great agony, last but one day. I prefer the more abiding, and think them the better emblems. The fruit of the Jamaica Honeysuckle, which is called in the Latin *Passiflora laurifolia*, contains a whitish eatable pulp. Ah, thank God, the dying sinner can eat and live by the true Passion! Oh, me, the balm of Calvary! It is like the weapon-salve of which my father was wont to speak, which healed at a distance.

"Our Own Men" and their Work.

LXXXI.—PASTOR J. E. WALTON, LATE OF TASMANIA.



WE are glad of the opportunity afforded, by the return home of PASTOR J. E. WALTON, to include in "Our Own Men" Series the sketch of a brother who did an admirable work in Birmingham, to which he added over twelve years' highly valued service under the Southern Cross, and who now desires, as the Lord may

direct him, to settle again in the dear homeland which has never lost its charm for him, notwithstanding the many attractions of the Brighter Britain at the other side of the globe.

Our friend's career as a worker for Christ began with his own conversion, so we may properly begin our account of it at the same point. His first conscious impulses towards God were received during the address of a Sunday-school teacher, who said that it had been stated that only one out of every nine scholars became followers of the Lord Jesus Christ. So vivid was the impression made by this remark, and so awful did it seem to be lost that, quick as a lightning-flash, he inwardly cried, "Lord, may I be one of the saved!" He was scarcely nine years of age when this look Godward was given. Many varying impulses followed till, when he was close on fourteen years of age, the Holy Spirit settled them into a firm conviction of his need of a Saviour, and to a realized peace, and joy of forgiveness, through believing in Jesus. All alone, with no eyes save God's upon him, he consecrated his life to the Lord, saying, "Give me Thy Holy Spirit to teach me what Thou wouldst have me know, and be, and do."

Such exquisite joy in the Lord resulted as made life seem "one glad sweet song." The lad's mother noticed the change, and said to him, "I don't know how it is, for some time you have been quite mopish, and now you are singing all the while." "I have good cause to sing, mother," the boy replied, "for Jesus has saved me, and I belong to Him." "If that be so," she rejoined, "you should attend the prayer-meeting at the church." The prayer-meeting was therefore attended. The grave seniors were surprised to see one so young in their midst, but a thrill of joy and sympathy shot through the whole assembly when the lad's voice was heard in prayer, and when, after a few sentences, he broke down in tears. To the Sunday-school teachers especially, it seemed "a token for good," and so it was. This first-fruit of their faithful toil has been followed by troops of young converts, many of whom have done grand service in the Master's Kingdom.

About seven months after his conversion, young Walton was baptized by Mr. Geo. Slack, of Derby, a man whose praise was in all the churches of that picturesque county. On the same day, he was received into the church at Clay Cross by Mr. Slack; as a memento of the solemn yet joyful occasion, he was presented with a copy of *Bogatzky's Golden Treasury*.

"When Jesus has found you, tell others the story,"

was a message that Mr. Walton heeded from the time of his conversion. By letter-writing, by tract-distribution, and by personal religious conversation with his companions, he sought to win others to the Lord Jesus Christ; and his labour was not in vain in the Lord. At about fifteen years of age, he began to teach in the Sunday-school, and also to take his turn in addressing the scholars before their dismissal.

The church with which he was connected had been formed, some years before, by a few Methodists who had come to see the truth concerning believers' baptism, and who, by much earnest and devoted

service and self-denial, had erected a chapel in a good position, and laboured patiently and persistently till the church was strong enough to invite a pastor. Application for a minister was made to Mr. Spurgeon; and, in response, he sent Mr. Williams, now of Upton Chapel, Lambeth. Years afterwards, when Mr. Walton was leaving his pastorate in Birmingham, to go to Tasmania, he spoke at the farewell meeting of the coming of Mr. Williams to Clay Cross as resembling his being brought into contact with a spiritual electric battery. For light, and heat, and quickening, energizing force, the fresh, virile ministry and attractive personality of the youthful pastor formed quite an epoch in his life. Sundays were days of delight, and brought rich argosies of blessing, and spiritual impetus; and week-night meetings were no more to be missed than a healthy man would miss his necessary food. At this period, beside his daily employment, the young hearer had four secretaryships to attend to, viz., Sunday-school, Band of Hope, Young Men's Mutual Improvement, and the Rechabites' Junior and Senior Tents. For the most part, every evening was fully occupied in some form of Christian service; but the prayer-meetings and week-night services were too good to be missed when such a pastor was the leader and preacher; and at the time when the young worker for Christ was in his most formative stage, it was of untellable value to him to be brought under the influence of such a ministry.

Mr. Williams soon recognized the possibilities of his young friend, who threw his whole heart into so many branches of the church's work,—Sunday-school, Temperance, and the Young People's Meetings, of which he had been appointed leader. He therefore urged Mr. Walton to preach for him while he was in London at the College Conference, and he afterwards encouraged him to conduct services in the surrounding villages. His qualifications having been tested in these ways, Mr. Williams strongly advised him to enter College. After much thought and prayer, Mr. Walton consented, and his pastor took steps to attain this end, in the meantime directing his studies.

But, with startling suddenness, Mr. Walton's father died, and being the eldest of a large family, he had, at the age of nineteen, to bear the burden of their support. The partly-filled College papers were laid aside, and the present duty resolutely faced. Spare time was still devoted to various forms of Christian and Temperance work, preaching perhaps naturally somewhat supplanting his other efforts amongst young people. Another loss was experienced, at this time, in Mr. Williams' removal to London. Mr. Walton was often called upon to occupy the vacant pulpit, and some of the deacons and members proposed to help him financially, so that he might leave his widowed mother, and enter College. This offer was respectfully declined; and not until his mother's re-marriage did he send word to his friend and former pastor that the way was clear for him to go to College if he might be accorded that privilege.

A reply, full of encouragement, came from Mr. Williams. On the Saturday following, he expected to spend the afternoon with Mr. Spurgeon, and he would then mention the matter. "Do you recommend him, Williams?" asked the beloved President. "Yes, heartily," was the reply. "Very well, then; I will send him the papers, and if

the questions are answered all right, he shall come in." Without much waiting, Mr. Walton was enabled to make the acquaintance of our Alma Mater in January, 1880, and three of the happiest years of his life were spent in the studies of the College under the notable tutors of those days, and in the congenial company of the men of his time, who showed their appreciation of him by electing him to a seat on the apostolic benches.

On the first Lord's-day in January, 1883, Mr. Walton began his ministry at Balsall Heath, Birmingham. The church was in an artisan suburb, and had not previously had a paid pastor, the former minister, having a competency, had not received any salary. He had done an excellent work, but failing health compelled him to resign. Mr. Spurgeon was appealed to, and Mr. Walton was sent to see what could be done. The chapel and school-rooms were free of debt, and the honorary pastor, as a mark of esteem and goodwill to his successor and his people, gave £100 to cover three years' assistance to the work. Here, our brother found ample employment for all his energies. A large Men's Bible-class, of about 80 members, occupied his attention on the Sunday afternoons during the whole five years of his ministry, and other forms of Christian service kept him almost incessantly engaged. When he left for Tasmania, he had the satisfaction of seeing a self-supporting church, which had very largely increased in membership and in spiritual character. The congregations so filled the building as to raise the question of providing increased accommodation, which has since been done.

The church at Perth, Tasmania, came into communication with Mr. Walton through Pastor J. J. Knight, now of Ross; and Mr. Spurgeon offered him the pastorate, with expenses out, paid for himself and family. Having just partially recovered from an attack of inflammation of the lungs, his medical adviser recommended the change. He had always wished to see the Colonies, so, hoping to return in about ten years, either for a trip, or to remain in England, he started for Tasmania at the end of 1887.

The church at Perth is the mother-church of the modern Baptist movement in Tasmania. The Gibsons, father and son, were the deacons; they have together given many thousands of pounds to forward the Baptist cause in the island. Nearly all the Tabernacles and all the Manses have been built by them. As it is Mr. Walton's intention to write for this Magazine an article on "C. H. Spurgeon's Influence in Tasmania through his Students and his Sermons," further reference to the magnificent generosity of the Gibsons, and the fine quality of their loyalty to the gospel as the revered C. H. S. preached it, may for the present be passed by.

When Mr. Walton had been about a year at Perth, the necessity for a larger building was very evident, and the senior deacon, Mr. Gibson, resolved that he would erect, at his own cost, a building that should be a fitting memorial of God's goodness and grace to him and his. In this determination, he was encouraged by his estimable wife, whose earnest devotion to God and the principles we hold as Baptists is beyond all praise. The new Tabernacle was in due course built, and the opening sermons were preached by the Rev. Samuel Chapman, and

the pastor. The former gentleman stated that it was the finest country church in Australasia.

A steady stream of blessing ran through the whole of Mr. Walton's ten years' labour at Perth, increasing in volume to the last year, which was the best of all. During his ministry there, eighty-two persons joined the church, and nearly a hundred others professed conversion to God. The township being fairly compact, the pastor, almost from the first, adopted the plan of visiting every family in the place, and these visits were all the more helpful to the poorer inhabitants through Mrs. Gibson, jun., making him her almoner. No case of need was ever denied, no matter what the religious position of the sufferer might be.

Work amongst young people was an especial feature of Mr. Walton's ministry. A Young People's Meeting, with Savings' Bank attached, became exceedingly popular and useful, before the advent of the Y.P.S.C.E. When that Society laid hold of Australasia, the Young People's Meeting was merged in a Christian Endeavour, which became one of the largest and most vigorous in Tasmania. Another means which our brother used to help quite a special class was the formation of a "Reading Circle," which had its meetings at Scone House. Representatives from most of the wealthy families in the neighbourhood drove to the meeting, and the works of Tennyson, Ruskin, Carlyle, Emerson, John Foster, and other writers, were studied. A Children's Ministering League was also inaugurated, and classes to help young preachers. Mission stations were opened, one twenty miles distant, and another forty miles away; and two others were kept in vigorous operation. An earnest interest was also shown in the neighbouring home missionary's work. In the last letter he sent to Mr. Walton, after expressing his gladness at the great value of the pastor's work being expressed by all parties, he goes on to say:—"For myself, to ever forget you would be ingratitude indeed. You have cheered me when depressed, advised me in difficulties, and your words in public have been like food to my hungry soul."

When Mr. Walton was closing his tenth year's ministry at Perth, he began to feel the need of rest and change, and resigned his pastorate. The deacons and church requested him to reconsider his resignation; but he had long cherished the desire to return to the homeland, so his resignation was made final with that view. So strongly, however, was the feeling of the Tasmanian Baptist Union expressed that he should remain in the Colony, that he determined, after a three months' rest, to stay at least for a little while longer. He therefore took up work at the rising seaport of Devonport. After several failures in preceding years, the work had been started as a Home Mission station with gratifying success for twelve months before Mr. Walton's advent; and during his slightly over two years' ministry, which was for the purpose of establishing and consolidating the work on ordinary church lines, about twenty members joined the church. A Manse was also bought by Mrs. Gibson, sen., for the use of the minister, and a further sum of money was contributed by the same lady toward the cost of a larger place of worship which had become an urgent necessity.

Mr. Walton has never had the torment of waning congregations. Neither has he had, at any time, a great rush of converts into the

church under his charge. A steady improvement, right up to the end of his pastorate, has been the rule in each of the places where he has laboured. Pastor Charles Joseph, the Editor of *Thought and Work*, when Mr. Walton was leaving Birmingham for Tasmania, wrote in that Magazine:—"Few young pastors have had to encounter such varied and perplexing difficulties as have been met and overcome by Mr. Walton. . . . He leaves the church in every sense better off than he found it."

When he resigned his pastorate at Perth, Tasmania, the senior deacon, the chairman at the farewell meeting, expressed "his conviction that the work done there, during Mr Walton's ministry, could not be excelled by any other church, in any denomination, in either that or any of the other Colonies."

On leaving Devonport, the local paper said:—"The Baptist church was crowded to excess, last evening, the occasion being a farewell to Pastor Walton, who, during his residence here, has made many friends both in and out of his own church. Broad-minded, liberal, and always ready with a hearty greeting, he has justly established himself as a favourite, and all denominations regret his departure." The secretary, in making some presentations on behalf of the church and congregation, spoke of "the sterling integrity of the retiring pastor, the fine quality of his ministry, and the brightness of his disposition. They, along with their fellow-townsmen, greatly regretted his departure, and sincerely hoped he would return to Tasmania."

All the time our brother was in the island, he was a member of the Council of the Tasmanian Baptist Union. Twice, he was chosen President; three times, he was Intercolonial representative to the Victorian Baptist Union; and for several years, he was Secretary of the Union, and Assistant-Editor of *The Day-star*, and when that paper was merged into *The Southern Baptist*, he received the hearty thanks of his brethren for the part he had taken in its establishment, and for the first five years of its existence was Editor for Tasmania. Feeling the need of a small distinctly missionary paper, for free distribution to subscribers and others, so that greater interest in foreign missions might be aroused and maintained, he suggested, and founded on behalf of the Union, *The Day-dawn*, and for about twelve months edited it. This little paper has done much to make Tasmanian missions so successful.

Mr. Walton has also taken a leading part in connection with the Christian Endeavour movement. Besides having an official position in the Union for Tasmania, he has been on the Council of the Australasian Union, and also first President, for two successive years, of the North-West Coast District Union of Tasmania. He was one of the delegates to the World's Convention at the Alexandra Palace.

The Southern Baptist spoke of our brother and his work as follows:—"Pastor J. E. Walton, who is leaving our Colony for the old country, is held in high esteem by all. For over twelve years, he has rendered splendid service to our church. For ten years, he was minister of the Perth church. There, his labours were much blessed of God. For years, he has served the Union in the office of Secretary. Indeed, he is a kind of Right Honourable in all Union business. As

a Pastors' College man, he has upheld the honour of that Institution, and been true to the pledge of the Evangelical Association. He is a wise and good man, well read, an earnest and faithful pastor, and a prudent friend. We bid our brother 'God-speed,' and bespeak for him a cordial welcome in the homeland, where he goes for rest and change."

Messages of hearty appreciation, and of deep regret at his leaving the Colony, came to Mr. Walton from all the churches whose interests he had sought to serve; and he had opportunities of going to other Colonies to take charge of churches there. But he had set his heart on returning to England, and he reached our shores in safety at the end of last May. The voyage home was quite remarkable for the number of Christian people who were on the ship. Some were coming to attend the great Temperance Conventions in Edinburgh and in London, and others were bound for the World's C. E. Convention. Very many were Free Churchmen, who desired something more than the Anglican service presented, so Mr. Walton, along with a few like-minded friends, started a Sunday-school, with a warm-hearted Baptist as superintendent. At 7 o'clock each Sunday evening, our brother preached the gospel with much profit and blessing to many hearers. He was also chosen President of a C.E. Society which was formed on board, and which numbered over twenty *bona-fide* members. A large number of the passengers attended these meetings, and also the family worship, conducted by our friend, every week-day morning, in the Reading Room, and consisting of a portion from C. H. Spurgeon's *Morning by Morning*, as well as the reading of Scripture, prayer, and singing of two hymns. It was most encouraging to hear many of those who were present express their delight and profit in listening to the words of the beloved President, who seems now to speak to us "from the excellent glory."

Near the end of the voyage, Mr. Walton was most agreeably surprised when a letter of appreciation of his services was presented to him, together with a purse containing six sovereigns. The letter ran as follows:—

"Dear Mr. Walton,—We, the undersigned, fellow-passengers with you on the *Medic*, feel that we cannot part from you without expressing our great appreciation of the self-denying and acceptable service you have rendered, during the voyage, as a minister of the gospel. You have promoted and sustained Christian fellowship, brought honour to Christ's Name, and we trust and believe many have been won to acknowledge His claims. We shall not forget the helpful words you have invariably spoken; they will abide with us during the remainder of life's journey, and they will also remind us of the pleasant intercourse enjoyed throughout the journey to the homeland. Please accept our hearty and heartfelt thanks together with a small token of our esteem and gratitude. With the trifle enclosed, will you oblige us by purchasing a memento (which we have not the opportunity of doing,) of this voyage, so pleasantly and profitably passed in your company, and that of your respected wife and family. We wish you 'God-speed' in all your undertakings in the new (yet old) land. May God bless your labours with the blessing that bringeth joy and addeth no sorrow!"

This letter was signed by thirty-six of the passengers, and the pre-

sensation was made so gracefully as to be very cheering to Mr. Walton. The following letter, representing nearly all the passengers, was presented at a public meeting.

"Rev. J. E. Walton,

"Dear Sir,—We, the undersigned, your fellow-passengers on board the *Medic* on her voyage from Australia to London, desire to express our thankfulness to God in that He has given to us, by you as His servant, the message of His salvation in and through Jesus Christ our Lord. We are grateful to you for the helpful and soul-saving words spoken by you in the power of the Holy Spirit, and our earnest prayer is that upon you and yours God's richest blessings may ever rest."

The voyage home, under such conditions of Christian fellowship and mutual helpfulness between different members of the Church Militant, was bound to be pleasant and profitable, and to be long remembered; and we trust the blessing which was both given and received will be a happy augury of much useful and successful toil for the Master in this land, where, alas! there is so much evil yet to be faced and overcome.

Letters for Mr. Walton may be addressed to the care of Pastor W. Williams, "Fernleigh," Lansdown Road, Clapham, London, S.W. Any church needing a pastor who loves the old gospel, and preaches it in the old fashion, will be wise in inviting our brother, who has the advantage of long experience in England and at the Antipodes, and who may reasonably hope that the best and most fruitful years of his ministerial life lie in the future, notwithstanding all the blessing which God has graciously vouchsafed to him in the past.

J. W. H.

Baptist Testimony.

A PAPER READ AT THE THIRTEENTH ANNUAL CONFERENCE OF THE
PASTORS' COLLEGE EVANGELICAL ASSOCIATION,
BY PASTOR D. J. HILEY, BROADMEAD CHAPEL, BRISTOL.

MY dear President, Fathers, and Brethren,—I am perfectly sure that the task entrusted to me could have been given to many of our brethren who would be more competent to deal with it; for, to us as Baptists, it is a subject of paramount importance. But I must say that I feel greatly honoured by the request of the President and the London Committee to speak on this subject; and a request from you is to me a command. I am a man under authority; you say to me, "Come," and I come; "Do this," and, as God shall help me, I will do it to the best of my ability.

When we speak on such a topic as "Baptist Testimony, or the Witness of our own Denomination," there is a danger lest we should appear to become accusers of all those Christian men and women who are not identified with us. Nothing could be further from my mind, or more foreign to my intentions. I remember that all those who differ from us, in every church, may have arrived at their conclusions by a process as painstaking and as conscientious as our own. Therefore we would exercise that charity which "thinketh no evil,"

"suffereth long, and is kind;" but the frontiers of Righteousness must be clearly defined by each Denomination, and by every individual Christian. We must all note where charity ends, and where treachery begins. There are many things done in the name of charity that would be more fitly and accurately described by some other word. The man who can pronounce his blessing upon everything from Mariolatry to Theosophy, and justifies himself by saying that his heart is large with the charity that "believeth all things," is not so distinguished for Christian charity as for moral degradation,—a man with a poor moral nature, with little conscience and less conviction, one who is "intellectually indifferent, a spiritual neuter," one of the worst and yet one of the most natural products of our time.

One of the keenest observers of our times and tendencies thus describes our age and nation; he is describing not simply our attitude towards religious truth, but to all general principles:—"Though England counts her fair share of truth-seekers in almost every department of enquiry, there is no weakening, but rather a marked confirmation of what has become an inveterate national characteristic, and has long been recognized as such, namely, a profound distrust of all general principles, a profound dislike both of much reference to them or of any disposition to invest them with practical authority. The supposed antagonism between expediency and principle has been pressed further and further away from any little bit of meaning that it was ever rightly allowed to have, until it has come to mean the paramount wisdom of counting the narrow, immediate, and personal expediency of everything, and the general, ultimate, and completed expediency of nothing. Old hopes have grown pale, old fears dim, strong sanctions have become weak, and once vivid faiths numb. The souls of men have become void, and into the void have entered in triumph the seven devils of Secularity."

Now, I think that is an accurate estimate of the spirit and temper of our times, and I am profoundly convinced that it has affected "the Witness of our Denomination,—our Baptist Testimony." There is no uncertain sound about the witness of the Roman and Anglican churches. That which was once whispered in secret places, with bated breath, is now arrogantly and persistently proclaimed upon the house-tops. The only adequate response to this is the witness of the Free Churches, and especially "Baptist Testimony." Let me say that I believe in all the Free Churches, and pray for their continuance as long as each is perfectly assured that it stands for a truth sufficiently large and vital to account for its separate existence, and as long as it can urge the defence of Luther, "I can do no other. So help me, God."

The only thing worse than Denominationalism is Undenominationalism,—that sickly, colourless monster that threatens the beautiful native hue of spiritual resolution with spiritual paralysis. This also has affected "the Witness of our Denomination;" for, as Augustine Birrell says, in his "Obiter Dicta":—"We have heard of grown-up Baptists actually becoming the godfathers and godmothers of Episcopalian babies. What terrible confusion is here! A point is thought to be of sufficient importance to justify separation on account

of it from the whole Christian Church, and yet not of sufficient importance to debar the separatist from taking part in a ceremony, whose sole significance is that it gives the lie direct to the point of separation."

There are a good many things to account for this confusion and indefiniteness: some of them outside our Denomination, some of them inside. Outside, there are the magazines localized in many of our churches. They will suit any church,—Eastern or Western, Anglican or Free. They have a good deal of literary power, yet they are almost miraculous in their indefiniteness. Then there are our International Sunday School Lessons, to suit all the nations of the earth, and all the Denominations, Baptists and Pædo-baptists, and never even remotely collide with or offend the convictions of either. And then inside our Denomination, in a great number of our churches, members can be admitted without baptism; rarely is the ordinance administered on a Sunday, and baptisteries are often relegated to obscure places. All these things have had their influence upon our testimony, so that, to-day, we need to ask ourselves the question,—

"HAVE WE, AS A DENOMINATION, A WITNESS TO BEAR TO THIS GENERATION?"

We thank God for all that we hold in common with all the Free Churches. We adore a Divine Redeemer; we rest for salvation on the Saviour's atoning death on Calvary; we hold that man needs the regenerative influences of the Holy Ghost to originate and maintain the Christian life; we rejoice in the Inspiration which makes the Scripture profitable unto salvation; we join all God's saints in testifying His infinite love as the joy and pattern of our lives, and we are supported by the hope of His everlasting fellowship and glory. We hold all this in common with all Evangelical Christians; but do we, as Baptists, hold anything in particular; would the witness of the Church be impaired if ours were withdrawn? If not, we have no need for a separate existence, and our separate existence is a schism and a sin. An individual and a Denomination require the most solemn sanctions to warrant them in maintaining a separate existence; and if we have not these sanctions, we are hindering the answering of that prayer of our great High Priest: "*Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me;*" for, after we have given the largest interpretation to the unity of the Free Churches, we are not "one" in the fullest meaning of that great definition: "*as Thou, Father, art in Me, and I in Thee.*"

The question is,—Have we the solemn sanctions that warrant us in standing alone, and that make it imperative for us to do so? Do we feel that the witness of the Church would be gravely impaired and mutilated if our testimony were suppressed? To which we reply emphatically, "Yes," and we solemnly feel that our "Yes" has the assent of our reason, our conscience, and the Word of God; and that to swerve from it would be to commit an act of mutiny against our

intellectual and moral nature, as well as treason against the Lord Jesus Christ.

Now I ask,—For what do we stand? What are Baptist principles as differentiated from the principles of those who do not practise believers' baptism? When I ask what differentiates us, most people would reply, "Immersion." Speaking for myself, that can hardly be dignified with the name of principle. An eminent Congregationalist has said that "the cry of the Presbyterian is, 'Order! Order!' that the cry of the Methodist is, 'Fire! Fire!' that the cry of the Independent is 'Liberty! Liberty!' and that the cry of the Baptist is, 'Water! Water!'" I cannot say whether or not the Presbyterians, Methodists, and Independents are satisfied with this description of the things that separate them from other bodies of believers; but I am profoundly dissatisfied with our cry as "Water! Water!" It indicates a want of acquaintance with the ground of our contention which is calculated to deeply wound us. So I ask again,—What are the principles that distinguish us as Baptists from our fellow-believers? They can be expressed in two propositions; first, All authority is given to Christ, and His will, expressed through the evangelists and apostles, whose writings are collected in the New Testament, is the only rule of faith and practice for Christians in every age; and, secondly, that this will of Christ is to be interpreted by every spiritual man, and by him to be used to regulate his own life. These two propositions cover the whole ground. Of course, there are certain corollaries; but with them I am not just now concerned.

I. As Baptists, we stand, firstly, for the principle **THAT ALL AUTHORITY IS GIVEN TO CHRIST, THAT HE IS THE ABSOLUTE AND SOLE HEAD OF THE CHURCH.**

The New Testament expresses this idea by the phrase "our only Master," or "our only Despot." With us, "despot" and "tyrant" are synonyms, but the word "Despot" as applied to Christ does not convey any idea of tyranny, or power cruelly used, but only of absolute ownership, an ownership that has no limitation. We make "despotism" synonymous with "tyranny" because, wherever this power has been assumed by man, or any body of men, it has without exception been abused, and has at once become tyranny, grinding and intolerable. We stand for one Despot, one is our Master, even Christ.

Further, the mind and will of this only Master are expressed through the evangelists and apostles, whose writings are collected in the New Testament. And here I use the authority of the Book as synonymous with the Headship of Christ, and say that the Word of God is the only rule of faith and practice for Christians in every age; or, to use the language of Chillingworth, "The Bible, and the Bible only, the religion of Protestants;" the only religion of Christ, and any adding to it or taking from it we regard as an infringement of "the Crown Rights of Jesus Christ."

Now, admittedly, confessedly,—Baptists not being the judges, but the culture of the Universal Church in every section of it,—I say, admittedly, there is no precept for infant sprinkling in the New Testament,—the position taken being that we have the right of modification

and adaptation to suit the age and the clime, that the Church of God has the privilege of "a wise liberty" as it is called,—a liberty, assuredly; a wise one, certainly not. The claim to modify or adapt the Word is the avenue along which all the Sacerdotalism has crept into the Church of God, and is threatening to crush all vital godliness out of this England of ours. Setting aside the sole authority of the Word, or going a single step beyond it, is another infringement of "the Crown Rights of Jesus Christ."

Now, admittedly, the Roman Catholic does not profess to be governed only and solely by the Word of God. Recently, there was "enthroned" in Bristol a new Bishop. It is difficult to see what "enthronement" has to do with a minister of Jesus Christ; but, at this pageant, the new Bishop took occasion to say that (I think), by Act of Parliament, he was the only individual qualified to exercise episcopal functions in that particular diocese. This statement made another Bishop there very angry,—Bishop Brownlow, Bishop of the Roman Catholic Church; and he contended very properly that all that Bishop Forest Brown had been saying was all folly, and then he proceeded to say that he, the Roman Catholic Bishop, was the only one qualified to exercise episcopal functions in that diocese, and that he had received this authority through St. Shad, and several other saints, which, of course, was also folly. I refer to this incident in order to say that a brief letter, from the Roman Catholic Bishop, appeared in our papers, in which he said:—"Let it be known to all whom it may concern that we do not profess to be governed only and solely by the Word of God; but that tradition, received through the Church, must be regarded with like reverence as Holy Writ." Now, that is perfectly clear and simply straightforward. "The Crown Rights of Jesus Christ" are there deliberately set aside.

What is the attitude of the Ritualistic section of the Church of England—which is, to all intents and purposes, the Church of England,—toward the Word of God? As far as I can ascertain, it differs but slightly from that of the Romanist. The Ritualists' attitude toward the Word of God is clearly set forth in a letter in the Life of Cardinal Manning, in the early stages of the Tractarian movement. When John Henry Newman was at the head of it, and certainly one of the most brilliant leaders they ever had, a Mr. S. J. Wood, Barrister-at-law, and a friend of Newman's, went to spend some time with him, to ascertain exactly what was the attitude of the Tractarians to the Word of God; and the result is expressed in a letter to Manning, who was then an Anglican vicar, and the champion of a mild Protestantism. The letter says:—"They contend that the Church, before the Reformation, never deduced any doctrine from Scripture; and, by implication, they blame the Reformers for so doing. Their result is not merely to refer us to antiquity, but to shut us up to it, and to deprive the individual Christian and the Church of all doctrines of Scripture not fully corroborated by the Fathers." That is rather more verbose than the statement of the Bristol Bishop, but it clearly states the same thing, "*that the doctrines of Scripture not fully corroborated by the Fathers, are not binding upon the Christian conscience.*" This

also I say is a wilful and deliberate infringement upon "the Crown Rights of Jesus Christ."

In a pamphlet by Canon Knox Little, "*Our Church, and Why we Belong to it*," the very first reason and the great advantage are said to be, (1) "*She has a definite and yet wisely elastic rule of faith*," i.e., (he continues,) "*the revelation of God's will in Holy Scripture interpreted by antiquity*," which is a statement as brief and clear as any Roman Catholic could desire; and I ask,—What is the attitude of our Pædo-baptist Free Churchmen toward this kind of teaching? I have said that, admittedly, infant baptism is not found in the New Testament, but depends for its authority upon the tradition of the Church. It is "*Scripture as interpreted by antiquity*;" or, as Newman says, "*that the Church, before the Reformation, never deduced any doctrine from Scripture*." Now I say, with affection, but most earnestly, *that to the extent that our Pædo-baptist Free Churchmen depend for their authority for infant sprinkling upon tradition, and not upon the Word of God, to that extent they are compromised*. You may call it a little matter if you will, but the principle is conceded, and to that extent the right of protest is modified, if not taken away. After that is conceded, it is only a matter of degree, the one taking an inch and the other a mile. But in the case of the inch the principle is conceded, and "the Crown Rights of Jesus" as the "one Lord" are infringed.

The Quakers err on the other side by completely ignoring the ordinances. So we feel that there never was a time when our witness was more needed than it is at present. Those doctrines that led our nation into the dark ages, and that crushed almost every spark of vital godliness out of the nation, are arrogantly and defiantly proclaimed; and as we are loyal to Christ, and to our fatherland, our "Baptist Testimony" must be more emphatic than ever. Pre-eminently amongst the Free Churches, the opportunity is ours. This fact made Canon Curteis say that "*the only logical, consistent, and unassailable Puritans are the Baptists*." This prompted Edward White, when he was President of the Congregational Union, to say "*that, after all our great doctrinal battles were over, and all our inter-denominational struggles were ended, there was a great battle to be fought with the Church of Rome, and the people who could with clean hands fight that battle were the Baptists*." That is our "Baptist Testimony," and that indicates the paramount importance of the witness it is our privilege to bear.

Note the working out of this principle in the history of religion in England, and it will be at once apparent that, when we contend that "*all authority is given to Christ, and that His will, as expressed in the collected writings of the evangelists and apostles in the New Testament, is our only rule of faith and practice*," we are contending for the fundamental thing in religion, and, as patriots, for the one thing that has made the England of to-day. That awful period, rightly called "the dark ages," came upon the church and the nation, not for the want of priests,—for the land was infested with them as by a plague of hornets;—but it came for the want of the Book. The going out of the Bible ushered in that night that lasted well-nigh for a millennium, and the

daybreak was ushered in by the coming back of the Book and the restored authority of Christ.

Constantinople fell into the hands of the Turks, and we know sufficient of Turkish rule to know that nothing very beneficent can flourish under its domination. Constantinople was at that time the home of the scholars and the residence of learning; and when the Turk became ruler, the scholars hurried Westward, and took up their residence in Italy. Europe was confronted with the classics of antiquity, Greek and Roman. But more than that, the scholars brought with them precious manuscripts of the Word of God; and as a result, in 1516, Erasmus gave his first Greek Testament to the world. That was the first ray of the dawn that made a few—a literate few—acquainted with religion as taught by Jesus Christ. But I say only the learned few, for good Bishop Hooper says that there were scores of priests in the diocese of Gloucester who did not know who was the Author of the Lord's Prayer, or where it was to be found.

But a mightier impulse was given when, ten years later, William Tyndal gave his first translation to the English people. Edward Lee, Archbishop of York, wrote to the king about Tyndal's Bible thus:—"I need hardly advise your Majesty what infection and danger may issue thereby if it be not withstood. All our forefathers' governors of the Church of England have, with all diligence, forbid and eschewed the publication of English Bibles;" and Bishop Tunstall, acting upon the advice of the king, bought that first edition, and burned it to white ashes at St. Paul's Cross. But that only deepened the resolution in Tyndal to do better. When he was a tutor at the house of Sir John Walsh, not far from Bristol, a priest, at the hospitable table of Sir John, ventured to suggest that "it would be better for the church and the nation to lose God's Word than what our lord the Pope of Rome has said."

"Then Tyndal, strong in faith and hope,
Made answer, 'I defy the Pope,
Nor to his word will bow.
And if God spares my life, I trow,
The boy who drives the plough shall know
More of God's Word than thou.'"

Yes, it was the opening of the Book that made our modern England religiously and also commercially. Thomas Carlyle says that the opening of the Bible in England was the most important event in European history between the Advent of Christ and the French Revolution. The Bible has indeed been a tree of life, whose leaves are for the healing of the nations; and when any branch of that tree is in danger of being lopped off by Romanist or Ritualist, let us at-least cry,—

"Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now."

II. Then we, as Baptists, also stand for that second proposition, THAT THE WILL OF CHRIST IS TO BE INTERPRETED BY EVERY SPIRITUAL MAN, AND TO BE USED BY HIM TO REGULATE HIS CONDUCT; or, otherwise stated, the great New Testament doctrine that characterizes the

whole teaching of Jesus and His apostles, the doctrine of personal responsibility, the accountability of each individual to God. We receive "the Spirit which is of God; that we might know the things that are freely given to us of God."

One of the great things in the teaching of Christ was the discovery of the individual. However feeble, obscure, or unworthy, He treats each soul as a responsible unit. He asks for personal repentance and personal faith. There is, in Christ's teaching, no suggestion of gregarious or corporate salvation. One by one, men receive Christ, and gain power to become the sons of God. One by one, they repented and were baptized at Pentecost. Repentance by proxy, and sponsorship for others, are things conspicuous by their absence from the New Testament. In religion, we are individualists.

We, as Baptists, stand for a regenerate, a converted church-membership; and disregard of this is the avenue along which all Sacerdotalism and Sacramentarianism have come. Infant sprinkling is sacerdotal at its heart and in its history. Our Free Church brethren, I know, say that they attach no sacerdotal meaning to it; then it is separated from its history, its one meaning and significance. Does it bring any spiritual advantage to the child sprinkled? Does the unsprinkled child of godly parents suffer any disadvantage? Does the sprinkling of the babe affect its relationship to God? Is the one advantaged, and is the other disadvantaged? To which our Free Church brethren say, "We mean nothing sacerdotal." Then the sprinkling means nothing; it is less than nothing and vanity.

Infant baptism implies an official priest. It implies that, by the official priest, something may be done for or upon the child which will bring it spiritual advantage, independently of the personal assent or consent of the babe. That is the very heart of all priestly pretension to-day. It means spiritual monopoly. Every monopoly is a curse, but the supreme curse is a spiritual monopoly.

The whole of the Reformation was an attempt to return to the original and primitive mode of worship. You ask, "What was the primitive mode of worship, to which they were attempting to return?" It was a religion without a priest, a religion that was individualistic, that recognized that God was accessible to every son and daughter of Adam, through our only High Priest, Jesus Christ. That was the religion of the first century; the early Christians knew and recognized no other. It was the religion of the second century; but, at the beginning of the third century, we find Cyprian writing concerning the necessity of a priesthood; and from this germ there developed the gigantic sacerdotal system of the dark ages.

Let our "Baptist Testimony" be clear. We attach no sacerdotal meaning to the ordinance of baptism; let us not attach it to anything else. If our testimony is to be clear, let our own hands be clean. We stick to our little title of "Rev." Let us be willing to stand on the one platform of God's believing children. The Strict Baptists of Wales must have "an ordained minister to administer the sacrament," which, to my mind, is a pure rag of Popery.

Father Dowling, Tasmania's Pioneer Baptist Minister.

HENRY DOWLING, the pioneer Baptist minister of Tasmania, is a name fragrant with the memories of a character singularly sweet and beautiful with deeds full of Christian grace. Though he has long entered into rest, the charm of his life still abides with many, like the odour of a flower, which, perchance, we find pressed and preserved between the leaves of an almost forgotten book.

He entered into this mortal state on the 30th of November, in the year of our Redemption 1780, in Stone Easton, Somersetshire, England; and passed to his eternal home from Launceston, Tasmania, on the 29th of March, 1869. His pilgrimage took nearly eighty-nine years to finish, and sixty-three of those he spent as a loving, earnest, and faithful servant of Christ, in trying to make "his way up to the Golden City thrice blessed, by taking others with him." Several hundreds he was permitted to see join him in his "happy way to Heaven." How many more will joyfully greet him at the last, none but God can tell.

We have seen the faces of men and women, of very different communions from our own, light up with joy at the mention of Father Dowling's name, and many of them have exclaimed with emphasis, "Ah! he was a grand old man; he loved everybody, and everybody loved him." A friend, in writing of him, said:—"He was forbearing and forgiving. He seemed incapable of cherishing resentment. In disposition, he was happy and cheerful. Happy himself, he diffused happiness on all around him. He was humane, philanthropic, and generous." That hearty testimony, has never, to our knowledge, been impugned by any of the thousands who knew him.

His humility was just as marked as his Christian *bonhomie*. When friends desired an outline of his life, he replied, "I have no continuous journal of events; and, had I kept one, it must have proved but a record of much sinful infirmity, great cause for humbling of soul, mingled, however, with much, very much, of the Divine love and mercy to one who,—living and dying,—will have to sing of mercy and judgment for ever."

Scarcely had he lived four years when he was left an orphan, and his childhood was chequered with much light and shade. Thirteen summers found him with a heart brave enough to earn his bread on the rolling sea. Once he was rescued from a watery grave, and in the after time, he loved to write upon the memory of this marked instance of God's mercy, "*preserved in Christ Jesus, and called.*"

At seventeen, he left the sea, and gained a commercial situation in London. This was another link in the chain of God's purposes of love, for here a pious old domestic servant, named Ann Weston, won him as a "bright particular star" for her Master's crown. On going to church, one Sunday morning, she urged upon him the importance and value of the Bible, and asked him, as a personal favour, to peruse it during her absence, praying that the Lord would bless it to his soul's good. Simply to gratify her, he read thirteen chapters of the Book of

Job ! Shortly after, she left the place, and in bidding him good-bye, said, as she shed tears of affectionate interest in his spiritual welfare, "Your case has been often laid upon my heart at the throne of grace, that God, in His infinite mercy, will be graciously pleased to convert you. I think I shall see the day, and I have a strong impression that I shall hear you preach the gospel."

For a time, he still went on in the dark, "having no hope, and without God in the world." But the golden chains of Ann Weston's prayers had laid hold upon him, and were gradually drawing and binding him to the feet of God.

His soul was now ill at ease, and among his first efforts to find peace, was the attending, at five o'clock in the morning of the Lord's-day, St. Martin's Church, Westminster. The congregation consisted of the minister, the clerk, two old women from the workhouse, and himself, all of them, except the stranger youth, whom they seemed much surprised to see, were probably paid for their devotional exercises. He faithfully observed all the services of the day, but found there no spiritual bread for his hungry soul. Like one footsore and famished, he wandered from church to church, seeking spiritual rest, and finding none.

At last, he heard a minister say, "*One good thought of Christ is faith*," and, by the Spirit, he was led into the faith of God's elect. The "things that accompany salvation" were quickly seen in him. In Sunday-school, night-school, and open-air work, he showed a consuming zeal, which the rough handling of city gamins could not abate. And now the old servant, Ann Weston, appears upon the scene again. Her soldier brother had been wounded in Flanders, and having been sent home, he was placed in a temporary hospital at Chelsea. Ann at once sought her young friend, and besought him to accompany her on a visit to her brother. A number of comrades gathered round the bed of the sick man. Mr. Dowling read and expounded the Word of God, and prayed. Being urged to go again, he continued to do so each Lord's-day. The interest so increased that the authorities set aside a separate ward for the services, at which from 250 to 300 men attended, with many cheering tokens of Divine blessing.

The Treasurer of Hoxton Academy secretly heard him preach, at six o'clock one morning, to the inmates of Spitalfields Workhouse ; and so pleased was he, that he made arrangements for Mr. Dowling to enter the Academy for ministerial training, but the young man doubted the propriety of abandoning his business for the ministry. The project therefore fell through ; and shortly afterwards, seeing the Scripturalness of the Baptist position, he attended the ministry of Samuel Eyles Pierce, and was baptized by him in Grafton Street, Soho.

Earnest solicitations to preach kept him busily occupied on the Lord's-day ; and wherever he went, God blessed the Word with signs following. But he still fought shy of the regular ministry ; and on his removal for business purposes to Worcester, he intended to conceal the fact that he had been a herald of Christ's gospel.

"The best-laid schemes o' mice and men gang aft a-gley."

Murder will not more surely "out," than the fact that a man is called of God to preach the Word. Of the true preacher, you may say just the same as was said of the Master, "He could not be hid." You might as well try to hide the sunlight, and conceal the fragrance of the flowers. Christian men and women found him out, discovered that he could preach, realized that God blessed them through his preaching, and appealed to him to enter the ministry. It leaked out that he did not like to depend upon others for his support, but God was gently leading him in the right way, and after some eagerly renewed appeals to devote himself wholly to the work of God, he writes:—"Being somewhat depressed in spirit, I retired to pray; when, in opposition to my long-previous views of preaching the gospel, and being providentially sustained under it, I was then enabled to say, in meekness and fear, 'Here I am, O Lord, make what use of me Thou dost please! I am willing to be fed in Thine own way, and by what instruments it pleaseth thy Divine Majesty to appoint.' As I retired from the throne, a letter reached me, from the managers of the chapel at Colchester, requesting me to supply the pulpit for three Lord's-days. I acceded."

That visit resulted in a call from the people, and an acceptance on his part, of a pastorate that lasted for twenty-one years. The union was of the most close, loving, and undisturbed character. The Word was abundantly blessed to hundreds of the Lord's people, and many souls were converted to God. Nor did he remember, during those twenty-one years, that they had occasion to separate more than one member from visible communion.

And this godly man, who preached thrice on a Sunday, and in the town and surrounding villages throughout the week, who was so richly blessed to God's people, and to the salvation of men, and who, by the strong magnetism of his love, won the passionate devotion and tender reverence of many children and young people to himself, and through him to his Saviour,—was a strong, strict, brainy man, with a stiff Calvinistic backbone. He was a man of prophetic insight and of prophetic fire, who lived and spoke by the inspiration of the Holy Ghost. He knew whom he believed, and what he believed, and why he believed; and he knew that God would have His own. When Mr. Dowling delivered to the church, at its formation,—for he was their first pastor,—his confession of faith, it consisted of twenty points of unadulterated Calvinistic truth, and covered seven pages of closely-printed matter. So stiff a dish of theological porridge, most of us would find it hard to digest; but the dear old man, when he lay a-dying, said, in reference to those same articles of faith, "There is not a doctrine I held then, but I hold now; and nothing in what I believe now, but what I held and preached at the beginning of my ministry; I have nothing to retract, NOTHING." These old preachers proclaimed no gospel of the Christianity-made-easy sort, neither did they preach the truth in a take-it-or-leave-it style; but they avoided one of the tendencies of modern religious thought, "the idolatry of the immediate,—the prompt creation of effect,—which is the perpetual snare of revivalism." They dealt less in emotionalism and human persuasion, and recognized more the need of the Holy Spirit as the Agent of conversion; yet they co-operated heartily and humbly with

Him ; and, after all, the man, the gospel, and the Holy Spirit, count for more than the "isms" either of Calvin or Arminius.

It will be readily understood that separation from such a people and sphere of service would occasion many heart-pangs of keen anguish. But the gentle Lord was leading His gentle servant gently on. Some of Mr. Dowling's children had emigrated to Tasmania, and their mother yearned to see their faces once again. With maternal love, she continued to press her suit. Friends also wrote urging him to come. The matter was deferred from time to time, for it was hard to decide on duty's course in view of a prosperous church, the mutual love between pastor and people, and his many ministerial friends, all of whom were importunate for his remaining in England. At length, the way was clear, and on the 22nd of July, 1834, the good ship *Janet* left the Downs for Tasmania, the gem of the Southern sea. On the 2nd of December, he stepped ashore at Hobart, the first Baptist minister of a goodly band that followed in after years.

He was a worthy pioneer. He went in full reliance upon God. No committee stood at his back. There was no church to support him by their prayers and gifts. His trust was in the Lord his God, who made Heaven and earth. He first visited a few Baptist friends in Hobart. During the week, he preached in the Independent Chapel. Later on, he went to Launceston, preached in the Court House, and settled near, as a permanent residence, though the whole country was his parish. His labours extended from Fingal on the East to Westbury on the West, and from Launceston in the North to Hobart in the South. In the course of his mission, he had spent £100, which had been furnished in England to provide for his return, if necessary ; and his mind was much exercised concerning the future, though he fully believed that God would supply his needs. He had travelled some distance to conduct a service, but the night was stormy, and his audience numbered only two ; but to them he preached with much encouragement from the text, "Your Heavenly Father knoweth that ye have need of all these things." The next morning, a member of the Church of England stopped him, and said, in great Christian affection, "Mr. Dowling, two or three friends, with myself, feel that you have been neglected. You are going about the country preaching the gospel freely to the people ; as the labourer is worthy of his hire, so we feel you should receive support in this good work. I have names down for £50, for which I will send you a cheque, and in three months, I shall be prepared to give you a similar sum." In speaking of this matter, Mr. Dowling said, "It was a most opportune gift, which drew out my spirit adoringly to my God, and gratefully to my Christian friends, in a way that words cannot express. A sense of Christian obligation and thankfulness will rest upon my mind until death."

Without fee or reward, he preached to the prisoners when opportunity offered ; but further help came, through the recommendation of the Venerable Archdeacon Davis, chaplain at Longford. A salary of £150 a year was paid to him from the Government for his services as assistant-chaplain to the penal gangs at Perth and Westbury Road convict stations.

On the 14th of June, 1835, he formed the first Baptist Church in Hobart, the members meeting for worship in the house of Mr. J. Ware. He also founded the Baptist Church in Launceston, and till 1867 remained its pastor, when, after thirty-three years' ministry in Tasmania and twenty-one in England, he resigned, because the double burden of the pastorate and of eighty-seven years of life was too great for him to carry with justice to his work and his beloved people.

"The old order changeth, yielding place to the new. And God fulfils Himself in many ways." What connection had this grand old man with the new order of Baptists which now exists in Tasmania? Much every way. Mrs. Gibson, of Native Point, Perth, is a niece of his; and writing to him asking his advice about going to Tasmania, he replied:—"My dear niece,—God is here just as much as in England, but He is not so much thought of." After she had settled in Tasmania, he encouraged her in her energetic service for the Lord, and rejoiced in the building of a church at Perth. (In Tasmania, all the chapels are "churches" or Tabernacles.) When the ordinance of believers' baptism was first observed there, he was present; and when Mr. Wm. Gibson, sen., was baptized, and his son, Master Wm. Gibson, before his baptism, thrilled all hearts by the narration of his Christian experience, the old man with trembling limbs stepped to the edge of the baptistery, and with hands uplifted and voice broken with emotion, cried, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

Thus, though his own work seems to have almost faded away from human sight, he has a close connection with those whose high Christian character and zeal, along with their sanctified wealth, have done so much for the advancement of the Baptist Denomination in Tasmania.

Nor has the promise, "The generation of the upright shall be blessed," been falsified. His son Henry was the second Mayor of Launceston, and was elected to that honourable position on four consecutive occasions. Another descendant was an eminent artist, and was amongst the first to break away from the traditions of the artistic world in painting the baptism of the Lord Jesus. Instead of depicting the Baptist standing on the brink of the river, and dropping a little water out of an oyster shell on the head of our Lord, he was true to fact, and to God's Word, by painting the Saviour in the act of being immersed by the Baptist, who stands with Him in the flowing stream. His other Scriptural subjects are finely conceived, and grandly executed; he was a born painter, one of Australia's greatest; and from personal testimony, incidentally given to us, he was a man dearly beloved by his pupils. Other descendants of Father Dowling have served their day and generation well, and we rejoice in still having with us in our Denomination those who bear his honoured name.

He retained his faculties till the last, and though he retired from the pastorate two years before he passed away, he continued to assist in the services of the Lord's house till within two months of his death. On the evening of the 29th of March, 1869, his people were at the usual Monday evening prayer-meeting. The vestry was so near to his bed that the reading and singing of the hymns could be plainly heard.

After the opening hymn had been sung, and the 11th of Hebrews had been read, and prayer offered, they sang,—

“There is a land of pure delight,
Where saints immortal reign.”

After the reading and singing of the verse,—

“Sweet fields beyond the swelling flood
Stand dress’d in living green,”—

those at his bedside marked that he was paying attention, as if recognizing the well-known lines; he seemed to be listening,—then to whisper, “Hark!”—and he was gone! His happy spirit had left its cottage of clay, and was “present with the Lord.” His beloved people and the population of the city in general mourned for him; and when devout men carried him to his burial, one of the largest assemblies ever gathered in Launceston did honour to the casket in which, for so long, so choice a jewel had been kept.

Thus the circle of Henry Dowling’s life, which began in the shadows of early orphanhood, and ended amid the endearments of all who knew him,—a circle that blessed all that came within its ample bounds,—is one for which we give God heartfelt praise. His faith and patience, his kind heart, his happy life, and his useful service, may we seek to emulate; and may the blessing and rich results of Ann Weston’s prayers and simple words, in Henry Dowling’s life, convince us that it is not so much great talents that God uses, as great likeness to Himself!

J. E. WALTON.

Hope concerning Moslems.

ANOTHER month has come, and with it the Secretary’s intimation that the usual amount of cash has been paid in to my credit, and for which he asks my acknowledgment. How like the life of faith all this is! God has made provision for the supply of all our needs; and we draw upon Him, by faith, according to His Word. He never faileth to honour our trust in Him, and only asks, in acknowledgment, our love and grateful praise.

I was pleased, just lately, by an Arab’s marked astonishment as I told him how I and the work here were supported. That a number of Christian people should thus unite in showing their love to God, and to Moslems, was to him a subject for the greatest possible wonder.

Another morning, a girl, with a sweet face, who had evidently never heard the gospel before, turned to an interrupter, and said, “Well, if *you* don’t understand, be quiet; and let us who do, listen;” while another poor woman remarked to my wife, “We ought to change clothes, for you are the believer, and we are the infidels.” This was meant as a compliment, but the prospect of such an exchange of raiment was not sufficiently inviting for the offer to be accepted.

But, better still, we have heard three Moslems praying for clean hearts in the Name of Jesus. In two of them, at least, we believe there is a work of grace. We rejoice with trembling; yet you, dear readers, may be “helping together with prayer.” We think it not “a thing incredible . . . that God should raise the dead” Moslems, for of each one of them it is true, “God is able to make *him* stand” (Romans xiv. 4).

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

The Restored Tabernacle.

COMPLETE PROGRAMME OF RE-OPENING SERVICES.

THE most important event for the Metropolitan Tabernacle Church, during the present month, will be (D.V.) the re-opening of the great house of prayer, first opened for Divine worship March 18, 1861; burnt, April 20, 1898; and now almost ready to be again dedicated to the Lord's service. Probably, comparatively few, out of the many thousands who were at the various gatherings held in the new sanctuary, more than thirty-nine years ago, will be spared to take part in the approaching proceedings, which, to the present generation, will be quite a unique series of services. Already, from various parts of the country, we hear of friends arranging to come up to London, in order that they may have a share in the rejoicings over the completion of the second Tabernacle, which is still, in all its essential features, the first Tabernacle also. For their guidance, and for the information of our readers generally, we are glad to be able to give the full programme of services and meetings in connection with the re-opening; and we ask all who desire the prosperity of Zion to unite with us in prayer that, from the very first gathering, the Holy Spirit may descend upon all who shall meet together, giving a new impetus to Christian life and work, not only in South London, but even to the utmost ends of the earth.

WEDNESDAY, SEPTEMBER 19,

11 A.M., DEVOTIONAL MEETING,

Pastor Archibald G. Brown, presiding;

Pastors James Stephens, M.A., and F. H. White; Revs. David MacEwan, D.D., and J. G. Train, M.A.; Pasteur R. Saillens (of Paris), and others to take part.

3 P.M., Sermon by Rev. John Thomas, M.A., of Liverpool.

7 P.M., PUBLIC MEETING.

Chairman: Sir George Williams. Speakers: Revs. J. Monro Gibson, D.D., and John Robertson, D.D., and Pastors Thomas and Charles Spurgeon and C. B. Sawday. Solos by Mr. Ira D. Sankey. Reserved seats, two shillings each.

THURSDAY, SEPTEMBER 20, THE PASTOR'S BIRTHDAY,

11 A.M., DEVOTIONAL MEETING,

Rev. F. B. Meyer, B.A., presiding;

Revs. Alex. Connell, M.A., B.D., J. W. Ewing, M.A., B.D., T. Greenwood, Robert Taylor, and John Wilson, M.L.S.B., and others to take part.

From 3 to 7 P.M., RECEPTION by Pastor and Mrs. Thomas Spurgeon. Gifts to Pastor's Birthday Fund for the support of the Lord's work in connection with the Tabernacle and its Institutions.

7.30 P.M., Sermon by Rev. J. H. Jowett, M.A., of Birmingham.
Solos by Mr. Ira D. Sankey.

FRIDAY, SEPTEMBER 21,

7 P.M., PUBLIC MEETING.

Chairman: T. A. Denny, Esq. Speakers: Rev. John Bond, Dr. Harry Guinness, Rev. George Hanson, D.D., and Pasteur R. Saillens. Solos by Mr. Ira D. Sankey. Reserved seats, two shillings each.

SATURDAY, SEPTEMBER 22,

7 P.M., SERVICE OF SACRED SONG AND STORY BY

Mr. Ira D. Sankey,

on behalf of Sunday School Extension.

Chairman: Pastor Thomas Spurgeon.

Tickets for early admission, 6d. each.

LORD'S - DAY, SEPTEMBER 23,

11 A.M., Sermon by Pastor Thomas Spurgeon.

3 P.M., A SPECIAL SERVICE FOR YOUNG PEOPLE,

conducted by Rev. J. Tolefree Parr.

Neighbouring Sunday Schools and Young People's Societies are invited. Secretaries are requested to give timely notice, in order that seats may be reserved.

6.30 P.M., Sermon by Pastor Thomas Spurgeon.

MONDAY, SEPTEMBER 24,

7 P.M., PUBLIC MEETING.

Chairman: John Marnham, Esq., J.P. Speakers: Revs. David Davies, J. Ossian Davies, W. Y. Fullerton, Newman Hall, D.D., and Marcus Rainsford. Reserved seats, two shillings each.

TUESDAY, SEPTEMBER 25.

Meeting of Workmen and their Wives. All who have been employed in the re-building of the Tabernacle are to be invited to tea at 6.30 p.m.

7.30 P.M., Lecture by Pastor Thomas Spurgeon, on "John Ploughman's Pictures," illustrated by lime-light views. Parts of the building will be available for other friends at 7.15 p.m.

WEDNESDAY, SEPTEMBER 26,

7 P.M., UNITED RALLY OF THE VARIOUS SOCIETIES AND INSTITUTIONS CONNECTED WITH THE TABERNACLE,—THE PASTORS' COLLEGE, THE STOCKWELL ORPHANAGE, THE COLPORTAGE ASSOCIATION, THE SUNDAY SCHOOL, THE YOUNG CHRISTIANS' MISSIONARY UNION, ETC.

Chairman: George H. Dean, Esq., J.P. Speakers: Revs. John Bradford, J. C. Carlile, V. J. Charlesworth, B. J. Gibbon, D. J. Hiley, R. S. Latimer, and A. McCaig, B.A., LL.D.; Mr. S. Wigney, and a colporteur. Singing by Pastor W. J. Mayers and the students and orphans.

THURSDAY, SEPTEMBER 27,
3 P.M., Sermon by Rev. John McNeill.

7.30 P.M., Sermon by Rev. John McNeill.
Lord Kinnaird also to take part in the service.

LORD'S-DAY, SEPTEMBER 30,
11 A.M., and 6.30 P.M.,
Sermons by Pastor Hugh D. Brown, M.A., of Dublin.

THURSDAY, OCTOBER 4,
7.30 P.M., BAPTISMAL SERVICE.
Preacher: Rev. J. W. Ewing, M.A., B.D.

THURSDAY, OCTOBER 11,
7.30 P.M., Sermon by Rev. Dinsdale T. Young.

THURSDAY, OCTOBER 18,
7.30 P.M., UNITED COMMUNION SERVICE FOR BELIEVERS OF ALL
DENOMINATIONS.
Sermon by Rev. Alexander McLaren, D.D., of Manchester.

It will be noted that, for several of the meetings, there are to be reserved seat tickets, securing admission until fifteen minutes prior to the commencement of the proceedings. Early application for these tickets should be made to the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. The collections at all the meetings will be devoted to the Sunday School Extension, with the exception of the offerings on September 20 and 26, which will be divided among the Tabernacle Institutions. The collections at the Lord's-day services will help to defray the expenses. The hymns, selected by Pastor C. H. Spurgeon, to be sung at the opening of the Tabernacle in 1861, have been reprinted, and will be used at the various meetings and services. Copies can be obtained at one penny or twopence each.

The Sunday School Extension, to which the collections are to be devoted, is the part of the general building scheme which had to be postponed when it was found that the cost of the Tabernacle itself would be so much more than was at first anticipated. Further particulars will be given later.

At the end of the official programme, the following information is printed:—"The present membership of the Tabernacle Church is 4,000. The Pastors' College has about 60 students. 1,000 ministers have been educated since the commencement. In the Stockwell Orphanage, 500 children are fed, clothed, and educated. The Colportage Association has a staff of between 50 and 60 capable men, who distribute copies of the Scriptures, and other pure literature, throughout the country, and conduct mission services. There are connected with the Tabernacle 23 Missions and 25 Sabbath Schools, with a seating capacity of 7,480. Number of teachers, 671; scholars, 8,681."

Resting with Jesus.

"Come ye yourselves apart into a desert place, and rest a while."—Mark vi. 31.

HOW sweet the voice of Jesus once was heard
When toiling here,
By those who waited on His every word
With godly fear,—

"Come, labourers, come yourselves apart a while,
And rest with Me;
Strength thus renewing for the coming toil,
And victory;—

"Apart with Me, refreshment shall be won;
While love, and grace,
And glory, for a while shall rest upon
The desert place."

Dear Lord, I too this precious boon would know
Of sweetest rest;
The peace Thy presence can alone bestow
Will make me blest.

Give to my waiting soul on Thee to feed,
In rapture held;
That, strength renewed, I to my work may speed
By love impelled.

ALBERT MIDLANE.

Newport, Isle of Wight.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

In His Steps. A Birthday Text Book, with Quotations from the Works of C. M. SHELDON. E. Nister.

WE are very sorry to see this little book, for it may help, in certain quarters, to give a new impetus to the almost-forgotten novels of Mr. Sheldon. His writings contain few sentences worthy of quotation; some of those here given are positively misleading, if not absolutely blasphemous. Take, for instance, the entry for January 1:—"What is meant by following Jesus? Do we mean that we are denying ourselves, and trying to save lost humanity just as *Jesus did*?" The italics are ours. On January 3, we are told that "for every Calvary there is a Paradise;" but how can there ever be a second Calvary, except as Christ is

crucified afresh, and put to an open shame, by His professed followers? The motto for June 19 is, "The twentieth century will demand giants, heroes, warriors, mighty men, martyrs, *Christs*." That last word may be in accord with the teaching of Mr. W. T. Stead, but it is not in harmony with the Word of God. The grammar of the following quotation is as faulty as the theology in other passages:—"Yes, Jesus left His home on high to suffer death *for you and I*, out of love." The one thing that saves the book from complete condemnation is the fact that a text of Scripture is also put for each day in the year; and the compiler has in some cases, admirably, though perhaps unintentionally, set forth the *contrast* between the Gospel and that other gospel, which is no

gospel at all. If any readers will swallow the poison, it is well for them to have the antidote close at hand.

In this connection, we are glad to call attention to the third edition (20th thousand) of the *Review of Mr. C. M. Sheldon's books*, "*In His Steps*," and "*The Crucifixion of Phillip Strong*,"—by Pastor HUGH D. BROWN, M.A., of Dublin,—which appeared first in our pages. The pamphlet should be put into the hands of all who are liable to be led astray by the specious teaching which has already misled many. 25 copies can be obtained, post free, for 1s., from 16, Harcourt Street, Dublin.

Friends who are writing for the pamphlets should, at the same time, order copies (price threepence each) of *Prospect and Retrospect*, the Presidential Address to the Baptist Union of Ireland, by Pastor HUGH D. BROWN, M.A. In these days of shilly-shallying and compromise, it is quite a treat to read such a brave, outspoken declaration of Calvinistic Baptist principles, and of the blessing which has resulted from their propagation in Ireland. During the thirteen years since Mr. Brown's first presidency, there has been an increase of about two-thirds in every item of the Union's statistics,—Pastors, Churches, Baptisms, Members, and Sunday-scholars. The whole Address is worthy of careful study and of widespread distribution.

Another threepenny pamphlet, which also comes to us from Ireland, (published by Messrs. Eason and Son, Dublin,) is of a very different character. It is *An Irenicon*, by Rev. F. STUART GARDINER, M.A., and is mainly devoted to the dubious task of proving that there is so little difference between the Presbyterian Church and the Disestablished Episcopal Church that they might, without much difficulty, be united into "One Catholic Reformed Church in Ireland." In pleading for the acceptance of "the Historic Episcopate," Mr. Gardiner makes the following important admission:—"It

is becoming increasingly clear that, though our Presbyterian system in Ireland is founded on the Word of God, it is not an absolutely exact reproduction of that which prevailed in Apostolic times, but is also, in its own way, an adaptation and a development." So, instead of going back to the Word of God, it is proposed to indulge in still further "adaptation and development," with a result that can be easily imagined. Mr. Sinclair says that "Christian Union in Ireland would be incomplete without the Methodists;" but he wisely says nothing about the Baptists! If he will read Mr. Brown's Presidential Address, he will discover some truths with which, at present, he does not appear to be acquainted.

The 69th *Annual Report of the Trinitarian Bible Society*, published at 25, New Oxford Street, W., contains much interesting information concerning the Society's double work of protesting against the continued circulation of corrupt versions of the Scriptures, and of helping to distribute the pure Word of God. The current *Quarterly Record*, amongst many other articles, has a very remarkable one upon "The Inquisition in Spain to-day." It ought to be widely and carefully read, for it shows that Rome is the same now as in the dark ages, and it also reveals what may yet happen in England if the people allow themselves to be still further blinded by the Romanists and Ritualists who are working with all their might to bring our nation again beneath the iron heel of the Papacy.

Dr. Harford Battersby sends us, from the office of Livingstone College, 133, Salisbury Square, E.C., an admirably-illustrated booklet describing the new premises secured for the extension of the College as a permanent memorial in London to Dr. Livingstone. We hope many of our readers will obtain copies for themselves, and help the movement as they are able.

The Official Handbook of the

Presbyterian Church of England, published at 14, Paternoster Square, E.C., condenses a mass of information into a small compass at the low price of sixpence. *The Westminster Teacher*, issued monthly, at threepence, from the same address, is one of the best helps for teachers and Bible-classes that we have seen. It is edited by Dr. J. R. MILLER.

Thomas Guthrie. By O. SMEATON. Oliphant, Anderson, and Ferrier.

ANOTHER of the "Famous Scots" Series, and one worthy to rank with the best of them. To the present generation, the name of Guthrie is little known, but his life and work will have a great resurrection of honour yet, and he will stand out as one of the greatest preachers and philanthropists that Scotland has ever given to the world. His published sermons are full of Evangelical fervour, fine imagination, and almost unequalled illustrative beauty. Preachers and teachers of all varieties might very profitably study both the biography and the books of this massive man of God. This brief life is an inspiring sketch of an inspired modern apostle.

The Divine Pedigree of Man. By T. J. HUDSON, LL.D. G. P. Putnam's Sons.

A VERY laudable attempt, but we do not think a very successful one, to prove Christian Theism by the theory of scientific evolution of species. Creation is everywhere a miracle, and behind all evolution there must be creation, and behind that, God. To our mind, the very best refutation of all atheism is moral, and this is beyond the sphere of the rigidly scientific question. For either the humblest or the most experienced believer, as such, this able volume will have little attraction, but seem as so much wasted toil. If, however, it will convince any sceptical scientist of the truth of Revelation, we shall rejoice; but we have our doubts on that score. Our observation goes rather to prove the fact that evolution is invariably

used against both the Book and the Gospel of God.

The Open Door. By LADY HOPE. The Christian Colportage Association.

AN admirable compilation of short stories and gospel illustrations by Lady Hope and other writers. Several of C. H. Spurgeon's pithy paragraphs are included, although the one on page 71 is, in error, attributed to Dr. Talmage. The volume is very similar in character to Mr. Spurgeon's *Everybody's Book*, and cannot be too widely circulated. Its price is 1s. 6d.

The Parish Clerk. By ALFRED DYE. W. Wileman.

THIS is a very laudable effort to set forth, in a poetical allegory, the weaknesses and insufficiency of all mere formalism in religion. What Bunyan so gloriously achieved in prose, Mr. Dye attempts in verse, and not altogether without success. We shall be glad to know that his little book has sold well.

In Sylvia's Garden. By L. C. MURRAY. Elliot Stock.

A CHARMING allegory, from which children will learn valuable lessons. The only fault we have to find with it is, that it is too short; we were quite disappointed that the end came so soon.

Papers on Health. By PROFESSOR KIRK. New and complete one-volume Edition. Revised and Edited by EDWARD BRUCE KIRK. Simpkin, Marshall, and Co.

AS this book contains the condensed wisdom of eleven volumes, it should be of great value. If common sense were not so uncommon, many might with such a work as this become their own doctors; but, as such sense is not so common as is often supposed, it will usually be safer for the afflicted to be medically treated than to experiment on themselves. Many useful hints can be found in this volume, which, if acted upon, will prove effective in removing slight ailments.

Twenty-four Sacred Musical Solos.
Composed by Miss ADA ROSE.
Marshall Brothers.

MANY who have heard these sweet songs of Zion sung by Mrs. Gibbs (Miss Ada Rose) will be glad of the opportunity of possessing the words with the music in both notations. Some special favourites are "Channels only," "Jesus is the only Way," "Nearer Home," and "Keep Close to Jesus;" but all help to set forth the gospel. The booklet can be obtained for 12 penny stamps from Mrs. W. J. Gibbs, "Melrose," Bromley, Kent.

A Brave Poor Thing. By L. T. MEADE. Isbister and Co.

A TOUCHING story of intrepid struggle with sordid poverty resulting in ultimate victory. There is enough of adventure and sympathetic excitement to command eager interest, and yet, withal, nothing of unhealthy sensationalism. A good story-book for the home or school

library; it will be in constant request wherever it is installed.

Eleanor's Hero. By EVELYN EVERETT-GREEN. Sunday School Union.

BOTH the title and the name of the authoress of this book will make girls want to read it. Eleanor is an elder sister, who is presented at Court. Being beautiful, many admirers gather around her, and she becomes engaged to a rich young man, who saves her from being drowned. Her younger sisters wonder if he is a hero; but, in the course of the story, his selfishness, self-will, and cruelty to animals prove that he is not. A real hero is discovered in the heroine's own brother. Perhaps, some time, a sequel will reveal what our girlish readers can only imagine. The price of the book is 3s. 6d.; it is nicely bound, with gilt edges, and contains several illustrations.

Notes.

It is not easy, from month to month, to report the progress towards recovery of MRS. C. H. SPURGEON, and it is somewhat difficult to say whether she has really made any advance since our last "Note" concerning her was written. The great variations in temperature, which have proved trying to the strong and well, have necessarily been even more so to her. Friends who have written to express their hope of seeing Mrs. Spurgeon at the re-opening of the Tabernacle evidently have no idea how weak and ill she still continues; she needs constant and earnest remembrance in prayer by all believers.

Mrs. Spurgeon has just received a letter from Costa Rica, written by the friend who translated into Spanish Mr. Spurgeon's *Clue of the Maze*, which was published by the Religious Tract Society. The writer says:—"The edition is practically out of print. The book has pleased all the Christian workers of Spanish countries generally, and now a friend in California is contemplating a new edition. Extracts from it have lately appeared as articles in various Protestant periodicals, such as *Las Buenas Noticias*, *Auxilio para los Peregrinos*, *El Evangelista*, etc."

We wonder if all our readers are familiar with the English version of *The Clue of the Maze*. It is now published in large type, in cloth covers, at a shilling, and is calculated to be exceedingly helpful to those who have suffered from the scepticism now so widely prevalent. In the reference to this book in the Standard Life of C. H. Spurgeon, it is stated that "he was greatly gratified as he heard, from time to time, that his purpose in writing it had been happily fulfilled; and he was specially cheered by the testimony of a notable literary man, who had been, through reading it, lifted up from blank atheism to saving faith in the Lord Jesus Christ."

With the hope of being the means of blessing to some, at least, of the many men gathered in the various volunteer, militia, and yeomanry camps in England, Scotland, and Ireland, an anonymous customer has instructed Messrs. Passmore and Alabaster to send to them 20,000 copies of Mr. Spurgeon's Sermon, No. 2,445. It was preached on Lord's-day evening, December 26, 1869, from the text: "Give an account of thy stewardship: for thou mayest be no longer steward." If the

recipients of this solemn and soul-searching message will read it in the right spirit, it may lead them to enlist under the banner of the cross, and to become good soldiers of Jesus Christ. Will our readers pray that this may be the result of the widespread distribution of this discourse?

COLLEGE.—The following students have completed their course, and accepted pastorates:—Mr. J. Beaupré, at Wrexham, Holt, and Brymbo, Denbighshire; and Mr. L. Wilson-Haffenden, at Lansdown Chapel, Stroud. Mr. Frank H. Smith has become assistant-minister at High Street Chapel, Ilford, in association with Rev. J. Parker, M.A.

Mr. John Clark, of Westchester Station, Nova Scotia, in reporting his removal to Tryon, Prince Edward Island, writes:—"You may be interested in learning that Acadia University has conferred the honorary degree of M.A. upon the undersigned. This was done, I am informed, with the utmost heartiness and unanimity. It was unexpected by me,—unbought, as well as unsought. I lay the fact at my Master's feet, and humbly accept the honour for Old England's sake; for few Englishmen obtain it."

The tutors and students re-assembled, after their summer vacation, on *Wednesday, August 8*. Owing to the continued serious illness of Mrs. C. H. Spurgeon, the re-union could not be held at "Westwood," as in recent years; so the brethren assembled at the College buildings. Addresses were delivered by the Vice-President, Pastor Charles Spurgeon, and by each of the tutors; and eight freshmen received the right hand of welcome and fellowship, making the number of men now enrolled as students fifty-eight. It is probable that, later in the session, an outing will be arranged to take the place of the usual visit to "Westwood."

ORPHANAGE.—We again remind our readers that the anniversary of the Seaside Home, Margate, will (D.V.) take place on *Wednesday, October 10*, when an interesting programme will be arranged. A series of meetings throughout the county is planned, that a large number of friends may have an opportunity of contributing towards the maintenance of this important branch of our work.

The next collectors' meeting is fixed for *Wednesday, November 14*, when

Mr. George Pocock has consented (D.V.) to preside. Collecting boxes or books can be obtained by applying to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

COLPORTEGE.—The month of August has been a quiet one in almost all the Districts. In fruit garden and field alike, the villagers have been engaged and engrossed so fully that bookselling has had to be conducted largely during the evening when some members of the households are at home.

A few slight changes are taking place among the agents of the Association. Mr. E. J. Goodman, who has been stationed at Eden Bridge, is withdrawing from that District, having accepted an invitation to take up work in connection with the Pioneer Mission at Forres, Scotland, where we trust he will prove a winner of many souls. It is probable that he will be succeeded at Eden Bridge by Mr. W. Downes, who has had a good insight into Colportage work. Mr. F. Rose, who was obliged to lay down his work at Barrow, Suffolk, when the Reserves were called out, is now happily enabled to return to his post.

During the month, the Secretary has paid brief visits to the following places where colporteurs are stationed:—Eastchurch, in the Isle of Sheppey; Fritham and Lymington, in Hampshire; Wellow, in the Isle of Wight; and Thornbury, Tewkesbury, and Stroud, in Gloucestershire; and in all the places he was able to take part in services or public meetings in the interests of the work.

A brother, writing from a District in Essex, says:—"There seems to be a stirring amongst the people in our Sunday gatherings; notwithstanding the great heat, large numbers attend, and an intense earnestness of spirit prevails. There is a desire also, on the part of the people in their homes, to converse upon spiritual matters. These indications appear to be the forerunners of a time of great blessing."

It will be seen that the General Fund has been slackening in recent months; contributions towards the work are earnestly solicited by the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at Metropolitan Tabernacle, Lower Hall, August 2, nine.

[illegible]

	£	s.	d.		£	s.	d.	
Prayer-meeting appeal at Bourne-				Mr. J. Starkie	0	5	0	
mouth Baptist Chapel, per Pastor				Mr. Broughton King	0	5	0	
G. D. Hooper	1	2	6	Mr. M. Mitchell	0	5	0	
Mr. J. Wilson	1	10	0	Mr. J. W. King	0	10	0	
Mr. J. C. Wadland	1	0	0	Mr. W. Brown	0	2	6	
Mr. W. Pitcher	1	0	0	Mrs. Baxter	0	5	0	
Mr. Beck	1	0	0	Mrs. Inman	0	2	6	
Mrs. B. Lewes	1	0	0	Mr. J. W. Green	0	2	6	
Pastor F. W. Jarry	2	0	0	Mr. J. Windle	0	1	0	
Pastor G. W. Linnecar	0	12	6	Mr. J. R. Bayley	1	0	0	
Collection at Princes Risborough				Mrs. H. Keevil	10	0	0	
Baptist Chapel, per Pastor J. H.				Mrs. G. P.	1	0	0	
Markham	1	1	0	Weekly offerings at Met. Tab.:—				
Half collection at Gold Hill Baptist				July 15	1	11	7	
Chapel, per Pastor T. Davies	1	1	3	" 22	1	5	0	
Rev. R. J. Beechiff	0	2	6	" 29	0	19	6	
Mr. J. Clegg	0	5	0	Aug. 5	1	0	3	
Mr. T. H. Hartley	0	2	6	" 12	1	13	0	
Mr. W. Bateman, J.P.	0	10	0					
Mr. J. Greenwood	0	5	0					
Mr. Holgate	0	5	0					
						6	9	4
						£33	5	1

	£	s.	d.		£	s.	d.
Donation from Beulah Baptist Church, Thornton Heath, per Mr. E. Finn	2	10	6	For Christ's sake ... Collecting boxes :— Mrs. M. L. Howard ...	0	5	0

	£	s.	d.		£	s.	d.
Mrs. T. Spurgeon	0	7	5	In memory of the late Mrs. M. J. Carter	0	2	0
Mrs. J. Mason	0	1	0				
Mrs. Barrett	0	4	4				
Miss Sanderson	0	1	10				
					£	5	3

The Stockwell Orphanage.

Statement of Receipts from July 15th to August 14th, 1900.

	£	s.	d.		£	s.	d.
In memoriam, M. S.	5	0	0	Mr. G. W. Skeets	1	1	0
Mr. Simpkins' Bible-class, Lansdowne Baptist Chapel, Bourne-mouth	1	0	0	Inasmuch	0	5	0
Mr. J. H. Earnshaw	0	5	0	Collected by Mrs. Page	1	7	3
Mrs. W. Hicks	1	1	0	S. M. P.	0	5	0
Miss G. Shaw	1	0	0	Mrs. C. Walter	10	0	0
Mr. J. Wilson	0	10	6	Mr. J. Baker	0	2	0
P. O. Pangbourne	0	5	0	Bessels Green Baptist and Mission Schools	2	2	3
Miss Ewen, per Miss S. G. Lines	0	5	0	Mr. L. Pittman	1	1	0
Mrs. W. Biggs	1	0	0	Mr. E. Chitry	2	2	0
Mrs. E. W. Williams	0	5	0	Mr. C. Ibberson	0	3	0
Mr. H. Emeney	0	7	6	Mrs. Renshaw	1	1	0
Mr. F. Dillistone	2	0	0	Miss A. E. Gregory	0	5	0
Miss S. E. Rude	0	10	0	Miss Withistone	0	1	6
Mrs. G. P. Garrod	0	1	0	Fillebrook Junior Society of C.E., per Miss A. Taylor	0	5	6
Young Christians' Missionary Union, per Mr. H. W. Harvey	2	10	0	Collected at Kingskerswell, per Mr. W. P. Austin	0	8	6
Mrs. Owen	0	2	6	Mr. L. Shepherd	0	10	0
Mr. W. Phillips	1	0	0	Mrs. E. Sandwell	2	2	0
Miss Bird	1	1	0	Mrs. H. Keevil	10	0	0
Mr. F. Hallett	0	5	0	Miss E. L. Fisher	0	5	0
A widow	0	1	0	Mr. J. E. Perraton	1	0	0
M. A. P.	0	10	0	Mr. H. Bell	0	10	0
Youths' Class at Brixton Independent Church, per Mr. E. J. Barson	1	1	0	Z. X.	4	0	0
Mrs. Hyde	1	1	0	Hirst S.S.C., per Mr. Andrew	0	6	0
Mrs. Howard Blight, per F. R. T. G. B., per "Christian Herald"	1	0	0	Mr. Jas. Wilson	0	10	0
1 Chronicles xxix. 14	5	0	0	Mrs. Hinton	2	4	0
Mrs. C. Heffer	1	1	0	Mr. J. Simpson	0	5	0
Mr. F. Flanders	1	0	0	Mr. W. Johnson	0	4	0
E. M., Beckenham	0	5	0	Cross Street Baptist Chapel, per Mr. E. Green	4	1	4
Collected by Mrs. M. Skeet	0	3	0	Mrs. G. Colyer	0	10	0
Collected by Master H. Savage	0	4	4	Miss E. Scott	0	2	6
Mrs. Pearson, for the late Mrs. Warriner	2	0	0	Mrs. G. P.	1	0	0
Mr. R. Beck	1	0	0	Mr. J. Bayley	1	0	0
Mrs. Lewis	1	0	0	A. and M.	1	0	0
P. O., Ampert	0	5	0	Sandwich, per Bankers	2	2	0
W. D., Belvelly	0	5	0	Miss Bartlett	0	10	0
Mr. Hodson	0	2	6	Exors. of the late Mrs. Hannah Killen	20	0	0
Miss M. Lemmon	1	4	0	MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOIR:—			
Mrs. B. Jones	1	1	0	East London Tabernacle Orphan Homes' Garden Party	1	1	0
C. S. B.	1	0	0	SEA-SIDE HOME, MARGATE:—			
Mr. G. Cooper	3	0	0	Mr. W. Phillips	0	10	0
Mr. J. H. Mugford	1	1	0	Mrs. Pearson, for the late Mrs. Warriner	1	0	0
A friend, Kingston Blount	0	2	6	Sale of kindergarten work at Sea-side Home	0	2	6
A friend, per N. D.	1	1	0				
Mr. and Mrs. Fairfield	0	5	0				
Box at Orphanage gates and office box	0	14	7				

£120 2 9

LIST OF PRESENTS FROM JULY 15TH TO AUGUST 14TH.

PROVISIONS:—16 Quarterns Bread, Mr. J. Law; Quantity of Bread, Mr. G. W. Gordon; 658 Eggs, Mr. C. Dewar; Box of Fruit, Mrs. G. P. Garrod; 1 New Zealand Sheep, Sir A. Seale Haslam; 20 lbs. Beef, Messrs. Austen and Gunn; 1 Churn Milk, Messrs. Walker and Sons; Quantity of Bread, Mr. Burr; Quantity of Bread, Mr. Hearn.

BOYS' CLOTHING:—1 Night Shirt, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 3 pairs Socks, Mrs. Pearson, for the late Mrs. Warriner.

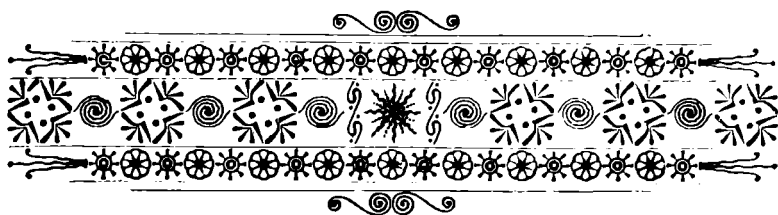
GIRLS' CLOTHING:—20 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 11 Articles, 7 Remnants, Mrs. S. Hinton; 4 Articles, 1 Doll, Miss Daniell; 1 pair Stockings, Mrs. Pearson, for the late Mrs. Warriner.

GENERAL:—24 Cabinet Photographs, Mr. A. Betts; 8 Scrap Books, 8 Text Cards, Mr. Dundley.

Colportage Association.

Statement of Receipts from July 15th to August 14th, 1900.

DISTRICT SUBSCRIPTIONS:—				£	s.	d.					£	s.	d.
Axbridge, per Y. Z. ....	...	2	0	0	In memoriam, Thomas Greenwood	...	5	0	0				
Evesham, per Mr. W. Ashley	...	10	0	0	Mrs. Olney and family	...	10	0	0				
Sellindge, per Mr. C. Walter	...	3	0	0	Mrs. H. Windmill	...	0	10	0				
Orpington, per friends	...	11	5	0	Mrs. F. A. Newson	...	0	10	0				
Southern Baptist Association	...	60	0	0	Miss E. A. Tyler	...	0	10	0				
Crownhill, per Mr. J. B. James	...	4	12	6	Messrs. S. W. Partridge and Co.	...	0	10	6				
Penthiweiber, per Mr. R. Cory, J.P.	...	22	10	0	Messrs. E. Marlborough and Co.	...	1	1	0				
Brentford, per Messrs. Greenwood	...				Mr. J. Bettinson	...	3	0	0				
Bros. ....	...	10	0	0	Pastor C. B. Sawday	...	1	1	0				
Horstorth, per Miss Bilbrough	...	11	5	0	Mr. A. S. Tatnell	...	3	3	0				
Aylesbury, per Mr. G. Tweddle	...	10	0	0									
Tewkesbury, per Mrs. T. White	...	1	5	0									
Sellindge, per Mr. H. Rigdon	...	10	0	0									
Home Counties Baptist Association	...	30	0	0									
Eden Bridge, per Rev. R. Hill	...												
Powell ....	...	11	5	0									
Tewkesbury, per Mrs. Robinson	...	5	0	0									
Thornbury, per Rev. A. O. Moore	...	21	0	0									
Kent and Sussex Baptist Association	...	30	0	0									
Maldon, per Pastor C. D. Gooding	...	3	15	0									



THE

Sword and the Trowel.

OCTOBER, 1900.

Christ Glorified in His People.

AN EARLY SERMON. BY C. H. SPURGEON.

"I am glorified in them."—John xvii. 10.

THERE are many people who profess to admire the perfect humanity of the Lord Jesus Christ, but who deny His Divinity. They are willing to admit that He was a good man, and the best of men, but only a man. Yet if He was not "very God of very God," He was a base impostor, for He said, "I and My Father are one." There are many allusions, made to Him in the Scriptures, which could not be true if He were not the eternal Son of God, co-equal and co-eternal with the Father; and amongst the rest of the passages to that effect which I might quote, I should adduce the verse from which our text is taken: "All Mine are Thine, and Thine are Mine; and I am glorified in them."

Now, glory can never rightly be given to a creature. In the model prayer which our Lord taught His disciples, He bade them say to their Father in Heaven, "Thine is the kingdom, and the power, and the glory, for ever. Amen." To God alone belongeth glory; He only is to be worshipped, and adored, and to be had in reverence by all the intelligent creatures whom He hath made. All angels round about the throne worship God, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever;" and John tells us that he heard every creature in Heaven, and on earth, and under the earth, and in the sea, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." So that glory is equally ascribed to the Father and to His equal Son. A mere creature cannot in this sense be glorified; it is utterly impossible. A creature may be

loved and honoured by its fellows ; but it cannot rightly receive glory ; and if any man shall ascribe glory to his fellow-man, he will be ascribing to him that which is not properly his. It is only Jesus Christ our Lord and Saviour who counts it not robbery to be equal with God ; it is only He who can take glory unto Himself, and who can rightly say concerning His people, "I am glorified in them." Glory is the prerogative of the Godhead, no creature has the right to claim it ; and since Jesus Christ declares Himself to be glorified in His people, it manifestly appears that He is the Son of God, that He who is glorified is Divine, and not a mere man.

Ah! my friends, you and I, who believe the gospel of Christ, can never be Socinians. We cannot accept the teaching of those who assert that Christ was only a great, and good, and wise man ; for we know better than that. When we have been on the bed of sickness, and have seemed to be about to die, and have thought that we had but a few moments more to live, when He has put His blessed arms around us, and made this mortal frame feel indescribable joys, we have had the assurance that He was more than a mere man, and we have enjoyed blessed rest of heart in the confidence and trust which we have been able to repose in Him as our Divine Lord and Saviour. We may not be able to bring forth all the proofs and arguments which can be adduced respecting the Divinity of the man Christ Jesus ; we require none for ourselves, for we have the clear evidence within ; and that, after all, though it may not be perceptible by the world without, is the source of dependence for the Christian himself. We know that Christ is God, and we are glad to find any allusion to this great truth, as we have it in our text, where glory is ascribed to Jesus : "I am glorified in them."

We know, then, that Jesus Christ is God ; and, being God, nothing whatever can increase His glory ; yet He says, in our text, "I am glorified in them." Now, God is so glorious that nothing can ever make Him more glorious than He is. The stars, that are countless, are but as the smallest pieces of the bright-needles that produce night's tapestry ; they cannot make Him more glorious than He is. The clouds do not make Him more glorious, for they are but "the dust of His feet ;" the lightning, when it flashes in all its wondrous brilliance, is unable to add more glory to Him. All these things He throws from His hand without the slightest effort ; what glory can they bring to Him ? Great worlds of light He scattereth through the heavens as though they were but common pebbles ; comets are only so much sparkling incandescent matter, sent forth by Him to accomplish some mysterious purpose ; but there is no power in all of them to add to His glory. He was glorified before the world was created. He is God alone, requiring none to add to His magnificence ; God Most High, great, glorious, unsearchable.

Yet, in our text, Christ says of His people, "I am glorified in them ;" so here we must draw a distinction which the old Puritans used to make. People may laugh at the idea of going back to Puritan times to learn the meaning of Scripture ; but there were intellectual giants in those days, at whose feet we may well sit. I find that some of them say that this passage refers to God's "declarative glory", and not to His

"essential glory." His essential glory is just what it always was. He is as glorious now as He was before the foundation of the world; but His people increase His declarative glory, that glory which is manifested through the spread of His cause upon the earth. In this sense, then, we understand the Lord Jesus Christ to say that believers increase His declarative glory: "I am glorified in them."

There are three things of which I am going to speak to you. First, there is *the great fact*: "I am glorified in them." Secondly, we shall consider *the corresponding duty*, that Christ should be glorified in all His people; and, thirdly, we will *regard the text as a promise*, for though it is here in the present tense, anyone who will examine the original will agree with me that it may be also read in the future tense: "I shall be glorified in them."

I. Here is **THE GREAT FACT** that the Lord Jesus Christ is glorified in all His people.

Not merely is He glorified in a few of them who are endowed with great talent, nor in those alone who are gifted with eloquence, upon whom He has laid His hands, and sent them out as apostles; not simply in a few who call themselves archbishops and bishops, who seek to rule as lords over God's heritage; but Christ says, "I am glorified in them,"—meaning, all of them, the poorest, the weakest, the most miserable of those who are truly His people. He is glorified in the most unlearned and feeble ones who trust Him in all parts of the world: "I am glorified in them." I will try to show you in what respects Christ is glorified in all of them.

First, *in their conversion*, for that is the great means of bringing glory to Christ: Nothing manifests God's glory more than the conversion of a soul. Who but He can accomplish the conversion of a single soul? We have heard of engineers who could bridge the widest gulfs; we have seen men who could force the lightning's flash to carry a message for them; we know that men can control the sunbeams for their photography, and electricity for their telegraphy; but where dwelleth the man, where even is the angel, who can convert an immortal soul? Let any one of them try if he thinks he can accomplish this great work. Bring hither the drunkard, who has just been dragged from his cups; let expostulation be used, let the man speak with all the powers which compassionate humanity can command, let him earnestly plead while the tears roll down his face, let him pour out his very heart, yet the drunkard shall remain unmoved. He may assail him with the law and its loudest thunders, or preach to him the gospel with sincerest tenderness; but he will sit unmoved;—or if, perchance, he may be to some degree stirred, his goodness will be as a morning cloud, and as the early dew which quickly passes away.

Ah! my brethren, it is a mercy that the work of the conversion of sinners is not committed to us. If we had to do it, if we had to convert so many before we could enter Heaven, hard—nay, impossible—would be our task. But see what happens when Christ undertakes the great task. With the softest touch of one of His gentle fingers, the door of the sinner's heart flies open, and He enters. He has but to speak to the rocky heart, and at the sound of His voice it melts away. Behold, He scattereth the seed, and it speedily ripeneth unto the harvest. He

breatheth upon the iceberg, and it dissolveth. And as He looks upon all the trophies of His gracious work, He says, "I am glorified in them." However poor, however feeble, however mean they may be, it will glorify Christ if they are converted. That poor drunkard may become a sober Christian, and so he will glorify Christ. And if you moral men and women,—you who have so often professed to glorify God, but have not really done so,—if even you shall be converted by His grace, and become humble followers of the Lamb, you also shall bring glory to Christ. You, who are aliens from the commonwealth of Israel, may become fellow-citizens with the saints, and of the household of faith; and ye prodigals and profligates, ye also can be converted by Christ, and when you are, you shall bring great glory to Him. All Heaven will ring with the praises of Jesus when you are saved by His grace, for "there is joy in the presence of the angels of God over one sinner that repenteth." What though the millions of mighty stars shall magnify Him, one converted soul doth glorify Him more than all these wondrous worlds ever can.

"I am glorified in them," says Jesus. Pause then, Christian, and consider that, though thou art of such small account that thou seemest to be as nought in thine own eyes, yet thy Lord and Saviour, Jesus Christ, was positively honoured by thy conversion. This is the great fact which I am attempting to set forth: "I am glorified in them." Hear this, poor despairing one! Christ is glorified if *thou* art saved! Dost thou say, "I am too bad to be saved"? Nay, but God will be glorified by thy conversion. "I am too foul, too vile, ever to hope to be saved." But it will magnify God's mercy all the more if thou art the very chief of sinners, and yet He saves thee. This is the very time for thee to trust the Saviour when thou knowest that thou hast nothing of thine own goodness to plead. I tell thee, sinner, that thy salvation will put another gem in Christ's crown; the deliverance of thee from thy sin will add glory even to the Eternal. Would not a beggar feel very bold in going to a gentleman's door if he knew that he could truly say, "Whatever he gives me, I can give him more"? It will add fresh glory to the all-glorious One if thou art saved. Jesus will not have to die again in order to save thee, poor sinner. He will not have to endure more agonies in order that He may save thee. He died once, "the Just for the unjust;" and if thou, unjust as thou art, dost trust Him, He will get something even by thee, for He will get love, praise, glory, honour, from thee, and because of thy salvation. And this is what He desires, for of old He said, concerning His great work of grace, "It shall be to the Lord for a name,"—and He loves such a name as this,—"*it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*"

Now let me give you another thought. Our Lord Jesus Christ is glorified in the conversion of sinners, and He is also glorified *in their perseverance*. You know that there are many people who are said to be converted, after a fashion, yet they do not hold on to the end. I remember what a minister once told me, though I did not believe it. Pointing to a man who was passing by, he said, "There's a man who has been converted three times, to my certain knowledge." I expressed my astonishment at the announcement, for I knew that he

could not have been regenerated three times, and there is no true conversion without regeneration. The minister was an Arminian, who did not seem to know what the conversion of a soul involves; and I am afraid that, if the man had been "converted" in that fashion a fourth time, or a fortieth time, it would have been no good to him, and it would have brought no glory to God. I thank God that we do not believe in any "conversions" of that sort. We count it to be the uttermost folly and falsehood to talk of the Christianity of such persons; for, by-and-by, they go back to the world, as Demas did, showing that the root of the matter was never in them.

We hold that, when once a man becomes a Christian, he is bound to walk in holiness, and in the fear of the Lord; that, when once he is a Christian, he is the sworn soldier of the King of kings, and that he must never desert from Emmanuel's army. Mighty is the power that regenerates dead sinners, and makes them living saints; and equally mighty is the grace of God which will keep them steadfast even unto the end. And herein is the power of Christ revealed, and His declaration fulfilled, "I am glorified in them." By preserving all who have believed in Him, and by presenting them faultless before the presence of His glory with exceeding joy, Christ is indeed glorified. Alas! many of them fear, poor souls, that they will fall away, and perish; they think that God will not keep such worthless creatures as they are. They may be wrong in their theory; but, by His grace, they will be right in their practice. The Lord will keep the feet of all His saints, and none of them that trust in Him shall be lost. Amidst trials fierce and fiery, amidst temptations sharp and strong, they shall war a good warfare, and overcome their triple foe, the world, the flesh, and the devil. As Job said, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." And in their perseverance Jesus Christ is glorified, and He can say, "I am glorified in them."

II. Now for the second part of our subject, THE CORRESPONDING DUTY: "I am glorified in them." This is what we should be constantly doing, seeking to glorify Christ at all times.

Alas! my dear friends, it is hard work for us to *keep from glorifying self*; continually denying ourselves. If any man were to say that he is not proud, he would thereby display his pride most plainly. If anyone were to say, "I have no desire after self-love, I have no ambition for self-glory," he would be giving the lie to what he was saying, he would be denying that which is his very aim in life, for in all men there still lurks some love of self-glory. I am afraid that some of us will not cast aside all our pride until we are clothed in our winding-sheet.

But, notwithstanding this evil tendency, beloved Christians, it is our duty in all cases to glorify Christ, and to endeavour always to honour Him. We should *glorify Him in public*, and we should *glorify Him in private*. Some people seem to think that there is no way of glorifying Christ unless we have great powers of speech, and are able, with flaming tongue, to preach from a platform or a pulpit. Why, there are many who have never seen a pulpit, and whom the world doth not know, who yet glorify Christ from the heart. There are many who,

for years, have been languishing in pain without a murmur, and enduring much sorrow without a sigh. They have been able to direct their eyes up to Heaven, and to pray, "Grant, O Lord, that Thy will, not ours, may be done! Give us, O Father, the grace to lie passive in Thine arms, knowing no will but Thine!" I tell you, friends, that those patient sufferers have glorified Christ as much as any of us have ever done. Brethren, never despise the sick and the poor of God's family."

Then there are the duties of public life in which we can equally glorify Christ. Some persons seem to fancy that we can do nothing to glorify God except in the performance of ecclesiastical duties; but I sometimes think that those who have to fulfil ecclesiastical duties are apt to be pious in an inverse ratio. Some people suppose that there is nothing that is holy except the services in churches and in chapels; but a man, who diligently attends to his daily business, and then devotes what time he can to the service of Christ, is really as holy as the minister is in the pulpit. There are many who look like Christians, and who talk like Christians, yet they do not follow the right course; they are not glorifying Christ. But the man, who goes to his occupation, in the morning, determined to honour Christ in every transaction all the day through, and who, not only once, but habitually, is charitable, benevolent, and true, and is especially kind to all who are of the household of faith, is far more a child of God than those others are.

In some sense, and in a certain measure, the glory of Christ depends upon His people. He says, "I am glorified in them." Therefore, they should seek, in their whole life, and walk, and conversation, to glorify and magnify Christ. Let me put this question to each one in this congregation. Sister, how much glory did Christ ever get from you? Brother, how much glory did Christ ever get from you? Let the enquiry go to all in the gallery as well as to all downstairs. Just take out the book of memory, and see how the account stands. How much have you glorified Christ this week? Did you glorify Christ on the Sabbath-day? That is often a bright day in the record; but did you glorify Him on Monday, or did you devote the day to worldliness and carnal pleasures? "No," say some, "we had the sweet enjoyment of devotion, and we did Christ honour, for we came to this house of prayer, and we rejoiced exceedingly as we spent the time with our Lord and with His people." Can you say, concerning each day of the week, "We glorified Christ in it"? I am afraid, dear friends, that some of us could write in a very small book, which we could carry in our waistcoat pocket, all about the glory which we have brought to Christ; yet it ought to be a volume as large as our life. I say, it *ought* to be, yet it is not usually so; for we often go astray from our Lord instead of glorifying Him. Let each one of us follow Paul's example, and say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

III. Now, lastly, let us REGARD THE TEXT AS A PROMISE: "I will be glorified in them." For Christ's "I am" must also be "I will be," for what He is to-day He is to-morrow, and He will be for ever.

But even the original itself allows this rendering: "I will be glorified in them."

Believer, Christ shall be glorified in you as long as you live; and by His grace He will keep you so that He may continue to be glorified in you. He will not suffer you to fall, He will not allow you to perish; but He will be glorified in you. Shall I tell you when He will be glorified in you? Specially, when you come to die. That is a time when the true Christian greatly glorifies his Lord and Saviour. I need not paint the scene—as I have often done,—during the last hours on earth of a dying Christian. I need not show you the warrior as he takes off his helmet, as he ungirds his coat of mail, and sheathes his sword for eternal rest. I need not let you see him when he unrobes himself, and waits in readiness to go through the narrow stream of death. I need not picture him when the floods surge around him, and when he is grasped by the chilly hand of death. I need not bid you listen to his dying voice as he ascends to Heaven saying, "God is my strength and song, and is become my salvation." I need not, —nay, I could not, if I would, show you the glory of his hallowed rest where, unseen by us, but seen of angels, he is with God Himself. It is then that Christ is glorified in His people. The man, who lives wholly to God, glorifies Christ in whatever he does even while he is in this world; and he who nobly lives, triumphantly dies, glorifying Christ in everything, undeterred by the sufferings which begirt that death. Oh, may each one of us be able then to say, "I am glorifying my Master," and take off this armour to view no more the marks of the conflict with which it is indented, to feel no more those fierce thrusts of our old enemy, the devil, but to leave this world of sin and sorrow, and to rest in Heaven, for ever there to glorify Christ!

Above all, the Christian shall glorify Christ when he shall be with his fellows safe on the other side of the flood, and march in the triumphant procession of the King of kings. Methinks, in fancy, I see that great procession of the slain but risen Lamb, with all His happy followers. They have all again put on their garments of flesh. The massive books have been opened. The wicked have been cast away in their final condemnation; and now the righteous are gathered around their King. Methinks I hear the Lord Jesus say to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He points upward, and He takes the first step, and quickly they all follow Him. He is clothed in a robe of light and unspeakable radiance. "Come," saith He, and what a crowd of rejoicing ones ascends Heaven's high hill one after another! The procession seems never to have an end; still on they go, and as they come near to Heaven, the angels above shout and say, "He comes! He, who stooped to conquer, comes again; and see what trophies of His grace, what vast numbers of followers He has brought back with Him!" Then shall be realized to the full that glorious scene of which David sang so many centuries ago, as the singers within and without the gates of glory answer one another in the words of the ancient choruses: "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." And may you and I, dear friends, all be there when the King says, in that great day, "I am glorified in them," for His dear Name's sake! Amen.

A Notable, but Sad Manifesto.*

SUCH a book as this, to which we desire to call special attention, is a sad sign of the times. The worthy Prebendary, though passionately attached to the Church of England, sees that it is honey-combed with the false teachings and idolatrous practices of the Church of Rome; and in love to Christ and His pure gospel, is compelled to utter his protest against the traitors in her ministry, who would bring us once again under the domination of Rome's lies and superstitions. If only we as a nation were not absorbed with wars, we should see the awful peril that besets both our civil and religious liberty at home. Rome and her doctrine is our great national danger, and Rome *inside* the Church of England the deadliest element therein. These addresses, originally preached as sermons, are a brave and masterful antidote: would that they might be read and pondered by the voters of this kingdom; then the next election would be a Protestant one!

The last section of this admirable book, which deals with the possibility of a Round-table Conference with the Ritualists, is a pathetic confession of despair as to any practical result. Nor do we wonder. Archbishops give their judgment as to Incense and Reservation of the Sacrament being unlawful, but where are the Bishops who dare enforce it? The Ritualistic priests laugh it to scorn, go on their way Romanizing the people, and ruining their souls. It is not new decisions from Bishops and Archbishops that we want, but men who dare to enforce them. The Church of England is to-day, through her ministers, the champion law-breaker and law-defier in the nation. And all this in the name of religion! When will our new Luther arise, our new Cromwell, who will fear none but God, and seek to do His will in this England of His?

More than a score of years ago, the revered C. H. Spurgeon said, in a memorable Conference address, "The mischief is in the Catechism and the Service-book which are in constant use. We have not to deal with a parasitical evil, but with a natural off-shoot of the national vine, which will remain as long as the Book of Common Prayer is unrevised: and *when will it be revised?*" That was twenty-three years since, and to-day the position is only aggravated in its glaring inconsistency with the Bible and the Evangelical faith.

But surely the people will at last discover that this trifling with truth, this playing at "Romanism made fashionable," is treason to the Lord Jesus Christ and His gospel; and the sooner the better. We earnestly hope that Mr. Webb-Peploe's book may hasten this longed-for consummation.

* *Christ and His Church. Chapters on the Protestant Faith.* By PREBENDARY WEBB-PEPLOE. Nisbet and Co.

"Our Own Men" and their Work.

LXXXII.—PASTOR T. I. STOCKLEY, OF HENDON.

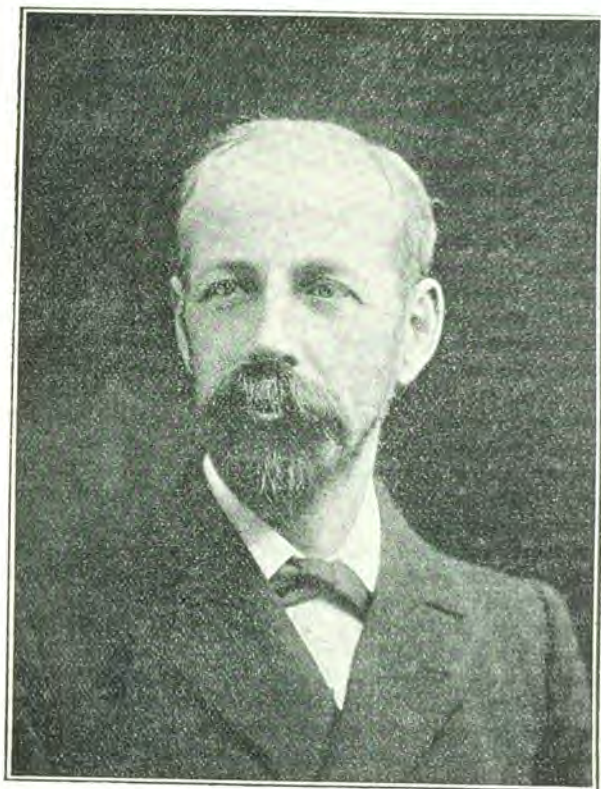


Photo by F. Thurston, F.R.P.S., Luton.

AMONG the red-letter days of life, few stand out more conspicuously in the memory of "our own men" than that which marked their first acquaintance with our beloved Alma Mater. It is not easy to describe the mingled emotions which such a memory recalls;—the sense of solemn responsibility in finding oneself thus definitely committed to his life-work; the thrill of gladness at the realization of long-deferred hope; the inspiration of being brought immediately under the magnetic spell of the greatest preacher of the age; the feeling of strangeness, and almost of solitude, amid new surroundings and new faces.

The scene is vividly before me as I write;—the boisterous greeting of the students as they met for the first time after the vacation; then the gathering for prayer in the desk-room; the bright and inspiring addresses of Professors Gracey, Fergusson, and Marchant;—full of

holiday reminiscences; and, last of all, the feeling of relief in discovering that I was not the only Ishmaelite in the camp of Israel. There were eight of us altogether, forming the new batch of students; and, according to one of the Professors, we were the finest set of men that had ever come under his notice! It was well that he came to this conclusion thus early in our history, before a more intimate knowledge of our characters and capabilities had time to prejudice his too-kindly judgment. Among the eight, was the subject of this sketch; and my heart was knit to him from that day, and I loved him as my own soul.

Mr. Stockley was born at Ringwood, on the borders of the New Forest. His parents were godly Baptists of the old-fashioned sort, (in distinction from ungodly Baptists, if there are any, of the new-fashioned sort,) possessing a keen relish for the doctrines of grace, devout in spirit, unworldly in life, and ever stirred by deep desire for the conversion of their children. At the early age of fourteen, their son Thomas was brought to Christ, and, two years later, was baptized. Very early in his Christian life, from a heart burning with love to Christ and passion for souls, there sprang up an earnest desire that he might be called to the ministry of Jesus Christ, and, especially, that to him might be given the privilege of carrying the message of life to "the regions beyond."

For a few years, the way was closed; and in the quiet pursuits of business life, our brother fulfilled the will of God with a glad and thankful heart; but, although the vision tarried, he waited for it, knowing that the appointed time would come. At last, the pillar of cloud moved forward; and, at the age of twenty, Mr. Stockley received a call to the pastorate of the village church at Ashley, in Hampshire, where so many of our brethren have served their ministerial apprenticeship. From the first, the blessing of God rested upon his labours; and the older members of the church still cherish tender and grateful memories of his devoted service, his saintly life, his clear presentation of the gospel, and his deep experimental acquaintance with the truths he preached. Many brands were plucked from the burning, cold hearts were revived, the ears of faith heard "the sound of a going in the tops of the mulberry trees;" and some, who had long prayed for such a season of refreshing, said one to another, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come."

In Mr. Spurgeon's noble lecture to his students on "The Call to the Ministry," he names four signs whereby a young man may know whether or not he has received the heavenly call. (1.) The first sign is an intense all-absorbing desire for the work. (2.) Aptness to teach, and some measure of the other qualities needful for the office of public instructor. (3.) He must see a measure of conversion-work going on under his efforts. (4.) His preaching should be acceptable to the people of God. All these conditions were realized in our friend; and desiring to be more fully equipped for what was manifestly to be his life-work, he sought admission to the Pastors' College, and was permitted to join that happy brotherhood in the month of January, 1880. He proved to be a most diligent and painstaking student, speedily

gaining the esteem and confidence of his tutors and brethren, and making rapid progress in every department of study. His first College sermon on the words of Thomas, "My Lord and my God," produced a deep impression; and, all unconsciously to himself, he stood revealed as one who enjoyed the open vision of the King's face, and whose glowing words came from a heart that flamed with passionate devotion to the Saviour. It is not the most delightful experience in the world to preach before a hundred men whose pencils are sharpened for criticism, whose wits are sharpened by constant exercise, whose tongues are sometimes sharper than a serpent's tooth, and who watch for the halting of the trembling neophyte with an alertness that might disconcert a doctor of divinity. Their judgment, however, is rarely at fault; if they mercilessly prick inflated windbags, they are swift to recognize real worth, to detect the ring of genuine metal; and the man who has a message, and does not try to illuminate it with Fifth of November oratory, will find no more appreciative listeners than a band of Pastors' College students.

In August, 1882, Mr. Stockley was invited to the pastorate of the church at Port Mahon, Sheffield; and here our friend laboured for ten happy years, amid many signs of Divine blessing. He found the church in low water, and in the early years of his ministry had to face difficulties which would have daunted a less resolute spirit; by faith, and prayer, and self-denying service, difficulties were removed or surmounted, and the church entered upon an era of great prosperity. During his ministry, the congregation greatly increased, the attendance at the communion doubled, 267 persons were added to the church, and the roll, which stood at 220 when he became pastor, had reached to 370. At his farewell service, a neighbouring minister declared that the ministry of his brother had been like Gideon's fleece filled with the dew of blessing that had been wrung out upon many needy souls; and that he was a man at whose going many would weep, and with good reason, for they would lose a friend, a counsellor, and a guide.

It was during the Sheffield pastorate that the old longing for foreign work returned with overwhelming force; and, in a solemn crisis of his spiritual history, our brother was led to surrender himself to God very definitely, to carry the gospel to the ends of the earth, and to do whatsoever his Lord, the King, should appoint. God said to him, as to David, "Thou didst well that it was in thine heart;" but, for the time being, the door remained closed, and the servant tarried for the Master's call. Meanwhile, a throat affection made it imperative that our friend should quit the keen bracing air of the North for a milder clime; and since, in the providence of God, an invitation had reached him from the church at Ceylon Place, Eastbourne, he was constrained to accept it, with the explicit understanding that, having offered himself for foreign mission work, the church must be willing to release him at any time when the way should be cleared for him to go.

The church at Eastbourne has almost reached its thirtieth birthday, having been formed in January, 1871; and, during that time, there have been six pastors, all of whom have hailed from the Pastors' College. The writer was privileged to succeed Mr. Stockley in the pastorate of this church, and is therefore able to speak from personal

knowledge of the value and permanence of his work, and of the firm hold he gained of the hearts of the people. During his brief ministry of only twelve months, the work revived in a remarkable degree; more than fifty additions were made to the membership, languishing institutions sprang into new life, a vigorous Christian Endeavour Society was formed, a deficit of £70 on the current account was removed, and over £200 was cleared off the debt on the building. The pastor's sunny face and cheery words made him an ever-welcome visitor to the homes of the people; and when he left, many felt that they had sustained a personal loss which could never be repaired.

When the call to foreign service came to our brother, in an invitation from the church at Cinnamon Gardens, Colombo, the work at Eastbourne was in the full tide of success, and it was no light task to relinquish a position for which God had so eminently fitted him, and to sunder those strong and tender ties which bound him to his people. The Divine call, however, was unmistakably clear; it was the fulfilment of long-cherished hopes, and therefore he could not hesitate to follow the moving pillar; and having communicated something of his own ardent missionary spirit to the people, they too were ready to make the sacrifice.

In this brief sketch, it is impossible to give even an outline of the travels and labours of our friend in far-distant Ceylon. In a Colombo paper before me, I read that he had the opportunity of visiting and speaking at all the mission stations, so that the name of Mr. Stockley was familiar as a household word in the churches and homes of the Sinhalese pastors and members. He had also been enabled to see much of the work of the Church and Wesleyan Missionary Societies in the Western, Central, and Southern Provinces. He took an interesting trip to the Jaffna peninsula, where he saw most of the mission work, and was the means of doing good, especially among the students of the American Mission. His travels extended through Southern India, visiting Madras, Coimbatore, Travancore North with its Syrian Christians, and the long-established London Mission with the veteran Mr. Duthie in the South; and visiting also the scene of the extensive Church Mission in Tinnevely;—all this, in addition to the arduous labours involved in the oversight of a church composed of many nationalities, and presenting some features of peculiar difficulty. For five years, our brother continued his labours; and when, for personal and domestic reasons, he was compelled to return to the old country, he received the assurance that there had never been a Colombo pastor so much loved and esteemed by his people, and by all who knew him. His thoughts still turn wistfully to that land of "spicy breezes", for the old missionary fire burns with unquenchable ardour in his breast; but in his new sphere of labour at Hendon, he is finding opportunities to serve his Lord with the same devotion that has ever characterized him, and preaching the gospel with an intensity of conviction that can only be gained by a deep and varied experience. It is early yet to speak of results; but, already, the church at Hendon is feeling the first breath of that mighty rushing wind which breaketh the cedars of Lebanon, and carries all before its resistless might. A man who possesses "the instinct for souls," who preaches the gospel of redeeming

love in the power of the Holy Ghost, who leads the flock of God through the green pastures of the Word, and who is himself dwelling in the secret place of the Most High, is one whose faithful service must be followed by rich and abundant harvests. That it may be so in the ministry of Mr. Stockley, will be the confident hope of all who know him.

Luton.

W. J. HARRIS.

The Lord Jesus as our Master.

A PAPER READ AT THE THIRTEENTH ANNUAL CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION, BY PASTOR T. I. STOCKLEY, HENDON.

MY object in this paper is to unfold some of the beauties and far-reaching consequences of our Lord's relation to us as our Master. It is impossible for us to exhaust the countless varieties of our Lord's relations to us. He is ever the unexplored One, who is "not to be tracked by footprints," and, like "the ways of God," He is ever "past finding out."

We know Him to be our all-sufficient Saviour, our infinitely-precious Sacrifice of peace, and our perfect and changeless Righteousness before God. We know Him to be our "mighty internal life, and liberty, and sanctity," our sleepless Keeper, and incomparable Friend. Indeed, we know that He is more to us than our loftiest dreams have ever pictured Him; and thought comes back from her farthest flights blissfully baffled by the holy labyrinth of His countless kinships with us. But, as Dr. Handley Moule truly says, "If we would understand aright all the other titles which gather round His Name . . . , we need to lay beneath all the restful views of Christ, and to weave as a thread of strength into them all, the fact that He is the Master, the Master of a veritable slave."

I do not forget that there are words of Holy Scripture which, viewed alone, seem to set aside this idea. Jesus says, "No longer do I call you servants; . . . but friends;" and the apostle Paul says, "Thou art no more a servant, but a son." But, viewed along with other words of the same Master, and of the same apostle, we find that, while one kind of bondage is repudiated, another form of servitude is regarded as a very paradise on earth. Set free from "the curse of the law," and from the mastery of self, we are introduced into the sacred bondage of the true Master, Jesus. "The liberty of the gospel is the silver side of the same shield whose side of gold is an unconditional vassalage to the liberating Lord." Our freedom is "in the Lord" alone; and to be "in the Lord" is to belong to Him as wholly as the healthy hand belongs to the man who owns it. And, as we proceed, we shall see that this relationship is both a real and a permanent one, that it is our happy honour on earth, and one delightful aspect of the glory of Heaven.

I. In opening up this theme, let us notice, first, THE REALITY AND SIGNIFICANCE OF THE MASTER'S TITLE.

In the New Testament, there are no fewer than seven Greek terms

applied to the Lord Jesus, and translated Master; and these terms have a far-reaching significance. He is Master in the sense of a Teacher, as my Teacher, and then as my Head Teacher, the Great One to whom the pupil is to look up for all instruction. He is Master in the sense of Leader or Guide, also as the Superintendent, or One who stands over us. He is Master in the sense of absolute Owner and Sovereign Disposer; and, finally, as the supreme and Divine Lord. Then, along with the seven terms which show us the Master, and beside the word which speaks of us as "learners", there are three words which describe us as His servants. One term speaks of us as the Master's absolute property, the bond-slave and chattel of our Owner; a second describes the servant as active and free; and a third refers to the servant as one appointed to his post by authority, as the position of the oarsman was regulated by a superior will.

Nor can there be any room to question our Saviour's *right* to this title. It is His by right of creation, by right of the Father's appointment, and by right of the Father's gift of us to Him. He is Master by the right of redemption, and by the right of His gracious and peaceful conquest of our entire manhood by His grace and beauty.

Now, what is thus so unquestionably His right, it is to our infinite advantage to *recognise*. We call Him Master and Lord; and we "say well" when we so confess Him. The unreserved and habitual recognition of Jesus as Master, carried into the inner habit of every-day thought and purpose, will lead to order, fixity, and rest in every other aspect of Jesus Christ to us. It is the full and practical recognition of this which our Lord urges upon those who would no longer "labour" and be "heavy laden"; for, to become His servants, under His yoke, is to find life to be no longer a toil, but a sweetly-restful thing. To be a bond-servant, in the ordinary sense amongst men, is terrible indeed; but to be Jesus Christ's bond-servant in actual experience is most blessed. "Self-surrender taken alone is a plunge into a cold void, but when it is surrender to the Son of God, who loved us, and gave Himself for us, it is the bright home-coming of the soul to the seat and sphere of life and power." And so, this aspect of our Lord as Master has become to some of His servants the best-beloved aspect of all, as Herbert quaintly sings,—

"How sweetly doth 'My Master' sound! 'My Master!'
As ambergris leaves a rich scent
Unto the taster:
So do these words a sweet content,
An Oriental fragrancy, 'My Master!'"

Many have found, in the recognition of this Divine relationship, the secret of fullest liberty and power. They have found that, to serve Christ is to reign; that it is more honour to serve Christ than to reign with emperors; yea, that it is more honour to serve Him than to have emperors to wait upon them.

And this relationship is not for time only, but for eternity; for even in the eternal state, coupled with the joy of seeing our Master's face, and having His Name in our foreheads, is this honour of being His bond-servants still; and in the phrase of another, this is one of "the triple rays which together make the white light of Heaven."

II. Secondly, let us consider THE SWEEP OF THE MASTER'S CLAIM.

If the Lord Jesus is our Master in the sevenfold meaning given, then His claim upon us is as wide as our entire manhood,—spirit, soul, and body; it covers all our time and influence, all we are, and all we have. He bids us follow Him, requiring our immediate decision, and promptest action. He asserts a superiority over all the claims of business, all the ties of domestic life, or the highest earthly position. He claims to be implicitly trusted, supremely loved, and universally obeyed. He demands a surrendered life, a submitted will, a yielded heart. He claims to be “supremely entitled to order us about all day; and if He pleases, not to thank us at its close.” He claims to be served wholly and alone, and no one but Himself is to be called “Rabbi.”

I cannot linger to tell you all that His claim involves. Three things only will I name. First, it implies *the complete surrender of the will to Him*. How strangely has this claim been misunderstood by men! The surrender of the Christian bond-slave is not the surrender of a Hindu or a Buddhist, the result of which involves a state of eternal *coma* of absorption into an impersonal Infinite, or a practical annihilation of being in an unconscious Nirvana. It is not the submission of Islam to an iron fate from which no blessing can come. Nor is it the entire *loss of will*, the death of our own power of volition in order that there may be left no will but God's. This may be the doctrine of St. Francis, and of the monastery, but it is not Christian truth. Our Saviour does not unman us when He becomes our Master, and this He would do if He demanded the *death* of our will. He claims our will that He may free it, and ennoble it. He asks us to put it over on His side in everything, and gladly choose to will His will. Jesus claims to be served by living, and not by dead men;—men with emancipated and powerful wills, wills no longer enslaved by the dominion of self, but living and free through the enthronement of Christ within.

His claim over the will is absolute in order that He may fill it throughout with holy power. He wishes us to see the privilege of our having no disassociated and independent interest from Him, of being pleased with all that pleases Him both for ourselves and others. The Master claims that we should cordially do His will when we cannot understand Him, and when we look in vain for any present explanation. He claims the right of disposing of us as He pleases, without necessarily giving any account of His matters. When we fully yield to Him His claim, it will be enough for us to choose His will simply because it is His, and to do the thing He bids because He has bidden it. And when the reason for His command is wrapped in deepest gloom, we shall still say, “Even so, Master, for so it seemeth good in Thy sight.” It will be happy for us indeed if our will, which in the garish days gone by was—

“Clenched in our grasp till beauty it had none,”—

be placed *once for all* by the side of the Master's will, that, linked in growing union with His, it may learn to live wholly for the interests of God and His Kingdom, to exercise its Christly and kingly power in prayer and in service, in Heaven and on earth, with God and with men.

Had we not better pray the great Augustine's prayer, "Grant that we may never seek to bend the straight to the crooked,—that is, Thy will to ours; but that we may bend the crooked to the straight,—our will to Thine"?

The sweep of the Master's claim extends also to *the understanding*. He not only says, "Take My yoke," but also, "*Learn of Me.*" His Mastership involves not only moral conformity to the will of Christ, but intellectual obedience to the mind of Christ. It extends as much to the sphere of thought as of morals, and submission in the one sphere is as imperative as obedience in the other. Dr. A. J. Gordon once said, "I own myself just as much bound to believe what Christ teaches as to do what He commands, to think His *thoughts* after Him as to tread in His footsteps." And should it not be so? Must there not be ethics of belief as well as ethics of conduct? However severe the truth which our Master teaches us may seem to be, we have no more right to hold it in an easy-going way, than we have to be loose in our practice of His precepts. If Christ is our universal Master, we have given over our intellect to Him as fully as our will, and have abandoned for ever the unrestrained licence of thought and reason. We cannot be profligates or adulterers in our thinking any more than in our acting.

Moreover, as we urge men to absolute submission of the will to Christ in order to moral freedom, so we must place our intellect and reason under the same Authority if we would know true liberty of thought. "If ye continue in *My Word*, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Freedom by surrender to the Highest is the universal law of God. Hence, our most *reasonable* attitude is that of absolute and unquestioning subjection to the Master's teaching, His Word on any question being our final answer. God forbid that we should ever entertain the dreadful thought that He could ever teach as truths things which would turn out to be "pious frauds"! The all-knowing and thrice-holy Father says to us, "Hear ye *Him*." How deep the need, then, that we should yield our ear in most reverent attention to the Master's infallible voice! We have no claim to be listened to on the great themes of Christian doctrine except as we devoutly and believingly listen to the Christ of God. We can only be good *speakers* for Christ as we become good *listeners* to Christ; and if we attempt to talk about the truth of God, and have not learned it of the great Master, we shall utter the merest incoherent crudities. Let us, then, join in the prayer of a modern saint, and cry "Oh, my Master, leave me not to think for myself amid the mazes and mysteries of Thy universe wherein I am a stranger! Think for me, and permit me reverently to follow Thy steps as a child, else I shall grow bewildered in this desert. Left alone, I could never think myself out of this world of darkness into Thy world of light." Thank God for an Authority who commands and wins our perfect confidence, and who, therefore, inspires a faith which is heroic even unto contempt and excommunication. Thank God for a Teacher who only asks us to believe what He believes Himself; and none of us need be afraid to teach what Jesus taught.

The sweep of our Master's claim is indeed unique, for it includes *the supreme affection of the heart*. The service which He asks of us is the service of love; love is to be its very marrow. He claims to be loved above father or mother, wife or child. The first place in our affections is to be always His, and He only is to occupy the heart's high throne. In every question of rival claims or conflicting demands, the verdict must be promptly and warmly given in His favour. The deepest love of the heart is to yield its choicest wealth to Christ; else all our other gifts and works are valueless. Does it seem strange? The One beyond all others in worthiness, the perfection of all loveliness, the embodiment of the brightest beauties of earth and the highest glories of Heaven, asks of us, His redeemed and ransomed slaves, the warmest love of our hearts;—shall He not have it? It is always best to give our best to Him who is the Best. He claims this love of us because He wants it. He loves us so deeply that He asks us for our love. The supreme craving of love is the hunger for an answering affection, and this is one reason why the Master seeks the first place in our hearts. And so, His claim to our supreme love becomes a new and wonderful revelation of what He thinks of us. It means that He prizes highly, and actually finds joy in, our affection, when we give it at its full; and neither His heart nor ours can have its fullest satisfaction until, as He loves *us* to the uttermost, so we give Him our best response, and in our hearts "crown Him Lord of *all*."

Thus may it ever be! May conscience, will, reason, heart, be for ever His alone! And may all our blood-bought manhood serve Him, obey Him, and guard His interests with a jealous care!

III. Thirdly, let us consider **THE EXTENT OF THE MASTER'S RESPONSIBILITY**.

If the Lord Jesus is our absolute Master, and we are His bond-servants, utterly at His disposal, what a solemn responsibility *He* assumes! Claiming the mastery over our intellect and reason, he undertakes a tremendous responsibility in regard to His teachings. The responsibility for their truth is with Him; their harmony with the justice and mercy of God is His great business; the danger that they may repel men's reason, or provoke their enmity, and all these matters, which otherwise would perplex and burden us, He takes upon Himself. He bears all the weight of mystery and apparent contradiction which His teachings may involve. Blessed be His Name! The relief to us is wonderful. It immediately delivers us from intellectual oppression, and lifts the mind into a calm and blissful freedom. Of course, it is our deep concern to seek, with frank and open mind, to understand aright the Master's Word, and to proclaim it faithfully; but all other responsibility, He Himself assumes.

He undertakes the entire burden of *the revelation of God to men*. "No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." We have not to climb up to Heaven, nor to descend into the abyss, in some laborious effort to find out God; but, like Mary at Bethany, to take our place as humble learners at the feet of Jesus.

He undertakes the responsibility of *training us for His service*. Master though He is, He Himself passed through the school of trial,

and was made perfect through sufferings ; and so, in order to fit us for His work, He takes us through sorrow and joy, through darkness and light, through storm and calm, through inner experiences and outer circumstances which will best prepare us for our tasks. For His service we need purity, humility, meekness, strength, love, fellowship with Christ in His sufferings and death ; and the Master undertakes so to train us that these qualifications may be ours, and that we may be "vessels meet for His own use." And so He leads us into surprising joy and sudden sorrow, the long desert and the gladsome way, through loneliness and sweet companionships, through great varieties of circumstances without, and wondrous experiences within,—agonies of pain and raptures of delight. He is not afraid to lay His hand heavily upon us, and almost to crush our hearts with some great load ; to wound us in our tenderest place, to take away what we loved the best of all, to bring us low in grief and tears, to keep us waiting long for relief ; but we know that He does it all to fit us for offering nobler service to Him. All these experiences are needed ; for "there are some lessons that would never be acquired were they not taught by tribulation. As darkness not only hides but reveals, so is it with trial. Were the sun never to set below the horizon, how much of God's workmanship in creation we should lose ! It is the darkness that discloses the silver moon and all the starry host, as coming out one by one in the purple skies they make night beautiful with their brilliant fires."

The Master *supplies all that is needful for the work to which He calls us*. A Puritan writer says, "If He gives employment, He will give endowment, too ; if an errand, then a message and a tongue ; if a work, then a hand ; if a burden, then a back ; and therein He goes beyond all other masters, who can only task their servants, but cannot endow them with the needed strength." All that we need in order to fully do His will, we may humbly ask Him to supply.

The responsibility of *appointing the servants to their spheres of work*, is also with the Master. If we are His servants, He has some work for us to do, some post for us to fill ; and He will not fail to show the obedient one *what* that is, and where. He relieves us of all the anxiety of "finding a suitable sphere." He lovingly finds that sphere Himself. If we let Him be Master, as He wishes to be, we shall leave the choice with Him, and we shall go where we are sent ; when there, we shall seek to do what He shall bid ; and when He bids us, we shall retire. It is not ours to question the Master's appointment, for we are no longer self-determining beings ; we have consented utterly and gladly to the sweet despotism of Jesus, and in it we find our liberty and rest.

The Master also charges Himself with the responsibility of *our needs*, and He pledges Himself to give us inward satisfaction, whatever the outward experiences may be. He himself was sometimes a-hungred and athirst, and had "not where to lay His head ;" and He *may* call us thus to have fellowship with Him for a while ; but, even then, He can make His very work to be our meat and drink, as it was to Himself. Like Paul, we may see our supplies run low ; but, like him also, we may say, "I have learned, in whatsoever state I am, therein to have a competency. . . . I can do all things in Him that strengtheneth me." We may be sure that so wise a Master will not give us too much or too

little of earthly good. Like Elijah, we may be called sometimes to sit beside a drying brook until our Cherith fail, but then it is His wont to find some Zarephath with meal and oil; but even if, for some great purpose, all earthly streams awhile should dry, He still shows us how undiminished are His supplies of grace and peace; "the river of God is full of water" still.

He undertakes *to care for us while we are doing His behests*, so that "we are immortal till our work is done." When He sends a servant forth, and says, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," He always adds, "I am with thee to deliver thee." His eye is surely on us while our eye is on Him; and even if we forget Him, He remembers us still. Safety in the deepest sense ever accompanies duty. His tender mercies are over all His workers, as well as over all His works. It is when, like Jonah, we leave the path of God, that we get into danger. "Nothing shall in any wise *hurt* you," the Master says; for, as the old pagan philosopher said to a Cæsar long ago, there is only one thing that can hurt a servant of God, and that is, "*to induce him to sin.*" Our Master never fails us. We may have to say, as Paul did, "All men forsook me;" but we may always add, with him, "notwithstanding the Lord stood with me." Like Henry Martyn, we may be called to die in a lonely valley in a foreign land, "no kinsman near to watch the last look, or receive the last message, no friend standing by the couch to whisper encouraging words, or wipe the death-sweat from the brow, and then to close the vacant eyes;" and yet, in that supreme solitude, like the lonely missionary himself, we shall find our Master to be "our Company, our Comforter, and our Friend."

IV. Now, fourthly, let us consider THE INFLUENCE OF THE MASTER'S RELATIONSHIP.

When our Lord takes us into His school and His service, how wonderful is the influence which He wields over us! He knows each one of us through and through, and adapts His method to us with infinite skill. How beautiful was the result of His affectionate way with John! How ennobling the effect of His patient treatment of Thomas! How marvellous the transformation of an unstable Simon into Peter the rock!

How the relationship *dignifies us!* He lifts us to the position which He occupied Himself. He took the bond-servant's form, and He permits us to share the dignity of His humiliation. It greatly ennoble us as we stand continually in the Master's presence. There we find ourselves in the highest company, and we see that we have for fellow-servants the shining cohorts of ministering spirits gathered around His feet. When all this becomes a reality in our lives, how small the greatness of other service seems! How tawdry the pomp of earth's dazzling courts! How poor all else appears! In expressing a similar thought, Dr. McLaren thus speaks, "We may have looked upon some mountain scene where all the highest summits were wrapt in mist, and the lower hills looked mighty and majestic, *until* some puff of wind came, and rolled up the curtain that had shrined and hidden the icy pinnacles and peaks that were higher up. And as that solemn white apocalypse rose and towered to the

heavens, we forgot all about the green hills below, because our eyes beheld the mighty summits that live amongst the stars, and sparkle white through eternity." So our Master makes us feel that there is no service to be compared with His, and thus His work dignifies and makes our lives sublime.

The relationship also *leads us to imitate His method*. As we live with Him, we seek to be like Him, to catch our Master's tone and manner,—that tone of sympathetic love, that manner of self-oblivion. "He never grudged trouble, never thought of Himself, never was impatient at interruption, never repelled opportunity, never sent away any empty and outstretched hand." His was a method of self-emptying, self-abasing, self-effacing love, of ceaseless prayer, and of quenchless yearning for the souls of men; and as we minister by His side, the same deep prayerfulness, the same deathless pity for sinful men, the same remoteness from affected superiority or display of condescension will mark us also.

The relationship *calls out our greatest diligence, and rouses our warmest zeal*. When we realize whose we are, and whom we serve, there can be no half-hearted service, no unworthy work done; the best, and nothing less, will be offered to such a Lord. To toil beneath the Great Taskmaster's eye, makes us put our entire manhood into every atom of our work, and serve Him with a flaming zeal. Like David Brainerd, we long to be "a flame of fire in the service of our Lord," a flame that burns so intensely that it burns itself away.

The Master's influence is great upon us, too, because of *the way in which He treats us*. He knows our deepest heart. His eyes are clearer than ten thousand suns to read our desires, and to take knowledge of our difficulties and wants. Besides, He never forgets the price which He paid for us, and He always treats us as those for whom He gave His precious blood. He nourishes His servants with His Word, and feeds us with the bread of God. He is most gentle and patient with us, and never puts more upon us than we may bear with the ease of conscious power. If we grow faint and weary, He treats us with a mother's tenderness, and gives us refreshment and repose. When He corrects us for our follies, and quickens us from our sloth, we cannot help blessing Him, and we kiss the hand that strikes. And so, under His wise treatment, our noblest manhood rises to its best.

All this produces in us *an intense personal devotion to Him*. To stand daily in the presence of such a Master, is to create and sustain within us a supreme passion for His gracious Person. We grow in devotion to Him till, like Tholuck, we say, "I have one passion, and it is HE." We become intensely *glad* to call ourselves the slaves of Christ, and we have no higher ambition than to propagate His Word, to continue His influence, to spread His honour, and, most of all, to be like Him. In our deepest soul is enshrined His Heavenly form, and we become entranced by the loveliness of One whom we are delighted to serve. Loyalty to Him makes all other attractions fade and pale in His presence, as the stars retire before the dawning of the day. He becomes the engrossing object of our love, the standard of all excellences, the model for all imitations, the Master whose presence ever constrains and glorifies.

V. Lastly, for just a minute, think of THE WEALTH OF THE MASTER'S WAGES.

When we are at our best, we always feel that the Master's approval is the servant's best wage. Something of this we may know to-day, while the days to come will bring its full and unclouded beauty. The light of His face to-day sustains us during all the hours of toil, and satisfies our heart. It withers low aims, cravings for big stipends, and desires for human praise. Things which fever the souls of some, and fret the hearts of others, cease to trouble us; and "the prizes of life," as people call them, appear small and vulgar indeed in our esteem. Neither the fading leaves of the victor's wreath, nor all earth's glittering diadems, could satisfy us. To be enwreathed by the Master's unclouded smile, and crowned with His own perfect life, is the reward we seek, and the prospect of that in fulness should fire our hope, and shine all day before our faith.

When the day's sowing or harvesting is over, the Master of the field will call us round Him, that there may be a solemn reckoning of our use of all the gifts of His manifold grace. We must give in our account to Him; and happy shall we be if we have *kept* our accounts with care, and have *made them up* ready for our Lord's return. The Master keeps His own account, and it is of the utmost importance that our account should tally with His. It will be a solemn thing indeed if we find any great discrepancies, and we be found defaulters because our books do not agree with His. Or, to use another Scriptural figure, all our work must pass through the fire;—all our foolish attempts to be eloquent, all toning-down of truth for fear of offending, all giving undue emphasis to what was pleasing to ourselves or others, all fleshly energies when the heart was cold, all desires for praise from the lips of leading members, all that was merely mechanical or unscriptural,—how the fierce fire of the Master's holiness will sweep through all our flimsy palaces of "wood, hay, and stubble," and burn the rubbish up! How deeply solemn it will be if we are called to see our works consumed! And yet, as we shall then be glorified, and shall have the mind of the Master about it all, even amid our awful loss of reward, how glad we shall be to have everything that did not please our beloved Lord consumed for ever out of sight! The Master will be blessedly severe; but, oh! how tender He will be! To the lowliest gleaner He will say, "It hath been fully shown Me all that thou hast done;" and His recognition will be Heaven indeed. He is keeping His account of what we do; He sees "how *much*" is done, "what *sort*" of work ours is, and the longings of our heart to do much more; and when we stand before Him, He will give us our wages to the full. We shall forget all the weariness of our working day, but He will not forget a single loving deed or prayer; and we shall find that, however great our works have been, they will be the merest trifle compared with the greatness of the wages; that, however heavy the weight of our labours, it will bear no comparison to our "weight of glory." The Master says that, when our day of toil is done, "He will gird Himself, and make us sit down to meat, and come forth and serve us." More than that, no servant of Christ could ever crave.

"Hallelujah!"

BY PASTOR GEORGE W. WHITE, ENFIELD.



DOWN in a picturesque village in Sussex, there is, in front of a farmhouse, a creeper carefully trained into the shape of letters which form the words "Praise the Lord." This singular device is entitled, in a recent issue of *Spurgeon's Illustrated Almanack*, "A Growing Hallelujah." As the plant grows, it is a silent invitation to passers-by to join in an ascription of praise to God. This paper has a similar object.

What is praise? It has been defined as the utterance of the soul's admiration of God, His character, His government, His providence, and His grace. Praise differs from prayer. It is not supplication, or confession. It is the expression of the soul's admiration, gratitude, and joy, in view of the Divine excellence and glory.

All God's works praise Him. The birds as they sing, flowers as they bloom, fruits as they ripen, winds as they blow, forests as they wave, sun, moon, and stars as they shine; but man, redeemed man, is the leading singer in the universal choir. The Esthonians have a pleasing legend to explain the origin of song. They say that the god of song descended on the Domberg, on which stands a sacred wood, and there played and sang. All creatures were invited to listen, and each learned some fragment of the melody. The wood learned its rustling, the stream its roar, the wind caught and re-echoed the shrillest tones, and the birds the prelude of the song; but man was the only creature that grasped it all, and, therefore, his song pierces to the depths of the heart, and rises to the dwellings of the gods. This legend pictures a fact. Unintelligent creation, with her ten thousand voices, praises God

in varying strains ; but man, saved and sanctified man, takes the place of honour ; his praise is fullest and sweetest, and being consciously and intelligently offered, charms the ear and moves the heart of God.

There is no loftier occupation than praising God,—rising like the lark with our song into the bright heavens. In this act, we resemble the spirits before the Throne. When, on bended knee, we plead for mercy, we act as men ; but when, with glad heart, we praise God, we imitate the angels.

We have many facilities for this exalted exercise. There are numerous selections of hymns of praise. Some of the finest compositions of our most gifted writers have taken the form of hymns of praise,—hymns which interpret and express, in suitable language, the praiseful emotions and desires of the soul. Then we have many appropriate tunes, which seem to have been composed specially for such hymns. A wise discretion in the choice of tunes is most desirable, for there is some truth in the remark that, although a tune may have great merit as a composition, it may be a hindrance rather than a help to us in this holy exercise. The most patriotic tunes in vogue to-day have little merit as tunes, but they possess a subtle power that excites the feelings, and therefore answer their design. In like manner, there are many tunes, simple in themselves, but which, when associated with certain hymns, always fire the soul. Some of these, however, are apt to be set aside in favour of the more modern and more classical compositions. Then we have our voices and instruments ; and, although much may be said against instrumental music in public worship, I confess that I regard it as one of the most useful auxiliaries in the matter of praise.

Still, with all our facilities, we too often fail to embrace the privilege of actually praising God. We make use of our voices, but our strain is too frequently a mournful one. We sing hymns, but they are not generally hymns of praise. Is it not a fact that, if some Christians could have the selection of the hymns for public worship, they would almost invariably choose those which deal with the sorrows and struggles of the Christian life? Pardon a homely illustration. Thomas Cooper, in his "Plain Talk", tells the story of a class-leader among the Methodists who, being in a very distressed state of mind, gave out the hymn commencing—

" Ah ! whither should I go,
Burden'd, and sick, and faint ? "

But no one seemed inclined to sing, and the leader asked a certain brother Martin to start the tune. "No! no!" said Martin, "I am neither burdened, nor sick, nor faint; I'll start no tune to that." "Well," said the leader, "then, give out a verse yourself," whereupon Martin rose, and, with a countenance radiant with gladness, announced the verse of Wesley's hymn,—

" Oh for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace."

The Church of God to-day wants more men of Martin's stamp.

Again and again, in Scripture, are we summoned to praise God; and in one Psalm of six verses, the summons is repeated twelve times. Is there anything unreasonable in this? The woods are silent at night, but let the light dawn, and the birds begin to warble their sweet songs. Has not the light dawned upon our hearts? Are we not walking beneath the bright smile of Heaven? Let us then break forth into a song of praise. Moreover, are we not God's children? Not strangers and wanderers, as once we were; but children at home under the Father's care;—His gracious Spirit dwells within us,—our Teacher, Guide, Comforter, and Friend,—that Spirit who is to us all that Christ was to His disciples. Ought not this to excite our praise? Surely we have not forgotten what God has done for us in providence,—the generous and loving provision He has made for all our need. Every day has been an angel bringing blessings in its hand. He has never failed us. Our past experience is like a music-book with notes of a song on every page. Let us sing it.

What happy associations we have also formed with the Lord's people with whom some of us have been connected through so many years! In the Lord's house, we have found a quiet resting-place for our weary souls, and amongst the Lord's people the holiest fellowship. Ought we not, then, to praise Him? All along life's pilgrim path, He has been by our side, fighting our battles for us, and preserving us from threatening dangers. Many of our prayers have been answered, and our unworthy efforts have been crowned with His blessing. Shall we not praise Him? It is said that, when the sun is going out of sight, the pious Swiss herdsman of the Alps takes his Alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman, on some distant slope, takes up the echo, "Praise ye the Lord!" Soon another answers, still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all. Let us, like these pious souls, unite our hearts and voices, and encourage each other to praise the Lord. "O magnify the Lord with me, and let us exalt His Name together."

"Dear Lord our God and Saviour! for Thy gifts
This world were poor in thanks though every soul
Should nought but breathe them; every blade of grass,
Yea, every atomic of earth and air
Should utter thanks like dew!"

We must not, however, be content with united and public praise. This is a personal and private duty irrespective of place or circumstances,—the duty of the young as well as the aged, of the poor as well as the rich, of the weak as well as the strong. But some brother or sister may humbly say, "I only wish it were in my power to praise Him as others do; my grief is that my voice is so weak, and my notes unworthy of a place in that sacred chorus." That may be so; but your notes, feeble and unsteady though they be, are indispensable to the completeness of the harmony. I have read of a great musical composer who was conducting a rehearsal of some 4,000 voices. All manner of instruments were being played, and all parts of music were being sung. During one of the grand choruses, the keen-eared conductor suddenly threw up his baton, and exclaimed, "Flageolet!" In

an instant, the performance ceased. One of the flageolet players had stopped, and something was wanting in the completeness of the music. The Lord Jesus Christ is listening to His people's praises; and if one voice—your voice—is missing, He knows it. He is not satisfied with the sound of harpers harping with their harps, or with the new song before the Throne, if even the feeblest tongue is silent. He claims our praise. "Young men and maidens, old men and children, let them praise the Name of the Lord." "Praise the Lord, O my soul."

"Come aged man, come little child,
Youth, maiden, peasant, king;
To God in Jesus reconciled,
Your hallelujahs bring."

But while we determine to obey this summons, let us also resolve that our praise shall be constant and continued. As a rule, it is transient and fitful. We take our harps from the willows to commemorate remarkable events, but we soon hang them up again. This was not the psalmist's method. We hear him saying, "I will bless the Lord at all times: His praise shall continually be in my mouth." "Seven times a day do I praise Thee." "I will sing unto the Lord as long as I live." In former times, special arrangements were made, in certain monasteries, in order that the chanting of the praises of God might know no interruption. One choir of monks relieved another at appointed intervals, and thus the chanting was continued, without cessation, from day to day. Might we not, with advantage, emulate at least the spirit of such an arrangement?

"Not thankful when it pleaseth me;
As if Thy blessings had spare days;
But such a heart whose pulse may be
Thy praise."

"Whoso offereth praise glorifieth Me." The sun glorifies the face of nature, rendering it beautiful and attractive, and, in like manner, our praises may cast an attractive lustre upon the Divine character and ways. "Praise is comely." This garment is our best adornment. It is a good thing to praise the Lord; it is helpful in trial and conflict. When Jehoshaphat commenced to sing and praise, the Lord fought for Judah. Praise is contagious; if we begin a song, others are likely to join us. Our glorified President, who is now singing his hallelujahs near the Throne, once reminded us that, when the first bird wakes in the spring morning, and begins to sing, his song is an invitation and an incentive to all the feathered songsters of the grove to join him; and, in like manner, our hallelujahs will stir others up to engage in this holy exercise.

Praise is helpful in all spheres of Christian service. It is not without significance that, in the armies of Israel, Judah, which means praise, went first; and bright, singing, praising Christians always lead the Church's van. The happy joyful man can accomplish, and does accomplish, more work for God than the man of a mournful melancholy disposition. "Give us, O give us," says Carlyle, "the man who sings at his work; be his occupation what it may, he is equal

to any of those who follow the same occupation in silent sullenness. He will do more in the same time, he will do it better; he will persevere longer. One is scarcely sensible to fatigue when he marches to music. Efforts to be permanently useful must be uniformly joyous." Is not this the case in Christian work? Let us, then, serve the Lord with gladness and praise. Oh, it is a good thing to praise the Lord; for, the more we praise Him, the more our souls are enriched!

"When gratitude o'erflows the swelling breast,
And breathes in pure and uncorrupted praise
For benefits received; propitious Heaven
Takes such acknowledgment as fragrant incense,
And doubles all its blessings."

Archbishop Secker's prayer was, "O God, give me the eye that can see Thee in all things, the hand that will serve Thee in all, and the heart that shall praise Thee for all!" Here, then, is our great need,—the heart attuned to constant praise; and the secret of this attuning is to be found in the answer to the first petition. Unless we have the eye that sees God, so that we are impressed at all times by a due sense of His personal worthiness and glory, apart altogether from the gifts of His hands, our praises will be feeble and intermittent; but, with the vision of faith, there will be more than enough in God Himself, in His nature and character, to excite our loftiest and unceasing praises.

It is just here that we so often fail, and our praise becomes the creature of circumstances. A poor widow and her little child were sitting together in great want, both feeling the pinch of hunger; and the child looked up into the mother's face, and said, "Mother, God won't starve us, will He?" "No, my dear," replied the mother. "But, mother," said the child, "if He does, we will still praise Him as long as we live, won't we?" Underlying this last sentence there is a lesson in praise, even from the lips of a child, which perhaps we may find it difficult to learn. To praise God amidst abounding plenty, is comparatively easy; but to praise Him amidst chronic poverty, is not so easy. To hymn His praise when wandering at large amidst the bright sunshine, or when engaged in some happy service, is delightful; but in the damp, dark, dreary dungeon, with one's feet fast in the stocks, praise is not likely to be so spontaneous. To joy in the God of our salvation when the trees in the orchard bend beneath the weight of fruit, and the corn crops outstrip the average yield, seems only natural; but to praise Him when in the orchard we see "nothing but leaves," and the mildew has seized the wheat, is not so natural. But it is possible; and this is one of the great lessons we have to learn. Ours is but poor praise if it be dependent upon our circumstances and surroundings. Praise, in its highest form, arises from a clear conception of the nature and character of God. He is light, He is love, He is merciful, He is just, He is wise, He is unchangeable; and as such, if for no other reasons, He is worthy of our adoration, and claims our loftiest songs. An adequate realization of what God is in Himself would enable us to sing when now we are silent; and then, amidst the darkest as well as the brightest days, amidst scenes of sorrow as well as scenes of joy, amidst poverty or plenty, there would linger in our hearts and upon our lips an ever-"growing" and well-pleasing "Hallelujah."

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

X.—ECCENTRICITIES.

THEN thou art not yet tired of this old porch, boy, nor of the rambling talk of an ancient like me. Ah, I know thee! Thou dost sit where thou canst see the damsel at her spinning. Thou dost lend me thine ears, but not thine eyes. Do my tales detain thee, or art thou surprised that the time has gone, and thou must get thee going when thou canst see Margery no longer?

What shall I talk about? Ask me a question, and set me agog.

"Have we any whimsical people about these parts?"

Not many, for the country is too dour, but there are a few. The breed here, first Lollard, then Reformer, and at last Puritan, has had to struggle too hard for its rights to produce many fools. The maintenance of high principles against all comers improves the pedigree, my boy.

"Richard Cromwell?" you query. I have stated a general proposition. The exception but proves the rule. You must not chop logic with me. I have watched men and their ways for many a year, and you may accept what I say as gospel truth. The Puritan iron in the English blood will take a lot of working out; and, mark my words, when as much as two hundred years have passed away, there will be those, who will preach the gospel to thousands, and who will proudly trace their ancestry back to such as suffered for conscience sake.

When I was a lad, and long before that, the Bible was the only book with which the people were familiar. The excitement of the times, the struggle between the king and the parliament, and the after contentions between sects and parties, led to the issue of a whole host of tracts and news sheets. Many of these scattered abroad ideas that were far-fetched and fanatical, in language that was scurrilous. These created a false taste for spiced writing, and led the people off from solid Bible-reading. It was largely the virulence and vanity of the pamphleteers which produced the religious vagaries that appeared later. They fostered false interpretations of the Holy Scriptures, and brought about, through the follies of their followers, such a reaction that the name "Puritan" became a byword. In the days of my youth, this pernicious use of the pen was but slightly felt, and the people were students of one Book. But great thoughts had been born by the perusal of the Sacred Volume, and these came into conflict with the system of authority in Church and State. Then came times of stir and strife, and men wrote and spoke, often in the exaggeration of their heated minds. Not by any means all, thank God! The noblest of the Puritans, holding fast by the Word of God, produced works which, in my humble judgment, will uplift the souls of men for ages to come,—ay, as long as the world shall last. The writings of such worthies as Master Bunyan, Master Milton, Dr. Jeremy Taylor, Dr. Sibbes, and a score of others whom I might mention, prove the grandeur of the age in which they lived, and the moral greatness of the predisposing cause, which goes back even to the time

of the first English Protestant. The weapon which ultimately struck down priest, prelate, and prince, was first forged in the vicarage at Lutterworth.

No wonder, then, that such a neighbourhood as this, saturated through and through with Wycliffe teaching, should grow a race devoted to gospel sentiments, pure in life, and stern in their fight against oppression. There were "cranks" of course, and odd little groups of sectaries, but the "humours" of Puritanism only proved the full flow of the nation's blood.

It may amuse you, and it may also interest you, as you wish it, if I tell you of the doings of a few peculiar people whom I have met with either here or elsewhere. But, first, let me have my fling at the pamphleteers. "Such is the nature of disputings," says Dr. Taylor, "that they begin commonly in mistakes, they proceed with zeal and fancy, and they end not at all but in schisms and uncharitable names." I could not go so far as that, for such a dictum might be used to silence all argument. I agree with him when he goes on to say that he "who labours to gain souls, not to a sect and a sub-division, but to the Christian religion, hath a promise to be assisted and rewarded."

But my mind is upon the works of the pen rather than upon the words of the mouth. I am not at all sure that the influence of the writer and the printer will bring such a boon as many prophesy. The press will yield a vast progeny in the years that are to be. Whether these living letters will make men purer, more just and holy, whether they will lead the generations closer to the Bible, or further away from it, that is my query. You, boy, will see great developments of this new-born power; but, remember, there will never be, in all time, anything written more calculated to make men wise than the Scriptures, and look you with suspicion upon anything written and printed which diminishes the interest that the people should feel in the Oracles of God. It was the Bible that made Puritanism possible; and therefore England, while its principles were purest, great among the nations.

I daresay thou dost think me an old croaker,—a twisted old stem of contradictions. But I have had my say, though no doubt I have been prosy enough; and I question whether thou hast listened; for I heard women's voices, and thou wouldst rather walk with them I make no doubt.

Ah, how exacting old people can be when they have the young for an audience! But I will make amends.

* * * *

There used to live near by Ickenham a strange fellow named Roger Crab. He dressed scantily and fantastically, and dwelt in a miserable hut by the roadside. During the war, Crab served in the army of the Parliament. He had his skull cloven open by a Royalist trooper. His mind, ever after, went out through the rift in odd flights. He got "fifth monarchy" notions, and was among the soldiers who mutinied against General Cromwell. But Oliver had a quick way of dealing with such. Crab was sentenced to death; but I suppose his cracked skull got him off, for he was sent to prison for two years instead. When he came out, he set up in business as a hatter. Did it ever strike you how many men owe their lives to their hats? Perhaps it was a tender regard

for other people's heads which made Crab start in this business. There is an old English saying, "As mad as a hatter;" but I don't think it originated with Crab. Why hatters should be madder than hosiers, I cannot imagine; can you, boy?

When Crab had been a hatter for some time, he conceived it to be his duty literally to "sell all that he had, and give to the poor." He next thought it was improper to eat flesh, or to drink anything stronger than water. I had a talk with him one morning. He told me that he lived on three farthings a day. He ate broth thickened with bran, and pudding made with bran and turnip leaves chopped together. He said, "the old man," meaning his body, "wanted to know what he had done that he was used so hardly. Then I showed him his transgressions," said Crab, "and so the wars began." I asked him whether he kept in health on such diet. "Well," said he, "the law of the old man in my fleshly members rebelled against the law of my mind, and had a shrewd skirmish; but the mind being well enlightened, held it so that the old man grew sick and weak, like to fall to dust. But the wonderful love of God, well pleased with the battle, raised him up again, and filled him full of love, peace, and content of mind, so that the old man has become quite humble, for now he will eat dock leaves, mallows, or even grass."

As an old soldier, I had many a talk with Crab. He was a bitter enemy of the Quakers, whom he was always denouncing. He thought he had a mission for setting things right, but his preaching only brought him the cudgel and the stocks. He is at peace now, having long ago passed into His presence, who "knoweth our frame."

* * * *

As you, perhaps, remember, there lived at Hall Barn, Beaconsfield, that well-known poet, Mr. Edmund Waller. I used to meet him often in various houses in the vicinity. I cared nothing for his poetry; my verdict would be that a page of the *Agonistes* was worth a whole volume of Waller. The age did not think so; but what care I for the age? I have been its cynic since "the Restoration", which was a restoration of vice, and a desecration of the temple of Virtue. Yet no one could deny that Mr. Waller was a great wit. He was a very handsome man, exceedingly eloquent, and used to all the tricks of society. Clarendon is said to have remarked that "Waller's company was acceptable where his spirit was odious." That was a pernicious doctrine to lay down, for the devil can make himself palatable when he pleases.

Mr. Waller might well have stood for Mr. Facing-both-ways, depicted by rare John Bunyan. You have doubtless heard the story that the poet, having dedicated a flattering ode to the Lord Protector, afterwards offered equally complimentary verses to Charles II. The king told him that they were not half so good as those on Cromwell. "May it please your Majesty," said Waller, "we poets are never so successful in fact as in fiction." He could be witty, too, at the expense of the feelings of his friends. In his earlier poems, he praised a living heroine whom you may know he called *Sacharissa*. The lady and her flatterer met once more, long after the Spring of life had

passed. She asked him when he would write such fine verses upon her again. "Madam, when you are young again," Waller replied.

Ah! he, too, is gone, and most of his poetry will not be long after him.

* * * *

Among my acquaintance in this neighbourhood was an interesting man who only died the other day,—Master David Jameson. You may have heard his name, though you would know little of him. He was the pastor of a small band of disciples of precise views, worshipping in the town hard-by. His people were very exclusive, but perhaps not more so than the times warranted. I once saw their "articles of agreement," and thinking them of sufficient interest, I took notes of them.

Margery, fetch me my scrap-book. I have all kinds of odd jottings there.

Here they are. These people were a secession from a "strict" church, which, however, was not so strict as they thought it ought to be. So, to use their own language, they "sat down afresh." They headed their compact with the words, "How can two walke together except they bee agreed?"

I will not weary you, but just read here and there.

"First, to walk in, and kepe pure all ye principles of ye doctrines of Christ, viz., Heb. vi. 1, 2, and not to have communion at the Lorde's table with any that doe not kepe them in purity according to the Word.

"Secondly, not to have any communion with them that take ye oath, and do not repent of it as a sin against God. Matt. v. James v.

"Thirdly, not to have any communion with those that marry out of ye Lord, according to 2 Cor. vi. 14; 1 Cor. vii. 39; vi. 15, 16, 20; Matt. xxviii. 20; and Gen. vi.

"Fourthly, not to receive any stranger in praying or preaching without ye consente of ye whole, and a letter of recommendation from ye Church he belongs to, or good testimony hee is of good life and conversation, and of a good report."

There are other articles, but I have read enough. I got, through one and another, especially in talks with Master Jameson, to know these people and their habits. They have their own burial-ground, and they marry in their own fashion among themselves. They object to all oaths, to mixed marriages, and to any other authority than that of Scripture. They look upon baptism by dipping, and the laying on of hands, as indispensable rites. In the days of persecution, they were a good deal molested, and those who afforded them house-room were fined. However, they held on their way, severely censuring and even excommunicating any of their number who went over at election times, or in other ways mixed with what they called "ye worlde." Jameson was inclined to see Christ's likeness elsewhere; but he had, in those stern years, unbendable brethren to keep him straight. On one occasion, he held a meeting in a house I wot of, which got the good man into a lot of trouble. He asked some to take part who, in the language of his own people, "ware in Babelon." They sent a deputation to wait on the elder, and he was sternly asked how he could

make such as these his "mouth to God." Jameson meekly enquired, "May we not pray with God's people?" But he had to apologize, and that in writing.

The fiercest of these unbending ones have passed away. One of them had been among Oliver's Ironsides; so you can tell what their mettle was like. Jameson has gone now, and the times have altered. These people look harsh, but it must be borne in mind that all around them were sycophants and informers. They were fined for meeting in their own way for worship, but they were never put in the stocks for loose living. The tension of the times has passed somewhat, but I have told you sufficient to show that the spirit of the Ironsides survived in the quiet, stern maintenance of the principles for which they fought, even though it involved fines and imprisonment. They may have erred, many of them, in their want of charity. They lacked the broadmindedness which my dear friend, Mr. Ellwood, carries under his Quaker hat.

Now I am tired out. Go, talk with my niece.

Righteous Redemption.

"Therein is the righteousness of God revealed."—Romans i. 17.

'TIS not Incarnation saves me,
'Tis the blood of Him who died;
Sin remains, though water laves me,
Till the cleansing blood's applied.
Truths, most holy, I may cherish,
Will not, cannot save my soul;
I, without the blood, must perish,
Faith in Christ alone makes whole.

Standing in its peerless glory,
Is the matchless wondrous Cross;
Pealing forth the thrilling story
Of the Saviour's shame and loss.
This alone can meet man's ruin,
This alone can set him free
From the awful debt accruing
To his state of slavery.

Death and sin;—ah! who can sever?
Linked in one they're ever seen.
Oh, the sad, the dread for ever,
Did not mercy intervene!
But my Saviour paid, in dying,
All my debt of guilt and sin;
Righteousness, His Cross supplying,
Brings a full salvation in.

ALBERT MIDLANE.

Newport, Isle of Wight.

A Birthday Acrostic.

(September 20th, 1900.)

BY PRINCIPAL ARCHIBALD MCCAIG, B.A., LL.D.

Pastor beloved, on this thy natal day
Acept the loving tribute which we pay.
Strong in the love of all thy people's hearts,
Trusting in Him who needful grace imparts,
On to the work with newborn vigour press,
Raising to God glad songs of thankfulness.

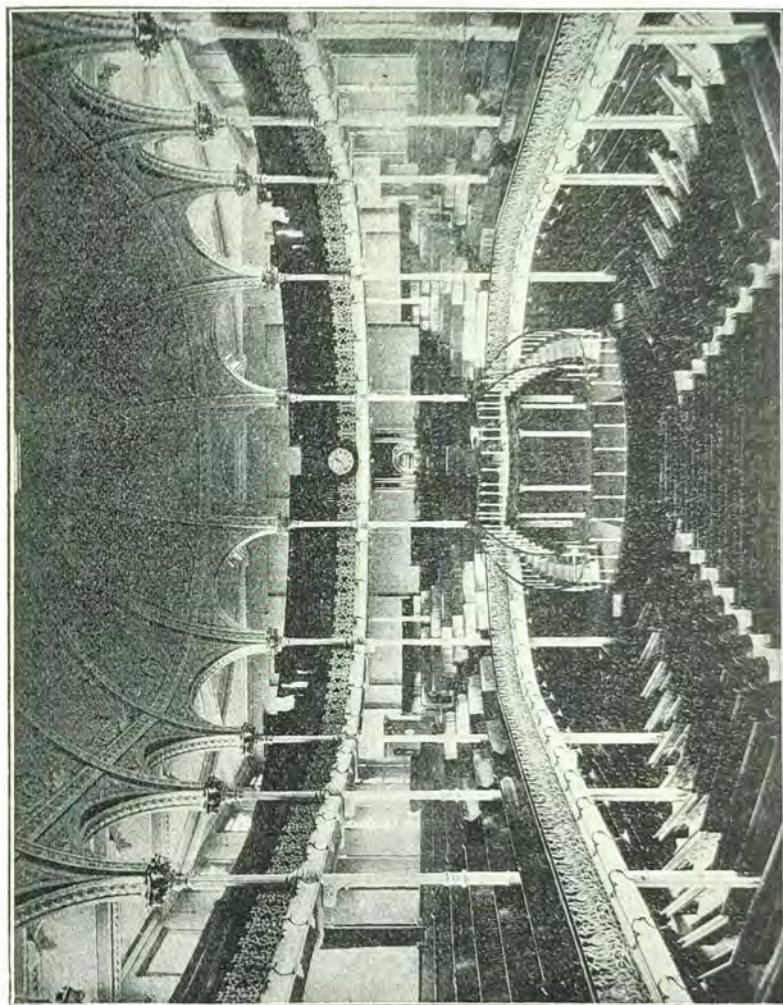
Thy father's God, throughout the bygone years,
Has been thy Helper, and dispelled thy fears;
Ordere thy way, thy work with favour crowned
Made thee a blessing unto all around:
All praise to Him, who hath so wisely led,
So richly helped, so bountifully fed.

Still may His hand upon thee be for good,
Power may He give to stand as thou hast stood!
Uplifting Christ, His truth alone proclaim,
Raise high the banner of His worthy Name.
God grant unto thee all thy heart's desire,
Encircle thee and thine with His protecting fire,
Open to thee the treasures of His grace,
New visions show thee of thy Saviour's face!

The Restored Tabernacle Re-opened.

BEFORE the present number of the Magazine can be in the hands of our readers, some thousands of them will probably have participated in the joyous gatherings held in connection with the re-opening of the restored Tabernacle. The new house of prayer is so similar to the former one that it must continually remind the worshippers of the scenes witnessed within its walls during its past glorious history; yet there are some alterations necessitated by the requirements of "the powers that be," and some improvements which will adapt the building to the present needs of the Church which now starts upon a new period in its wonderful career. The alterations and improvements are so well described in the Architects' Report, that we give some of its paragraphs for the benefit of friends at a distance who may be unable to journey to Newington for a while.

The Architects are Messrs. Searle and Hayes, 66, Ludgate Hill, E.C., who, in their Report, first refer to the completion of the Lower Hall, and then go on to say:—"The reconstruction of the Tabernacle itself presented at the outset some considerable problems, owing chiefly to the difficulty of adapting the former staircase buildings and approaches to the present requirements of the London County Council, and there were long negotiations between the District Surveyor and the Architects before a solution satisfactory to all parties could be arrived at. As now carried out, each of the two galleries has four stone staircases, and all



1 Baker Street, W.

INTERIOR OF THE RESTORED TABERNACLE.

Photo. by J. Russell and Sons

the staircases are carried up separately, with brick walls between, and with short flights of steps and square landings, and all communicating independently with the open air. The arrangements with regard to widths of staircases and exits are really considerably in advance of those actually required by the Building Act, but it was thought that everything possible should be done for the safety of the public in a building of this capacity.

"The chief alteration in plan that has been made is in the length of the auditorium, which has been decreased about 13 feet. The space thus obtained has been utilized by making the vestry building in the rear much larger, and has enabled the Architects to very much improve the access to this part of the premises, as well as to increase the size of the rooms. Special baptizing vestries have also been arranged for at the back of the platform, which will be a great convenience.

"With regard to the materials and general construction of the Tabernacle, great alterations have been carried out, as it was felt necessary to make it as fire-resisting as possible, although the main appearance was to be kept intact. As formerly built, the roof, galleries, and vestries were all of timber and plaster, and the effect of this was apparent in the disastrous rapidity with which the place was burnt down. The vestry building is now entirely shut off from the main building by a brick party wall, and the rooms are divided off by pumice brick partitions. The galleries are constructed with bent plate steel girders, those to the first gallery projecting as cantilevers to form the balcony in front of the columns. These main girders support a network of steel joists, the whole being filled in with concrete made of coke breeze and Portland cement, forming a strong and fire-proof floor, upon which the dwarf walls, supporting the staging for the seats, are placed. The floors of the galleries are formed of thick planking, so as to resist fire, and avoid the use of cross joists of timber. . . .

"The arrangement of the pewing has been carried out much on the old lines, but the seats have been spaced out wider, and improved in various important details. The present accommodation is for 2,703 persons,* including the officers' seats in the first gallery, which amount to 28. It will be seen that the seating capacity is considerably less than in the former building, and this is accounted for, not only by the decrease in the length of the auditorium, but also by the wider spacing of the seats, and the fact that the London County Council regulations demand more space for passages and aisles than used to be given.

"The whole of the Tabernacle windows have been glazed with tinted glass, in lead lights, and with ornamental scrolls and borders, etc., adding much to the general effect of the building. The walls internally are painted a light olive green colour. The lighting of the building is chiefly by electric light, but with four large sunlights in the roof, of sufficient capacity to light up the whole area in case of the failure of the electric current. The sunlights are also a useful adjunct to the ventilation, to assist the upward current through the ventilators in certain conditions of the atmosphere. The general ventilation consists of a system of vertical inlets, chiefly in connection with the heating coils, and the outlets are four large exhausts on the 'air-pump' principle, and a complete arrangement of apertures in the upper lantern under easy control. The Tabernacle is heated throughout by hot water radiators.

"The work of rebuilding has been admirably carried out by Messrs. Higgs and Hill, Ltd., of South Lambeth."

* In the first Tabernacle, there were 3,600 sittings which could be let, beside the flap seats which the London County Council would not allow in the new building.

The Building Committee's Report contains the following information concerning the completion of the first part of the great task entrusted to them, and also a brief reference to the portion of the plan which was temporarily postponed:—

"It will be remembered that the instructions given to the Committee were:—

- "1. That the restored building must worthily perpetuate the memory of the beloved founder, C. H. Spurgeon.
- "2. That it should meet the requirements of the times, and be suitable for Conventions and Anniversaries, as well as for the regular services of the Sabbath.
- "3. That any scheme adopted should give effect to the Pastor's suggestion that he and his hearers be brought into closer proximity to each other.

"No effort has been spared to fulfil these requirements. The Committee believe that the result will be deemed an unqualified success, and that the restored building will be accepted as an appropriate memorial of a world-renowned ministry, a suitable home for the great Tabernacle Church, and a centre of Christian activities, upon which the blessing of our Covenant God may continue to rest.

"The Committee congratulate the Architects, Messrs. Searle and Hayes, upon the success of their plans as now carried out, and are grateful for their sympathetic co-operation as well as for their professional assistance. It was a source of satisfaction that Messrs. Higgs and Hill, Limited, secured the contract; and that Mr. William Higgs was able to devote his personal attention to every detail of the work. The practical knowledge and devotion of Mr. Lucking, the foreman in charge of the work, have been of great value to Architects and Builders alike; and the Building Committee, in the presentation of this Report, would add their grateful recognition of his services.

"For the perfect system of electric lighting adopted, we are under obligation to Messrs. Mordey and Dawbarn, Electrical Engineers, under whose direction and supervision the work has been successfully carried out. The heating of the building has been done by Messrs. J. Wontner Smith and Co., and will, we believe, be effective.

"From May, 1898, to January, 1900, the Building Committee had the valuable help of Mr. T. H. Olney, as Hon. Treasurer of the Fund; and it was a cause for heartfelt sorrow when he passed away. His devoted services to the Church will ever be remembered. That Mr. J. E. Passmore was willing to succeed to the office proved a real relief to the Building Committee, and they gratefully acknowledge their obligation.

"The Treasurer and Committee tender their grateful thanks for the munificent response that has been made to their appeal for funds. The sum asked for was large, and the gifts have been most liberal, coming from every section of the Tabernacle Church and Congregation, as well as from many outside friends. The scheme, as set forth in the previous Report, anticipated an expenditure of £44,576. During the progress of the work, certain additional improvements have been decided upon, necessitating further outlay, but the claim for extras has not yet been presented. It is hoped, however, that the sums received, and those promised, amounting in all to over £45,000, will be sufficient to meet these contingencies. The Committee therefore have the intense gratification of announcing that **THE RESTORED TABERNACLE IS OPENED FREE OF ALL DEBT.** Moreover, it should be recorded, with deep gratitude to God, that at no time during the rebuilding operations has there been any shortness of funds!

"Hearty thanks are accorded to Mr. Edward Johnson, who, in addition to his gift of albums for sale on behalf of the Building Fund, has provided a weekly series of photographs showing the progress of the work, and has rendered other valuable assistance. Other gifts in kind, from the following friends, are also gratefully acknowledged:—

- "*The structural improvement and embellishments in the roof, as part of a scheme to permit of the re-painting of the dome at a future date without the expense of erecting a scaffold. The cost has been several hundreds of pounds, and is borne by MR. AND MRS. HIGGS. Also the handsome doorway* leading from the Pastor's vestry to the platform, and the stained glass blinds to the vestry windows.*
- "**FORMER SCHOLARS OF STOCKWELL ORPHANAGE.**—*The carpet and clock in the Pastor's vestry, and several other articles of furniture for the same room.*
- "**MR. JOHNSTON, OF THE FIRM OF GILLET AND JOHNSTON, CROYDON, MR. CHARLESWORTH, AND OTHER FRIENDS.**—*The large clock as fixed in the upper gallery behind the platform.*
- "**COL. R. PARRY NISBET, C.I.E.**—*The communion table and Pastor's chair.*
- "**MR. AND MRS. THOS. SEXTON.**—*The pulpit table with clock inserted.*
- "**OUR STUDENTS NOW MISSIONARIES ON THE CONGO.**—*The Pastor's vestry chair.*
- "**MR. JOSEPH HILL.**—*The Pastor's vestry table.*
- "**THE MISSES BUSWELL.**—*The pulpit Bible.*
- "**A FRIEND.**—*A couch for the Deacons' vestry, and a large Bible for the lower platform or Lecture-hall.*

"As a Supplement to their Report, the Building Committee would express the conviction that the time has come for carrying out a plan which was in the mind of the late beloved Pastor. It is on record that, when the unsightly cottages immediately at the rear of the Tabernacle were offered for sale, Mr. Spurgeon resolved to purchase them, thereby securing a site for the extension of the work of the Church and School; and as Treasurer of the Pastors' College he effected the purchase, and the property has been held by the College Trustees to the present time. As there is immediate necessity for new kitchens separate from, though connected with, the main building, it is deemed advisable to transfer the property as soon as possible from the College to the Church, at an approved valuation. Other accommodation for the Church or School can then be added as need presses and as funds are provided."

In order that the matter mentioned in the preceding paragraph might be placed in due form before the thousands of friends at the public gatherings in the Tabernacle, a meeting of the male members was held in the Lower Hall, on Monday evening, September 17, a large number of the female members being also present by special invitation. The Pastor presided, and after leading the assembly in prayer, explained

* On this doorway is the following inscription in bold gilt letters:—

THIS BUILDING WAS ERECTED 1861
DURING THE PASTORATE OF
C. H. SPURGEON,
1854 TO 1892.
DESTROYED BY FIRE, 1898.
RE-OPENED, 1900.

that his dear father, "with the prescience and foresight with which God so evidently endowed him," purchased the very ground which it is now intended to utilize. Though he bought it on behalf of the College, it was not with any view of extending that Institution; but in the expectation that the land would be required in the future for some purpose connected with the Tabernacle. The time for the realization of that expectation appears to have arrived, as there is immediate need for kitchen accommodation in close proximity to the other premises; and when the way is made clear, Infant Class-rooms must be erected for the efficient conduct of that portion of the Sunday-school work. It is estimated that about £1,400 will have to be paid to the College-Trustees, and the consent of the Charity Commissioners will also have to be obtained before the transfer can be effected.

At the close of his remarks, the Pastor moved the following resolution, which was seconded by Deacon Frank Thompson, and carried unanimously:—"That the men members of the Church, assembled in special meeting summoned by notice on two successive Sundays in accordance with the terms of the Trust Deed, hereby resolve to purchase, from the Trustees of the Pastors' College, the piece of ground and cottages at the rear of the Tabernacle for the erection, as soon as possible, of kitchens, and of other accommodation for the Church or School as need arises and funds allow."

The Magazine has to be in the hands of the printers just as the re-opening services are being held, so it is only possible to give a brief account of the first meetings, leaving until next month the report of the later gatherings and of the full financial results of "the feast of the dedication," as Mr. Spurgeon described the series of services at the opening of the Tabernacle in 1861.

The morning devotional meetings, on September 19 and 20, were very largely attended, and full of spiritual power. Almost all of those announced to take part were present, and many other representatives of the various Evangelical churches shared in the joy of the hallowed seasons of prayer and praise. Very tender reminiscences concerning the late beloved Pastor were happily blended with hearty congratulations to his son and successor on the completion of the rebuilding of the beautiful sanctuary, and its re-opening free of debt. The Pastor mentioned that he had received many letters and messages, of which he gave at the evening public meeting further particulars; but he read the telegram which had come from his dear mother, which was as follows:—"Loving congratulations and earnest desire for the presence and blessing of the Lord throughout the meetings." Before the first morning meeting closed, Rev. J. Campbell Morgan prayed very specially for Mrs. Spurgeon, and the sympathetic "Amens" of the great congregation, very many of whom were ministers, showed how deeply they felt for her in the severe illness from which she has so long been suffering. From the Thursday morning meeting, a telegram conveying loving sympathy was despatched to the beloved invalid at "Westwood."

At the Wednesday afternoon service, the seating capacity of the new building just sufficed. By the preacher's special request, and because of his continued physical inability, the earlier portions of the service were conducted by Pastors Thomas and Charles Spurgeon, and C. B. Sawday. The sermon was preached by Rev. John Thomas, M.A., of Liverpool, and was a remarkable instance of power in weakness. He had been quite laid aside for some weeks, and at considerable risk came to fulfil his engagement. In the first part of his discourse, it was difficult to catch all that he said, but after a while, the Lord enabled him to

deliver a message which all will long remember, and which almost everybody could hear perfectly,—showing, by the way, how good must be the acoustic properties of the new Tabernacle. The text was in Daniel xii. 3: "They that be wise shall shine as the brightness of the firmament, and they that turn the many to righteousness as the stars for ever and ever." The sermon is published *verbatim* in *The Baptist* for September 21. At its close, Mr. Sankey sang one of his sweet songs, with the refrain "By-and-by; by-and-by," which he quickly taught the congregation to render with charming effect. He seems to have lost none of his old power of singing the gospel from his very soul, though he could not help alluding very pathetically to the home-going of Mr. Moody and Mr. Spurgeon, both of whom he dearly loved in the Lord. It may here be gratefully mentioned that, in addition to the large part he had promised to take in the services, Mr. Sankey consented to sing at all the meetings during the first week, and also largely contributed to the success of the overflow meeting on the Wednesday night. At the close of the service, on Lord's-day morning, September 23, Mr. Sankey sang "The Story that Never Grows Old," and he again sang in the afternoon to the thousands of children and young people who were assembled in the Tabernacle.

It was anticipated that the crowd on the Wednesday evening would far exceed the ample accommodation available in the new building, and that expectation was fully realized. When as many persons as could wisely be admitted into the upper sanctuary (probably, over 4,000) had crowded it in the old-time fashion, the doors of the Lower Hall were thrown open, and speedily about 1,800 people assembled there for an overflow meeting, at which Mr. Sankey sang and spoke, addresses were delivered by Pastors Charles Spurgeon and C. B. Sawday and Dr. John Robertson, the Building Committee's Report was read by Mr. Ford, and a collection was taken in aid of the Extension Fund already described.

At the larger assembly in the Tabernacle, Sir George Williams presided,—as the Pastor said, "the right man in the right place." Mr. Ford read the Report, which is summarized on previous pages, giving the total receipts up to date £45,369 1s. 7d. Several of the speakers had selected motto-texts suitable to the occasion; the chairman's was the Lord's message to Joshua:—"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Dr. Monro Gibson's was in Jeremiah xxx. 18—20; and Pastor Charles Spurgeon's, in 2 Chron. vi. 41. The Pastor first gave thanks to God for all that had been so far accomplished, then thanks to all who had helped in any measure, specially mentioning the service which had been rendered by the press, both religious and secular, from the time of the fire down to the present moment. He also said that almost every letter, which brought to him gifts for the work, contained loving and grateful allusion to his dear father, and his wonderful ministry, and to the blessing still derived by the readers of his printed Sermons. The note of tender and touching reminiscence was very prominent in all the addresses, and there were also hearty congratulations on the beauty of the restored building, and the cheering fact that it was re-opened without a farthing of debt; Dr. Robertson said that the new Tabernacle was "like a bonnie Scotch lassie in her wedding dress." The other speakers were George Cadbury, Esq., of Birmingham, and Pastor C. B. Sawday; and Mr. Sankey sang three times. Sir George Williams generously gave a hundred guineas to the Extension Fund, to which over £107 was added by the afternoon and evening collections; the morning offering of over £54 being devoted to the Pastors' College. It was very pleasing to note the large number

of "our own men," from London and the provinces, who were present, while some of our brethren from Canada, the Congo, and India reminded us of "the regions beyond" where the sons of the College are serving the Saviour. The Orphanage, the Colportage Association, the Sunday-school, and all the smaller Institutions connected with the Tabernacle were also well represented. The proceedings of the day were fittingly finished, as they had commenced, with the singing of the Doxology.

Thursday, September 20, was the Pastor's forty-fourth birthday; so it was in part celebrated, according to annual custom, by a Reception by Pastor and Mrs. Thomas Spurgeon, and Pastor and Mrs. C. B. Sawday. At the time announced, quite a large company of friends had assembled in the Lower Hall. The Pastor briefly addressed them, explaining that the amounts to be presented to him at the Reception were not to go into his own pocket, but to be used by him for any part of the work of the Church and its Institutions which might be in need. He mentioned that the very first gift was from his beloved mother, who said that the occasion was so special that she felt that she must double what she had previously given. Mr. William Higgs, notwithstanding the fact that he is always giving generously, keeps up his previous practice of contributing one pound for each year of the Pastor's age,—this year's cheque consequently being for £44. The Receptions in the years 1898 and 1899 realized £735 and £696 respectively; but it ought to be mentioned that, on each of those occasions, Mr. Thomas H. Olney gave the very liberal donation of £250. As the Lord has taken him home, and has not yet sent anyone with the means and the heart to give as he gave for so many years, it was not expected that the total could be as much this time as before, especially considering that the Reception forms part of several weeks' services at which the Tabernacle friends are continually contributing,—many of them, out of their poverty. Taking these things into account, it is really remarkable that the amount then given should have reached £426 1s. 7d.

In the evening, the Tabernacle was again packed as it had been the night before, and many hundreds were unable to gain admission. The preacher was Rev. J. H. Jowett, M.A., of Birmingham, who delivered a powerful discourse from Ephesians i. 6—8, especially dwelling upon the words, "according to the riches of His grace; wherein He hath abounded toward us." We understand that the sermon will be published *verbatim* in *The British Weekly*, September 27. At its close, Mr. Sankey told the story of Fanny Crosby's hymn, "Saved by Grace," and then sweetly sang it, the congregation joining in the chorus.

According to the announcement on the programme, the evening collection, amounting to £56 7s., was in aid of the Reception Fund. Up to the date of writing, nearly £60 more has been given, in addition to £52 10s., which came to Pastor Archibald G. Brown with the following most cheering little note:—"Twenty-nine years ago, you were the means of my salvation. From that time to the present, thank God, it has been real, and I have never had a doubt. Will you please give enclosed cheque for fifty guineas to Mr. Thomas Spurgeon for Tabernacle work?" This brought up the total of the Pastor's Birthday Fund to nearly £600. Including this amount, and the other collections and donations, nearly £1,000 was contributed on the first four days that the new Tabernacle was opened. No wonder that the Pastor exclaimed, on the Sabbath morning, "The Lord hath done great things for us; whereof we are glad."

Pastor Charles Spurgeon's 21st Anniversary.

THE forty-fourth anniversary of the birthday of Pastor Charles Spurgeon followed so soon after the twenty-first anniversary of the commencement of his pastorate at South Street Baptist Chapel, Greenwich, that both events were celebrated there together on Thursday evening, September 20. At the public meeting, following the tea, George H. Dean, Esq., J.P., of Sittingbourne, presided; and addresses were delivered by Pastors A. D. Brown (Bristol), G. T. Edgley (Harringay), D. Russell (Edmonton), F. M. Smith (Peckham), E. W. Tarbox (Guildford), W. Usher, M.D. (Tunbridge Wells), and the Pastor, Charles Spurgeon. A deputation from the Pastors' College, consisting of Messrs. Humphrey, Murray, and Burch, presented to the Pastor an album containing an address signed by the tutors and students, expressing their congratulations and good wishes. A cheque for £120 as a token of love and esteem from the South Street Church and congregation, and other friends, was handed to the Pastor by Mr. J. Brewer, the Treasurer, and the following statement was read by the Secretary, Mr. W. R. Maybrook:—

"Mr. Chairman, Dear Pastor, and Dear Friends,—‘Some men are born great, some achieve greatness, and some have greatness thrust upon them.’ I am included in this last class. When I received instructions from the Church Officers ‘to draw up a *résumé* of the history of South Street Baptist Church for the past twenty-one years, to tell of its present condition, and also to voice the feelings of the Officers of the Church, the members of the Church and Congregation, and other friends, towards our beloved and honoured Pastor and friend,’ I think you will admit that the task imposed upon me was truly herculean; and I felt that, in many respects, it was quite impossible of accomplishment. I realized that I needed ‘the tongues of men and of angels.’ Well, as those of you who know me best are fully aware, I do not possess that gift; but I think I have, in common with all here to-night, a portion of that *love* without which the other is worthless.

"In view, however, of the array of gifted orators before you, I must, of necessity, be very brief. When one reviews the history of the Church during our dear Pastor's ministry, one can only exclaim, ‘What hath God wrought!’ and ‘to Him be all the glory!’ But, while acknowledging that all has come from above, we cannot be unmindful of the channel through which the blessings have come to us. Twenty-one years ago, on July 25, 1879, the membership of South Street Baptist Church comprised 60 persons. To-day, the last number on the Church-roll for the current year is 654; and before the close of the year, we shall beat our previous highest number on the roll for any one year.

"Twenty-one years ago, the pulpit reminded one of a huge washing-tub, with a cloth of dingy red around it. The walls of the building looked cold and poverty-stricken in their colour-wash; and, altogether, the interior showed unmistakable signs of the debt of £1,000 which, like a veritable cankerworm, was eating the very vitals out of the Institution. Thus, the inducements which the faithful sixty could hold out to the one whom they sought for their Pastor, were certainly not of the rosiest hue. Remember the empty coffers of those days, together with the vacant pews which greeted the eye, and contrast it with the average weekly offering of the present time, and the appearance of ‘our holy and beautiful house’ as it is now; and you have a faint indication of the progress which has been made in all directions.

"The Pastor did not rest satisfied with drawing large crowds to hear

him preach 'the unsearchable riches of Christ,' but worked harder than anyone else to remove the terrible incubus;—for debt is a disgrace anywhere, how much more so on a sanctuary! His home did not have much of his presence in those days, for he travelled all over the land preaching and lecturing; and in this way helped, in a marvellous manner, struggling churches in the provinces, and still had a surplus to bring home to help the cause at South Street, thus carrying out, in his life, the injunction to 'spend and be spent' in the Master's service. This he has ever done; for how many times have we, as Officers, seen the weariness and fatigue which have overtaken God's servant after the Sabbath's services! We were not, therefore, surprised to receive from our good chairman, Mr. Dean, the following testimony, in reply to our request that he should preside at this meeting:—'Mr. Spurgeon has served the *country* so well, and so long, that I shall feel it an honour to accept your kind invite;' while another friend wrote:—'His kindness and brotherliness, evinced in his ever-readiness to help others, especially young and struggling churches, are patent to all who know him;' and yet another says:—'He has used his name and talent right gladly to help his brethren in the stress and struggle of work.'

"After eighteen months of almost superhuman effort, under the blessing of God, the building was free of debt.

"A special feature of Mr. Spurgeon's early ministry was the open night for strangers, which was set apart once a quarter, when the regular congregation met downstairs in the school-room to the number of 600 or 700, to hear someone else, while the chapel above was crowded with strangers. The open-air work at King Street, Blackheath Hill, Ashburnham Grove, and Deptford Broadway, often received a helping visit from him. Calstock Street and Roan Street Missions were started and engineered, and out of the former has sprung the East Greenwich Baptist Church, which, after a chequered history, we rejoice to be able to say, seems to be entering upon a period of revival. Special services for men, and for women, called for special effort, and were crowned with special blessing from God. Time fails me to speak of the Preachers' Class, Tract Society, Sunday-school, Bible-classes, Dorcas Society, Christian Band, Band of Hope, and Watch-night Services, each of which possesses a unique and interesting history.

"On April 11, 1881, our Bishop fulfilled Paul's definition to Titus of such a person, by becoming 'the husband of one wife,' and since that time, Mrs. Spurgeon has been loved and respected by all for her life, labour, and influence. The influence of South Street Baptist Church and its Pastor has been carried far and wide. How many have gone from us to sister-churches and the mission-field, and still retain cherished memories of happy Sabbaths, and the blessings received through the Word,—memories which have cheered them in sad moments when the burden of life has pressed heavily upon them in Old England, the Antipodes, the United States, Canada, the Congo, China, Borneo, or Thibet!

"As a specimen of what many others would say, hear what Pastor Albert Read writes:—'How much we would like to be present at the Pastor's Birthday celebration, to add our word of love and best wishes for the continuance of God's blessing in the winning of souls! I think I was *the* first of the South Street boys to enter the Pastors' College, and to leave that God-honoured Institution to serve the churches. South Street Chapel was my spiritual birthplace and training-home, where I gained my noble helpmate, and where many very dear friends continue to worship. I do not know what the Pastor thinks of his son in the faith, but the son and daughter in Ohio think "*a mighty lot*" of the

father, for such Charles Spurgeon was to us. You will excuse an Americanism, but it is expressive. Express, on our behalf, the desire that he may serve another twenty-one years at South Street, and that, from his ministry, may go forth young men and young women to all parts of the world "*for the sake of the Name.*"

"Now, what shall I say to express our love, and esteem, and wishes for our Pastor? It seems to me that the best course would have been to have secured the latest edition of the best English Dictionary, and to say, 'Please pick out all the nicest and best words, and accept them from each and every one of us.' Twenty-one years *our* Pastor! This fact means more than would strike one at first. Preaching in the same place, and to the same people, Sabbath by Sabbath, to say nothing of the expositions and the week-night and extra services, for so long,—and never preaching the same sermon twice,—goes to prove what a wonderful storehouse is the Word of God, and how faithful God has been to the preacher. 1,738 discourses have been delivered from that pulpit by our Pastor on Lord's-days; add to these, over 1,300 Thursday evening sermons, at least 500 discourses to the Men's Class, and you have over 3,500 faithful testimonies, for we must be thankful that our Pastor has remained true to 'the old gospel.' Pastor Hugh D. Brown, M.A., of Dublin, says:—'May the Lord long spare him to preach the everlasting covenant of grace and glory, and use his next twenty-one years of ministry even more than the past! It is a great joy to know that God is abundantly blessing your Pastor's faithful and powerful ministry. What fools men are to wander outside the charmed circumference of the Cross!'

"Small wonder is it that we love our Pastor. To very many of us, he is the *only* Pastor we have ever had, or ever wish to have. Many in his present congregation were first brought to hear him in their mother's arms; and to all, South Street Baptist Chapel has very many tender and holy associations, with which the Pastor is indissolubly connected. How many owe the first glimpse they had of Calvary, under the blessing of God's Holy Spirit, to some sermon by him! It is impossible to estimate the number of conversions that have occurred during the last twenty-one years. These things are too sacred for statistics.

"Some of the sweetest of earthly ties of many families in Greenwich have been made by the Pastor at South Street.

"In times of joy, he has added to our joy by sharing it with us. In times of bitterest grief and trouble, a word from him and a grasp of his hand meant, oh, how much! Only those who have experienced it know, and they cannot tell. A minister writes truly:—'His geniality and warmth of heart endear him to all who have to do with him, whether as students in College or as ministers in the field.'

"I have taken up too much of your time, and I feel that I have but very poorly indeed expressed the feelings of the people to their Pastor; but *words*, at times such as this, are very inadequate things. I assure him that he has, after these many years, the sincere love of our hearts, and our best wishes for himself, his dear wife, and every one of his family. May God's choicest blessings abide upon him, and be multiplied to him; and, as a minister recently wrote, 'May the good Lord keep him out of glory a long while yet!' We wish him many happy returns of the day; and pray that, bright and happy as the past has been, the future may be even brighter and better."

The address and presentation were appropriately acknowledged by the Pastor, and the whole proceedings of the evening were of the most cheering character.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Last month, we called attention to the Annual Report of the Trinitarian Bible Society; and now we have received the *60th Annual Report of the Bible Translation Society* (19, Furnival Street, Holborn). It seems strange that the British and Foreign Bible Society, which is doing such an admirable work in other respects, should make it necessary for these two Societies to continue to exist, the one specially to protest against the circulation of Romish versions of the Scriptures, and the other to ensure the distribution of correct translations. We fear that Baptists, as a body, are not as conversant as they should be with the merits of the controversy which has continued for sixty years; we advise them, therefore, to procure the latest Report from the address given above, and to support the Society which seeks to send the Word of God in all its purity to "the regions beyond."

Chaplains in Khaki. Methodist Soldiers in Camp, on the Field, and on the March. Edited by H. K. Charles H. Kelly.

A HEAVY responsibility rests upon certain clerical and lay leaders of the Wesleyans because of their fostering of the awful war spirit at home and abroad, although we hope they represent only a minority in their Connexion. As their influence has been so largely exerted on the side of war, it is well that they are able, in the volume before us, to

show that, out of the terrible evil, some good has been evolved, though the total appears to us very little compared with the ruin, temporal and eternal, which has been wrought in South Africa and elsewhere through this fratricidal strife which ought to have been prevented. Even Mr. Lowry, "the soldiers' friend," when sailing to the Cape with over 1,600 of the troops, wrote:—"As I move in and out among these men, there comes upon me day by day a growing pitifulness which makes me deplore still more intensely the long delay in substituting arbitration for war." Just so, and arbitration would have been far less costly and much more honourable than war.

The compiler confesses that the record is fragmentary, which it certainly is. As we read it, we fervently wished that some portions had been omitted; but, on reflection, we were rather glad they were included, so as to show Wesleyan Jingoism at its best—and worst!

The Great "If" and its Greater Answer. A Meditation on the Tempting of our Lord in the Wilderness. By KEROM REVIL. Elliot Stock.

A BRIEF treatise on a profound subject, ably and devoutly written. It is not of the speculative but of the practical order, and therefore more likely to prove helpful to the many. *The work on the temptation of our Lord has yet to be written.*

Notes.

It becomes increasingly difficult to report to our readers the changes in Mrs. C. H. SPURGEON'S condition from month to month. Almost invariably, as soon as we have recorded some slight improvement in the health of the dear invalid, there has been a disappointing drawback; and, on the other hand, a "Note" to the

effect that she was not so well has been happily followed by at least a temporary advance. Writing quite late in the month, we were about to say that she was not any better when, once more, some signs of a little increase of strength were apparent. With thankfulness to the Lord for this mercy, we again ask our readers to

unite most earnestly with us in prayer for yet further tokens of the Lord's lovingkindness and favour. (Even since this "Note" was written, Mrs. Spurgeon has again been not so well.)

Last month, Pastor Thomas Spurgeon was unable to write "The Pastor's Page" because of his holiday; this month, the overwhelming pressure of work in connection with the Tabernacle re-opening has again necessitated its omission; but we hope that our November number will contain a contribution from his pen. The pages usually filled by the Pastor are devoted to an account of the restored building which is now again occupied by the great congregation committed to his charge.

COLLEGE.—During the past month, two students have become pastors;—Mr. G. Laws, at Avenue Road, Gosport; and Mr. J. Phillips, at Burwell, Cambridgeshire. Mr. S. O. Kempton has been accepted by the Committee of the Baptist Missionary Society, and expects to go to Bolobo, on the Upper Congo, Africa.

The following brethren have removed, or are about to do so:—Mr. H. C. Field, from Toddington, to Stevington, Bedfordshire; Mr. E. Last, from Cambridge Street, Glasgow, to Battersea Park Tabernacle, London; and Mr. H. Clark, from Perth, Tasmania, to New Town, Sydney, New South Wales.

In memoriam.—After the needless pain inflicted by the announcement of massacres in China which never took place, we are very reluctant to accept any evil tidings from that "land of lies" without very definite confirmation. Yet those who are in a position to judge seem to regard it as certain that we must number among the missionary martyrs Mr. S. F. Whitehouse and his wife. Our brother had previously rendered valuable service in China as secretary to Mr. Hudson Taylor, and after a course of study at the Pastors' College, was accepted by the Baptist Missionary Society, and returned to China less than a year ago. The sowing of the blood of the martyrs in that land has been so plentiful that we must look for an abundant harvest in the Lord's good time; but, meanwhile, the sorrow of bereaved relatives, and friends, and churches must be very great, and in it

we have our share. We are not aware that the Pastors' College has been previously represented in "the noble army of martyrs," though it has given to the Church and the world many true heroes and faithful servants of the Lord Jesus Christ.

The College outing, mentioned in our "Notes" last month, was held on *Friday, September 14*, at Wimbledon, in grounds kindly lent by Messrs. Freeth and Pocock. Although Mrs. C. H. Spurgeon's continued serious illness made it impossible for her to invite the brethren to "Westwood," through her generosity they were enabled to enjoy the day amid charming surroundings. The party, which included the President, Vice-President, tutors, and students, journeyed down to Wimbledon by an early train. Immediately upon arrival, the freshmen who had entered the College in August were welcomed by the President. A resolution of sympathy with Mrs. Spurgeon in her illness, and of gratitude for her kindness, was very heartily carried, and straightway wired to "Westwood."

ORPHANAGE.—After our previous notices, it is probably only necessary to remind our readers of the anniversary of the Seaside Home at Margate on *Wednesday, October 10*. Meetings in aid of that branch of the Institution will be held by Mr. Charlesworth as follows:—*Sep. 27*, Rochester; *28*, Sheerness; *30*, Margate, Sunday services, Ebenezer Chapel; *Oct. 1*, Westgate; *2*, Ramsgate; *3*, Ashford; *4*, Folkestone; *5*, Dover; *6 and 8*, Deal; *9*, Eythorne; *10*, Margate; *11*, St. Peter's; *12*, Sittingbourne. He will be glad to see a goodly gathering at each place.

At the collectors' meeting fixed for *Wednesday, November 14*, the chair will (D.V.) be taken by George Pocock, Esq., and Pastor Charles Spurgeon will deliver his popular Lecture ON CANDLES, with illuminations. Will all collectors and friends please note the date?

COLPORTAGE.—Several of the colporteurs have combined Christian work with restful pleasure while taking their holidays. One brother, together with his wife and daughter, visited the village of Belmont, in Leicestershire, by invitation; and spent a portion of the days in visiting the homes around, leaving Christian literature, and con-

versing about the best things. Services were arranged, and quite an interest was awakened, much to the joy of the workers, whose efforts were gratefully acknowledged, and who will be heartily welcomed another season.

Another brother made arrangements with the Open Air Mission, and worked in connection with a series of services held at Morecambe. He writes:—"We had a very blessed time, and calculate that we preached the gospel to no less than 15,000 people. There were 27 out-door gatherings, and 10 meetings within buildings; and we rejoiced over several cases of conversion, as well as over some backsliders who were restored, while many Christians were conscious of spiritual refreshment, and returned to their homes strengthened in the faith. To God be all the praise!"

These are samples which represent

other cases, and it is cause for satisfaction that our agents see fit to enjoy their vacation in such a blessed fashion. One brother volunteered to spend his holiday at the Tabernacle Re-opening services, taking charge of the Bible-carriage which represents our Association. Several, who had been active in helping to raise funds for the rebuilding, indulged in a few days' visit to share the joy of the historic occasion.

Special prayer is asked from readers of *The Sword and the Trowel* that the autumn and winter work of the colporteurs may be followed by an unusual manifestation of spiritual power in the conversion of precious souls. Contributions towards the General Fund, or the Aged Colporteurs' Fund will be warmly welcomed by the President, or by the Secretary, Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from August 15th to September 14th, 1900.

	£	s.	d.		£	s.	d.
Amounts previously acknowledged 22,862	4	1		Miss Butcher	...	3	3 0
Mr. Richard Rodgett	...	5	0 0	Friends in Canada, per Pastor C. W. Towns	...	20	0 0
F. B. M.	...	1	5 0	Friends at Wellington Street Chapel, Luton, per Pastor W. J. Harris	...	59	7 3
Mrs. A. Mott	...	1	0 0	Mr. W. Hawkins	...	10	0 0
Mrs. Caldwell	...	1	10 0	Mrs. Dunncliff	...	20	0 0
A friend	...	1	1 0	Mr. F. Fisher	...	25	0 0
A sermon-reader, Bedford	...	1	0 0	Mrs. J. White	...	1	0 0
Rev. H. Rylands Brown	...	1	0 0	Mr. G. J. Smith	...	1	0 0
Mr. Geo. Freemantle	...	5	0 0	Mr. H. C. Mott	...	2	2 2
Mr. D. Collas	...	1	0 0	Col. R. Parry Nisbet, C.I.E.	...	31	10 0
Mrs. Balkwill	...	1	1 0	Mr. Percy H. Bateman (Bloemfontein)	...	5	0 0
A friend, Lanarkshire	...	1	0 0	Rev. C. A. Cook	...	1	0 6
Mr. J. T. Johnson	...	1	0 0	Mr. J. D. and Miss Hanson	...	2	0 0
Mrs. Pierce	...	1	0 0	Amounts under £1	...	11	0 9
Mr. Robt. Massie	...	1	0 0	Collecting cards:—			
Pastor and Mrs. C. B. Sawday	...	10	0 0	Mrs. J. E. Pain	...	0	15 6
"Testimony"	...	1	0 0	Mr. A. W. Ounsted	...	0	7 6
A. E. S.	...	2	0 0	Mr. W. Jenkins	...	0	7 0
Mr. Sawyer	...	5	0 0	Mrs. J. Jenkins	...	1	0 6
Mr. J. Royce	...	1	1 0	Mrs. S. O. Cowdell	...	0	6 0
Mrs. Noble	...	2	2 0	Mrs. S. Stunell	...	0	1 0
Mr. F. Danzelman	...	1	0 0	Pastor G. A. Ambrose	...	0	15 0
Rev. J. H. Weeks (Congo)	...	10	0 0	Pastor G. W. Oldring	...	0	15 0
Mr. J. A. Yoxhall	...	1	0 0	Rev. H. Dunnington	...	0	14 6
Pastor F. W. Dunster	...	1	0 0	Miss M. A. Floyd	...	0	11 0
Mr. Thos. Hobbs	...	1	1 0	Mr. Underwood	...	0	15 0
A well-wisher in Scotland	...	1	0 0	Miss Richards	...	0	2 6
A farmer, Portsmouth	...	10	0 0				
Auckland Tabernacle Sunday-school, N.Z.	...	25	0 0				
Mr. H. M. Smeeton, Auckland, N.Z.	...	5	0 0				
Mr. H. Hawson, Invercargill, N.Z.	...	5	0 0				

£23,164 19 1

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from August 15th to September 14th, 1900.

	£	s.	d.		£	s.	d.
Miss A. Bidewell	...	1	0 0	Donation from Baptist Tabernacle Church, Grimsby, per Pastor H. Spendelow	...	2	2 0
Mr. W. R. Fox	...	5	0 0				
Mr. A. Brown	...	0	5 0				

	£	s.	d.
Contribution from Fulham Baptist Church, per Mr. A. S. Burden ...	1	1	0
Collection at Claremont Baptist Chapel, Bolton, per Pastor C. Cole ...	5	3	3
Collections at Mare Street Chapel, Hackney, per Mr. J. F. Sorrell ...	5	16	0
Rev. R. J. Beechli ...	0	2	6
Mr. J. Hosie ...	1	0	0
Mrs. Edwards ...	2	0	0
Mrs. H. Keevil ...	10	0	0

	£	s.	d.
Mrs. Towns ...	1	0	0
Mr. W. Pitcher ...	2	0	0
Weekly Offerings at Met. Tab.:-			
Aug. 19 ...	1	7	4
" 26 ...	1	4	11
Sept. 2 ...	1	13	7
" 9 ...	1	13	0
	5	18	10
	£42	13	7

Pastors' College Missionary Association.

Statement of Receipts from August 15th to September 14th, 1900.

	£	s.	d.
" Ella" ...	1	0	0
Metropolitan Tabernacle Sunday-school Missionary Circles ...	25	0	0
Metropolitan Tabernacle Sunday-school Missionary Circles ...	35	0	0
H. McCs. ...	0	12	0
For Christ's sake ...	0	5	0
Collecting boxes:-			
Mrs. E. Sinclair ...	0	5	0

	£	s.	d.
Miss Underwood ...	0	2	7
Mrs. Watts ...	0	7	3
Miss Gunner ...	0	7	1
Miss Scudder ...	0	6	8
Mrs. Gibbon ...	0	2	9
Mrs. Oborn ...	0	5	11
Miss Perkins ...	0	6	0
	£64	0	3

The Stockwell Orphanage.

Statement of Receipts from August 16th to September 15th, 1900.

	£	s.	d.
Miss Hine ...	1	0	0
Collected by Mrs. Robertson ...	0	6	7
Miss Hasler ...	0	10	0
W. H. W. ...	0	5	0
Mr. F. Flanders ...	1	0	0
Mr. W. Kemp ...	0	5	0
Mr. W. H. Blow ...	0	10	0
Mr. J. Bray ...	1	0	0
Miss Maxwell ...	1	1	0
Mr. W. Miggins ...	1	0	0
Collected by Mrs. R. C. Allen ...	0	6	0
Mrs. Tyson ...	1	0	0
Mrs. Anderson ...	0	5	0
Collected at the Lord's table, Hemel Hempstead Congregational Church	1	2	10
Mrs. S. Smith ...	1	0	0
L. H. N. ...	0	2	6
Mr. and Mrs. W. R. Fox (towards the support of an orphan for a year) ...	20	0	0
Miss M. Gent ...	0	10	0
Mrs. D. Williamson ...	0	10	0
Mr. J. H. Earnshaw ...	0	1	6
Mrs. J. T. Johnson ...	1	0	0
Collected by the Misses Jefferis and Millicent ...	1	0	0
Collected by Mr. G. W. Flint ...	1	3	0
Mr. C. Ibberson ...	0	3	0
Sandwich, per Bankers ...	2	2	0
J. W. E., Courtenay, Staffs. ...	0	3	0
Miss C. Dumas ...	0	10	0
Mr. W. Knight ...	1	0	0
Hirst S.S.C., per Mr. W. Andrew ...	0	5	0
Romney Road Band of Hope ...	0	7	0
Postal order, Worthing, per Pastor C. Spurgeon ...	0	5	0
Mr. Jas. Wilson ...	0	10	0
Mrs. Curtis ...	0	5	0
Mrs. Whatley ...	0	5	0
A friend, M. A. G. ...	0	10	0
Collected by Mrs. Bann ...	0	2	10
Lord and Messrs. de Rothschild ...	2	2	0

	£	s.	d.
South Croydon Christian Inasmuch Society and friends, per Miss K. A. Taylor ...	1	4	6
Mr. C. Duckenfield ...	1	0	0
Collected by Mrs. C. Cole ...	0	12	6
Sarah and Lizzie, per Mrs. J. A. Spurgeon ...	0	5	0
Miss Lightbound ...	0	10	6
S. M. P. ...	0	2	6
R. B. ...	0	3	0
Collected by Mrs. E. Stevens ...	1	15	3
Mr. W. Fox ...	0	10	0
Mrs. Penney ...	0	10	0
Miss E. Holt (in remembrance of her beloved father) ...	50	0	0
Mr. R. Johnstone ...	0	10	0
Mrs. J. Hayward ...	0	10	0
Mr. J. Hosie ...	0	10	0
J. B. C. ...	1	0	0
Mr. and Mrs. J. Parkinson ...	1	3	1
Mr. G. H. Holt ...	1	1	0
Mr. T. H. Field ...	0	5	0
Mrs. E. B. Thorne ...	1	0	0
Mr. T. Lawrence ...	0	2	6
Mr. R. Lickfold ...	0	10	0
Per Mrs. C. H. Spurgeon:-			
Mr. E. Mounsey ...	10	0	0
Stamps, North Berwick ...	0	4	0
Mrs. C. L. Stephens ...	1	0	0
Mrs. Edwards ...	2	0	0
Mrs. Ewart ...	1	1	0
	14	5	0
Per Mrs. J. Withers:-			
Mr. M. J. Sutton ...	3	3	0
Mr. L. Sutton ...	3	3	0
Mr. J. H. Fuller ...	2	2	0
Mr. Cox ...	0	2	6
Mrs. Deane ...	0	2	6
Mrs. J. Davis ...	0	2	6
	8	15	6
Mr. J. Taylor, jun. ...	0	3	0
Collected by Miss Wilmot ...	0	15	6

	£	s.	d.		£	s.	d.
R. S. Eastry	0	10	0	
S. Y., Mold	0	5	0	
Mrs. R. Gooding	0	2	6	
Mr. G. W. Selby	0	3	0	
Miss Adams and friends	0	5	6	
Mr. W. Hawkins	10	0	0	
"Rien sans Dieu"	0	3	6	
Mr. F. H. Wentworth	0	5	0	
W., Craigie, Perth	2	0	0	
Mrs. H. Keevil	10	0	0	
Mrs. S. Page	5	0	0	
Messrs. Horn & Co. and Employees	1	12	0	
Collected by Miss Fowler	0	14	0	
Mr. J. Riley	0	1	0	
Mr. S. Oldham (for the late Mrs. Oldham)	1	0	0	
Mr. F. Flanders	1	0	0	
B. and E. A.	0	2	6	
Executors of the late Miss F. F. Kohlbeck	19	19	0	
Orphan Boys' collecting cards (as per list)	52	14	7	
Orphan Girls' collecting cards (as per list)	44	15	4	
MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHoir:—							
B.T.A.A. Annual Meeting, City Temple	4	4	0	
SEA-SIDE HOME, MARGATE:—							
Mr. and Mrs. Herbert Hills	0	10	6	
W. E.	10	0	0	
					£295	19	6

ORPHAN BOYS' COLLECTING CARDS:—Adams, R., 2s; Archer, C., 4s 2d; Barton, C., 1s; Boots, F. S., 10s; Beazley, H., 15s; Blakely, F., £1 15s 6d; Baggaley, J. H., 14s; Bray, E., 4s 6d; Barnard, P., 6s 2d; Balderstone, L., 10s 8d; Bingham, A., 2s 7d; Burgess, J., 7s 4d; Bothamley, J., 4s 1d; Boddy, W., 8s 2d; Bridgman, B., 2s; Brand, B., £1 9s 8d; Bann, F., 2s 6d; Burleton, H., 7s; Barrett, F., £1 1s; Boulter, E., 5s 6d; Box, J., 11s; Bond, W., 5s; Barnett, R., 6s 3d; Beckett, P., 5s; Camden, W., 4d; Cook, F., 3s; Coombs, A., 10s; Channer, F., 5s; Carey, A., 4s; Clayton, T., 5s 3d; Creese, B., 7s; Castle, J., £1; Cracknell, E. A., 2s 4d; Davies, W., 3s 2d; Day, W., 5s 3d; Darby, R., 4s; Doel, E., £1 2s; Daniels, M., 2s; Edwards, P., 5s 1d; Edwards, C., 6s; Emmett, C., 2s 6d; Elkins, S., 5s 8d; Fuller, J., 9s; French, S., 6s 6d; Goodyear, P., 4s; Green, G. W., 5s; Golds, W. H., 4s; Griffin, W., 8d; Garton, F., 11s; Gallop, C., 9d; Harcourt, A., 10d; Horton, G., 11s 1d; Huggett, F., 5s 6d; Hunt, E., £1 1s; Hollobone, H., 3s 3d; Holland, A., 5s; Halsall, J., 12s 6d; Hyne, F., 4s 3d; Heritage, W., 9s 3d; Hulbert, H., 1s; Hughes, L., 2s 6d; Hards, P., 3s 4d; Harris, R., 15s; Harris, H., 16s; Jago, S., 15s; Jones, T., 10s 10d; Johnson, W., 4s; Jeal, F., 1s 1d; Jefferis, W., 8s; Kimber, R., 10s; Kirby, M., 6s 9d; Knight, C., £1 1s; Kimber, T. H., £1 5s; Levi, V., 5s; Lowe, H., 5s; Lock, T., 7s; Locke, S., 2s 3d; McMechan, O., 5s; Morgan, H., £1 1s; Myerson, H., 10s; Musto, J., 3s; Maisey, W., £1 1s; Maddler, F., 2s; Manley, H., 6d; Milligan, J., £1 1s; Mapleston, E., £1 1s; Neat, W., 16s; Noakes, G., 2s; Northcott, P., £1 1s; Pearce, L., 8s 6d; Pearce, T., 8s 6d; Pateman, R., 5s 1d; Frichard, A. D., 3s 6d; Patient, T., 3s 9d; Peters, G., 8s 7d; Partridge, H., 5s 6d; Pepler, L., 6s 7d; Page, J., £1; Preston, V., £1 2s; Robinson, H., 5s 4d; Rooke, H., £1 5s; Rooksby, F., 2s 6d; Saville, R., 2s 1d; Stradwick, E., 8s 1d; Smart, B., 8s; Strachan, B., 17s 7d; Swan, B., 10s; Smith, J. W., 1s 6d; Sambels, V., 1s; Talbot, H., 4s 6d; Thomas, L., 5s; Tarrant, H., 17s 3d; Thomas, S., 6d; Talkington, C., 2s; Upton, W., 6s 3d; Vercoe, H., 8s; Witney, N. M., 12s; Wakeling, H., 2s 6d; Willmore, H., 1s; Wright, W., 1s 6d; Williamson, A., 6s 3d; Whaley, T. J., 2s 6d; Wyatt, F., 1s 9d; Wells, F., 10s 6d; Wilby, B., 8s 6d; Wallis, B., 5s; Watson, J., 16s; Williams, A., £1 1s.—Total, £52 14s 7d.

ORPHAN GIRLS' COLLECTING CARDS:—Ayling, A., 1s 7d; Atkins, F., 2s 6d; Ablitt, M., 2s 4d; Addis, E., 4s 5d; Atkin, M., 4s 1s; Billson, E., 5s; Bennett, N., 7s 8d; Boxall, S., 6d; Brooking, N., 9s 6d; Brooking, F., 4s 6d; Birch, K., 1s; Brayley, M., 1s; Bubichrosan, O., 10s; Bilton, M., 1s; Barter, A., 4s 1s; Cole, A., 4s 1s; Choat, R., 3s; Corke, H., 8s 9d; Coombs, I., 6s; Cobb, L., 2s 3d; Clark, W., 4s 1s; Civil, E., 1s 8d; Cooper, K., 3s; Crispin, M., 4s 9d; Collins, L., 1s 8d; Colquhoun, L., 2s 6d; Court, B., 1s; Dawson, E., 4s 1s; Dines, E., 16s; Ensom, E., 4s; Edwards, M., 7s 6d; Fields, M., 4s; Friend, D., 7s 1d; Figgins, E., 11s 6d; Fernley, O., 2s 6d; Fielding, B., 3s; Friend, M., 2s 6d; Gaylor, C., 5s 4d; Gouyn, E., 5s 3d; Goslin, E., 1s; Glover, A., 12s 6d; Gater, E., 10s; Grover, K., 5s; Gibson, B., 1s 1d; Hull, D., 7s 9d; Harper, A., 1s 9d; Halls, M., 7s; Hopson, B., 5s 6d; Haylock, F., 1s 6d; Henton, A. T., 10s; Holland, A., 2s 6d; Hinksman, E., 2s 4d; Jervis, L., 3s 7d; Jackson, W., 5s; Jackson, N., 5s; Jeffries, L., 8s; Kendall, E., 17s 6d; Lacey, M., 6s; Low, A., 1s 6d; Lockett, M., 4s 1s; Martin, M., 2s 1d; Mundy, J., 4s 3d; Mohan, M., 2s 6d; Marks, C., 4s; Milligan, E., 4s 1s; Marfeet, E., 1s; Marlow, I., 9s 2d; Mountfield, G., 4s 1s; Montford, F., 1s; Nichols, M., 8s 2d; Needs, E., 7s 3d; Palmer, E., 1s; Pflanz, P., 5s; Peake, C., 4s 2d; Pain, E., 1s 6d; Petty, V., 3s; Plowright, G., 4s 6d; Peterson, L., 6s 4d; Page, M., 3s 5d; Pooley, L., 6s; Plumley, W., 10s; Platt, O., 1s 6d; Price, V., 5s 3d; Porter, I., 5s 1d; Ruffell, A., 5s; Rawle, E., 3s 1d; Roseblade, L., 4s; Roylance, M., 15s; Rawlings, B., 3s; Sandy, E., 1s; Staples, M., 8s 4d; Salmon, G., 4s; Sadler, M., 4s; Steed, E., 2s 6d; Smith, C., 10s 6d; Spurgin, G., 8s 4d; Salmon, G., 4s; Sadler, M., 4s; Steed, E., 2s 6d; Smith, C., 10s 6d; Suffell, M., 4s 9d; 2s 7d; Seaman, D., 7s 1d; Senyard, E., 8s 4d; Smith, C., 5s 6d; Suffell, M., 4s 9d; Siggins, W., 10s; Spencer, G., 6s; Taylor, M., 6s; Thomas, L., 4s 1s 6d; Usherwood, A., 12s; Upton, S., 1s 2d; Vaughan, N., 4s 1s; Watler, H., 4s 1s; Walter, M., 4s 1s; Waldron, M., 5s; Westcott, L., 4s; Welton, D. and M., 7s 1d; Whittall, A., 4s; Winfield, L., 5s 6d; Wilkins, E., 5s; White, M., 6s 4d; Worsley, F., 5s; Wilkinson, C., 8d; Williamson, M., 4s 5d; Wood, F., 3s 9d; Wilson, A., 3s 1d; Wilson, W., 10s; Williamson, R., 1s 2d; Wooley, A., 1s; Weeks, M., 3s; Wilks, D., 4s 6d; Wicks, R., 5s 4d; Wright, S. G., 8s; Warner, C., 14s 6d; Warr, L., 5s; Yendell, F., 3s.—Total, £44 15s 4d.

LIST OF PRESENTS FROM AUGUST 15TH TO SEPTEMBER 14TH, 1900.

PROVISIONS:—2 Bags Apples, Mr. W. J. Graham; 1 New Zealand Sheep, Sir A. Seale Haslam; Basket of Fruit and Vegetables, Mr. Burr; 14 lbs. Beef, Messrs. Austin and Gunn; 1 Bushel Pears, Mrs. Faulconer; 5 Bushels Apples, Mr. Samuel Barrow; 2 Bushels Apples, Mr. R. Bellamy.

GIRLS' CLOTHING:—9 Articles, Mrs. R. Lane; 5 Pinafores, Miss S. Hughes; Parcel of Clothing, Anon.; Parcel of Worn Clothing, Mrs. Nunn; 51 Articles, The Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; Parcel of Clothing for Sale-room, Miss Pound; Parcel of Worn Clothing, Mrs. S. Seale.

GENERAL:—1 Load Firewood, Mr. G. Bonall; 1 Load Firewood, Messrs. Jonas Smith and Co.

Colportage Association.

Statement of Receipts from August 15th to September 14th, 1900.

	£	s.	d.		£	s.	d.
DISTRICT SUBSCRIPTIONS:—				Thornbury, per Rev. A. O. Moore ...	3	3	7
Maldon, per Mr. A. G. Sadd ...	7	10	0	Swaffham Prior, per Mr. R. J. Moffat ...	10	0	0
Cardiff, per Mr. John Cory, J.P. ...	11	5	0				
Thornbury, per Mrs. E. M. Vaughan ...	0	10	0		£126	9	7
Sellindge, per Mr. W. G. Tester:—							
Mr. W. E. Pledge ...	1	0	0	AGED COLPORTEURS' FUND:—	£	s.	d.
Mr. M. Henry ...	0	5	0	Mr. J. Crosher ...	2	0	0
Mr. M. Hancock ...	0	5	0	Mrs. S. Baskcomb ...	0	10	0
Mr. Herbert Lee ...	0	5	0	Mr. B. I. Greenwood ...	5	0	0
Miss E. Ingle ...	0	10	0	Mr. Frank Gough ...	5	0	0
Miss Thomas ...	1	1	0	Belton Mission, per Mrs. B. Young ...	0	10	0
Mr. J. Camburn ...	0	5	0	Mr. Charles Phillips ...	5	0	0
Mr. W. G. Tester ...	6	0	0	Mrs. J. B. Parker ...	0	10	0
Mr. J. Swinnard ...	0	10	0				
Miss Bell ...	0	5	0		£18	10	0
Hadleigh, per Rev. W. F. Durant ...	10	6	0	GENERAL FUND:—	£	s.	d.
Wolverhampton, per Miss E. A. Tyler ...	11	5	0	Mrs. E. Raybould ...	1	0	0
Earls Colne, per Mr. J. A. Tawell ...	10	0	0	Mr. William Hiley ...	20	15	11
Great Totham, per Rev. J. H. Harvey ...	10	0	0	Mr. Frank Gough ...	5	0	0
Chard, per Mr. T. S. Penny ...	11	5	0	Collection at Bowerchalke ...	0	10	0
Taunton, per Mr. T. S. Penny ...	11	5	0	Mr. R. Fifield ...	0	6	0
Ilminster, per Mr. F. Harcombe ...	11	5	0	Mrs. A. Fiddymont ...	1	0	0
Stratford-on-Avon, per Mr. J. Smallwood ...	8	15	0		£28	11	11

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from August 15th to September 14th, 1900.

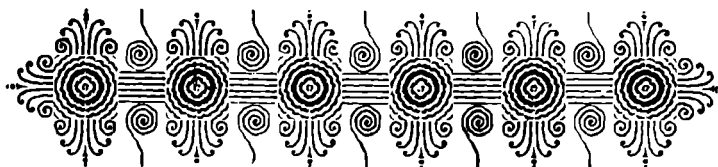
	£	s.	d.		£	s.	d.
Miss Susan Bevan ...	0	5	0	Mr. and Mrs. Padley (with 10s. for Sermons in Braille type) ...	1	0	0
Mrs. C. L. Stephens ...	1	0	0				
Mr. Henry Dewson ...	1	0	0		£3	10	0
FOR TRANSLATIONS OF SERMONS:—							
Miss Emily Cubitt ...	0	5	0				

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle School Extension Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE

Sword and the Trowel.

NOVEMBER, 1900.

Your Most Gracious Things.

AN EARLY SERMON, BY C. H. SPURGEON.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah lv. 1—3.

MARTIN LUTHER used to give the name of "little Bibles" to certain texts of Scripture, because they seemed to contain, in a small compass, the whole of Revelation. I think I might, with much appropriateness, give that title to my text, for it certainly is a little Bible. Perhaps there are no words in Scripture which are more full of gospel truth, and which have been more blessed to the sons of men, than those which I have just read to you.

In speaking upon the text, I shall have to divide it into four parts, each of which contains something of a most gracious character. First, you will perceive that we have here *a most gracious invitation*: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." We have, in the second place, *a most gracious reproof*,—a reproof, but one that is very tenderly worded: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Then we have, in the third place, *a most gracious direction*: "Hearken

diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me;" and the verses conclude with a *most gracious encouragement*: "Your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

I. In the first place, we have here A MOST GRACIOUS INVITATION.

In speaking upon it, I would have you note, first, that *it is most earnest in its manner*. It begins with the word "Ho," which is the exclamation that the salesman uses when he wants to catch the ear of the passer-by, to attract his attention to the wares he has to sell. "Ho," saith he. "Ho, such an one, turn in hither." Thus the shopman cries to his neighbour when he sees him likely to pass by. It is strange, yet strangely true, that man, by nature, is not in earnest to be saved from the wrath to come. Though his danger is so great, his carelessness is still greater. Though his sin, if he did but feel it, would be to him an intolerable burden, yet, like the dead man, who has a weight upon him, and yet slumbers quietly in the tomb, feeling nothing of the load, such is the sinner in his natural state. But however careless men may be about salvation, God is in earnest. He cries, "Ho." As Solomon says, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" For wisdom is in earnest, let folly play as it may.

I pray you, who are not saved, to observe the great love of God towards man, that He should condescend, as it were, to become a beggar to His own creature,—to beg one of His own creatures to lay hold on that which He Himself is willing so freely to give; and observe also the folly of the human heart that it should need to be entreated to seek God's mercy. No mere human entreaties will bring you to Him; and until God puts out His gracious power, and, to use our Saviour's words, compels you to come in, you would rather starve than enter the festal hall where the marriage feast is to be enjoyed for ever. At which shall I marvel the more,—the insanity of the sinner, or the graciousness of God? I cannot but remind you that, if the invitation is so earnest in its manner, you should be at least as earnest in listening to it. When God pleads, who will stop his ears? When He, who might have been dressed in robes of vengeance, puts on the garments of love, and gives a gracious invitation, who will be so ungrateful and so foolish as to turn a deaf ear to it?

Then, observe, in the next place, that *this invitation is most condescendingly addressed*: "Ho, every one that thirsteth, . . . and he that hath no money." It would be great condescension on God's part to invite the angels to feast upon the good things that He has laid up in store, but here He invites sinful, fallen men to come to the feast of love. If God had been pleased to call the righteous to Himself,—the good and gracious ones, if such there be,—it would have been a great stoop for Him, and a high honour for them; but when He condescends to call the sinner,—the sinner conscious of his sinnership,

panting and thirsting under a terrible sense of it,—the sinner who is naked, and empty, and with nothing like goodness about him, for that is what is meant by the expression, “he that hath no money,”—oh, this is condescension indeed! Surely I must have, in this house, some to whom God thus personally speaks: “Ho, every one that thirsteth.” Have you no longings after God’s grace,—no desires towards your Creator? Do you not wish to be reconciled to Him whom you have offended? Do you not want to have your sins forgiven? Would you not escape from the wrath to come if you could? Do you not desire to be found written among the living in Zion? Alas! there are many, who are like sick persons that are greatly in need of healing, yet they do not feel their need. Some men, puffed up with ill humours and various diseases, have no hunger when they ought to eat, and no thirst, though their body may require drink. The psalmist describes these people when he says, “Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.” And, in like manner, self-righteous fools, who need the living waters of which our text speaks, have no thirst; on the contrary, they say that they are full of all that heart could wish. They are “wretched, and miserable, and poor, and blind, and naked;” yet they boast that they are “rich, and increased with goods, and have need of nothing.” If there be a soul here that feels its poverty, that desires to feel it more, that is brought low before God, to such a soul, the voice of mercy speaks, “Ho, every one that thirsteth, come ye to the waters.”

That other description, “he that hath no money,” refers to the sinner who is emptied of all self-sufficiency; he has no merit to plead before God, no natural power, no good thing of his own. He is the one to whom this invitation is given: “he that hath no money.” Those who will perish are those who think they have much money; they imagine that they could buy Heaven itself if they wished to do so. They expect that their tears, their prayers, their Bible-readings, their alms-givings, their respectability, their church-goings or their chapel-goings, their observance of the ordinances, and so on, will procure them a seat before the eternal throne of God. They have much money according to their mode of reckoning; but, to such people, God never gives the right to drink of the river of the water of life. Unless His grace should prevent it, they will perish, with all their supposed wealth, and go down, like the rich man in the parable, to lift up their eyes in hell, being in torments. But if you, dear friend, have nothing of your own,—no merit, no power, no strength, no atom of anything that can recommend you to God,—there comes to you the gracious invitation of our text: “Ho, every one that thirsteth,”—ye who are old, and ye who are young; ye who are rich, and ye who are poor; ye who are educated, and ye who are illiterate; ye who earn your bread by the sweat of your brow, and ye who gain it by the sweat of your brain,—“Ho, every one that thirsteth, come ye to the waters;”—and if you have no money, you are bidden a second time to come, and “buy wine and milk without money and without price.”

The invitation is also most liberal in its provision. A thirsty soul

needs water, and it is already provided; all that your soul can need is provided in the covenant of grace. God has not to make a feast for you. His oxen and fatlings are killed, and He has sent out His servants to say to you, "Come, for all things are now ready." Everything is ready except yourself. The fountain filled with blood is ready, the robe of righteousness is ready, the ring for your hand, the shoes for your feet, the music and those that shall make merry with you, all are ready and waiting. There is no unreadiness in the Kingdom of God's grace; the unreadiness is all in your poor unready soul. You need not remain unready any longer; remember how good Joseph Hart sings,—

"All the *fitness* he requireth,
Is to feel your need of Him:
This He gives you;
'Tis the Spirit's rising beam."

Notice, too, in our text that there is not only water provided for the thirsty, but there is wine for those who are not only thirsty, but so faint that they say they have no power to drink. Well, then, here is wine to revive them. They are faint and feeble, but God's grace shall be as strengthening medicine to them, to put new life into them. The grace of God is not only a blessing to you who feel that you can receive it; but to you who seem utterly powerless, it gives the power which enables you to receive itself.

The text also speaks not only of wine, but of wine and milk. If you are such a little child that you cannot endure wine, it being too strong for you, then here is milk, milk for babes.

And as if that were not enough, the Lord further says, "Eat ye that which is good, and let your soul delight itself in fatness." You are invited to "buy, and eat;" so both food and drink are provided for you. In fact, poor sinner, all you can desire or need, for the benefit of your immortal soul, you will find treasured up in Christ. We sometimes sing, when we are praising our Lord,—

"All my capacious powers can wish
In Thee doth richly meet;
Nor to mine eyes is light so dear,
Nor friendship half so sweet;"—

and it is even so. There is nothing that is needed to make you fit for Heaven but what you can find in Christ. He will be both Alpha and Omega to you,—the first letter of the alphabet of grace and the last letter of its triumph in glory. You shall find Christ to be food suitable and convenient for the nourishment of your spiritual nature. You strong men can "buy, and eat," for in the gospel there is an abundance of strong meat provided for you; and you weak ones can "buy wine and milk," for here is the reviving cordial, and also the strengthening milk from the breast of Divine love all ready for you. So, you see, there is liberal provision for you; and where God is so liberal with His provision, shall we be stinted in our desires? If we are straitened at all, it is not in Him; but in our own bowels.

Notice yet again, for herein much of the graciousness of the text consists, that *the invitation is very pressing*. In the first verse, the

Lord says three times, "Come," "come," "come." We shall not err if we declare that the Father says, "Come;" and that Jesus says, "Come;" and that the Holy Spirit saith, "Come." O sinner, may the Holy Spirit say it effectually in your soul now! The Triune Jehovah thus calls you again, and again, and again; and He does not say, "Come to-morrow;" or "Postpone your coming until the hour of your death;" but He just says "Come." The verb is in the present tense, and it means, "Come to the waters now," "Come now, buy and eat;" and even though you are without money, yet still "Come, buy wine and milk without money and without price."

A great part of the graciousness of the invitation lies in *its being free and unfettered with conditions*. It is simply, "Come." The description of character, which is given, is not meant to limit the invitation, but rather to entice and attract more to accept it. If thou wantest Christ,—that is what is meant by being thirsty after Him,—and if thou hast no goodness of thine own to plead before the Lord, thou art the man intended by the expression, "he that hath no money." Whatever thou mayest not be, if thou art needy, come; if thou art guilty, come; if thou art bowed down and distressed, come. Remember how the Lord put the invitation in the first chapter of this Book of the prophet Isaiah, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Was there ever a text that threw open the door of mercy to the sinner more widely than the one on which I am now preaching? It does not merely invite some thirsty one, but "every one that thirsteth." It does not call to a man here or there who has no money, but every one who has no money is bidden to come and "buy wine and milk without money and without price." The Holy Ghost is Himself infinite in understanding; but when He would express the freeness and richness of Divine grace, and invite the needy, trembling sinner to come to Jesus, He could find no tenderer, no richer, no more encouraging word than this text contains. I will read it again, and then we will leave this first part of our subject: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

II. Now, secondly, the text has in it A MOST GRACIOUS REPROOF: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

I know that I am addressing some who have been for a long time spiritually hungry, and needing bread for their soul; yet it is not bread that they have bought with their money. They have been longing to be satisfied, but they have laboured for that which has not satisfied them, and which never will satisfy them. Now, who are these people? I will try to describe them.

There are some, who seek to get satisfaction to their souls *by the outward formalities of religion*. They are very attentive to all the externals of religion; they go often to a place of worship, they think there is a blessing in being in places which they regard as sacred, and in what they call "sacraments." Let me at once assure them that there is nothing in all these things, in and of themselves alone, that can save a soul. If one could, by the space of a thousand years, eat and drink in Christ's presence, and hear Him talk in the streets of the city, yet still He might say to such an one at the last, "I never knew you; depart from Me." We still need to hear the apostle Paul say to us, "They are not all Israel, which are of Israel." They are not all Christians who profess to be Christians. It is not all prayer that is called prayer, nor all praise that is called praise, nor all worship that is called worship. If you could go the whole round of Ritualism, whether it be Dissenting Ritualism, or the Church of England variety, it would never bring you peace with God. There is nothing in priestcraft, with all its inventions, that can possibly be a balm to a wounded soul. Truly did Dr. Watts write,—

"Not all the outward forms on earth
Nor rites that God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to Heaven."

And he rightly adds,—

"The sovereign will of God alone
Creates us heirs of grace ;"—

for nothing else can do it. The bread that the soul needs to satisfy its craving must be procured from Him, and not from external ceremonies.

But others of you are trying what you can do to obtain satisfaction *by seeking to reform yourselves*; and, truly, when a man has been utterly ungodly and careless, it is something, when he comes under the sound of the Word, to find him changed in his outward morals, endeavouring to conquer his evil temper, and to behave justly toward his fellow-men. Yet many have told me that they tried this plan for a long while, but never got any solid comfort from it; and, at last, when the Word of the Lord came with power to their souls, the fair tower of works which they had built fell to the ground; and they realized the truth of the apostle's words, "By the deeds of the law there shall no flesh be justified." The law brings the knowledge of sin home to the human heart, but it cannot bring deliverance from sin; nor can anything which we are able to do effect our emancipation. There is no escaping from the wrath of God by all that we can do; and each one of us must sing, with Toplady,—

"Not the labours of my hands
Can fulfil Thy law's demands,
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone."

There are others of you who spend your money for that which is not bread in another way. *You are going round and round the mill of feelings.* Sometimes you feel bright and happy, and therefore you get a little comfort; but when you do not feel thus, then you have not any hope left. You read this book, or that, and try to put yourself into the state which the writer describes; and then you read another author's work, and you try to get yourself into the condition which he describes; or, possibly, you look into your own heart in the hope of finding comfort there. You might just as well go and peep under the ice, and expect to find fire. Do you not know that, if you are to be saved, it is a stronger arm than your own which must do the mighty deed? If you are ever to be washed from your sin, it will not be by thine own tears, nor even by the tears of Christ, but by His precious blood. When will you give up, guilty, lost, and ruined sinner, trying to make yourself better, and to put yourself in a gracious state? Come, just as you are, a graceless soul, and cast yourself on Jesus, who is full of grace. It is not in thyself, but there, where the eternal Son of God sweat as it were great drops of blood falling to the ground, and there, where He at last surrendered His life for guilty man, that thy hope is to be found. Trembling sinner, look to Him, and live. Say not that thine eyes are bleared and dim; look unto Him, and though thou canst not see Him, yet still that look shall bring thee blessing, for—

“There is life for a look at the Crucified One;

There is life at this moment for thee;

Then look, sinner—look unto Him, and be saved—
Unto Him who was nail'd to the tree.”

Still, it is the hardest thing in the world to get people out of this foolish habit of spending their money for that which is not bread, and relying upon that which can never satisfy their immortal spirit. If you are not resting upon your feelings, there is something else, just as unsatisfactory, in which you are trusting. Some of you are more difficult to unearth than a fox would be, for he has only one hole to run into, but you have ever so many. If we drive you from one hiding-place, straightway you run to another. I do not suppose a condemned murderer raises so many objections to his being consigned to the rope as you do to being saved from hell; does it not appear strange to you that you should virtually become advocates for the devil, setting yourselves up to plead against the Lord Jesus Christ, so that, while He urges reasons why you should live, you give reasons why you should die? Oh, this is madness indeed! May God stop us from continuing in it! This is the meaning of spending your money for that which is not bread, and giving your labour for that which satisfieth not.

If you will only become like little children, and put your hands into God's hands, and go where He leads, you will be safe and right enough; and if you feel yourselves to be like very little children, just ask Him to carry you in His arms, and then all will be well. The smaller you are, the greater He will be. The more there is in you, so much the less room will there be for Him. It is a blessed thing to be like a vessel turned upside down, and drained of every drop, so as to

have nothing of your own left within you, for then you will be in the way of being filled from His fulness, and He will have all the glory of it. Are you hopeless because you are such a great sinner? You are ten thousand times worse than you think you are, yet that need not keep you away from Christ, for He is many millions of times better than you think He is; and He is able "to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Although you are driven almost to despair by what you know about your own sinfulness, and although you are overwhelmed at the thought of how great your debt is, yet remember that, as soon as we have nought to pay, God freely forgives us all our debt, if we do but trust His Son, and take Him to be our All-in-all.

So I leave this most gracious reproof with you, praying God to impress it upon your hearts, that you may feel its power: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

(To be concluded next month.)

The Pastor's Page.

BY THOMAS SPURGEON.

"FOR WHAT WE HAVE RECEIVED."

THE Lord has, I think, made us truly thankful for what we have received through His sympathizing people; but we have had all too little opportunity for expressing our gratitude. Gifts and congratulations have come in almost more thickly than, during the rush of our opening services, they could be properly acknowledged. I did, indeed, set myself the happy task of thanking everybody; but it is not even yet accomplished. So I have thought it well to use my page in the *Sword and Trowel* to record some of the greetings that made us glad, and to express to all our helpers, of every sort and degree, our overflowing thankfulness.

Much of the unqualified success of our "Feast of Dedication" was due to the speakers. What an array we had! They came to us from every quarter, and represented almost all Evangelical sections of the Church of Christ. Their words were, in every case, appropriate and helpful. Preachers, speakers, chairmen, and those who led in prayer, have our heartiest thanks. Though there were more than fifty names on our programme, it will be readily understood that, in order to secure these brethren, many more were asked. From all of these I have had letters of the kindest sort, regretting their inability to be present. I cannot name them all, but I may mention that it was a great disappointment to find that such men as Rev. Mark Guy Pearse, Dr. Barnardo, Lord Overtoun, and Dr. Handley Moule were prevented from coming. I cannot forbear quoting a line or two of Dr. Moule's letter,—it is so refreshing:—"Christians of very many denominations have cause to think with sympathy and prayer of the re-opening of the Metropolitan Tabernacle. May the ancient message of the grace of God, preached in its predecessor by your illustrious father, never fail there while the temple stands, and while England needs the gospel!" Let me quote

also from a communication received from the veteran missionary, Dr. Paton:—"May the opening of your new Tabernacle be a great success, and bring gracious blessings to very many! I pray for you, and wish you every success and blessing in our dear Lord Jesus Christ." We are not less grateful to these involuntary absentees than to those who found themselves able to share, and so to increase, our joy.

Although we met in the Metropolitan Tabernacle, the cosmopolitan nature of the interest in our joy was very clearly demonstrated. Messages from all parts of Great Britain reached us. Wales wired us through Pastor T. W. Medhurst, the first student of the Pastors' College. Green Erin greeted us per Pastor Hugh D. Brown. Scotia sent some of her noblest sons to preach and speak in the new building. The Continent was ably represented. Pasteur Saillens, of Paris, was one of our most welcome speakers. He is a true orator, even in English. We hope soon to have a share in his good work through our Pastors' College Missionary Association. It is true missionary work, for the blinded Catholics are, in some respects, worse off than the heathen. Help and pray for Pasteur Saillens, you who heard his eloquent addresses, and you who only heard about them. The honoured Theodore Monod sent me his card, during our gatherings, with Haggai ii. 8, 9, 23, inscribed on it. This I greatly prize.

We were disappointed that Pastor Karl Mascher could not be present. He was appointed by the German Baptists to represent them, but the serious illness of another pastor kept him away. Here is an epistle of greeting, however, from those who are of our faith and order in Germany, which breathes the spirit of the salutations of apostolic days:—

"To Pastor Thomas Spurgeon, and his beloved congregation in London,—The United Baptists of Germany send hearty greetings on the occasion of the opening of the rebuilt Tabernacle. We have sent our dear brother, Karl Mascher, to represent us at the opening ceremony. We thank God that, in His goodness, He has enabled you to rebuild the Tabernacle, in which—even to us, German Baptists,—the unforgotten Father of the present Pastor faithfully preached the gospel; many of his Sermons having been published and circulated among the German nation,—not only among the Baptists, but also among other denominations;—and owing to the influence of that good, God-fearing man, the late Charles H. Spurgeon, the formerly much-despised Baptists are now more thought of. We also thank God that the much-loved son still carries on his lamented father's work, and has been able to once again open the Tabernacle free from debt. We are present with you, this day, in spirit; and join our prayers with yours in asking a continuance of God's love and blessing, not only for England and Germany, but for all nations."

Many thanks to Messrs. Karl and Philip Bickel for their telegram from Cassel, Germany:—"We congratulate you. 'Fear not, I am thy shield and thy exceeding great reward,' saith the Lord;" and to Pastor Pullen, of the Spezia Mission, Italy, for a promise so rich that it needs great faith to claim the whole of it:—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou

shalt possess it; and He will do thee good, and multiply thee above thy fathers."

What a joy it was to everybody to have Mr. Sankey in our midst! What splendid service he rendered, and what memories his singing stirred! He brought us greeting from our kin across the sea, and specially from dear Dr. Cuyler, America's "grand old man" in the religious world.

Of greetings of a more private sort, I can only say that each one made glad my heart, and caused a fresh "Praise the Lord!" to rise within me. All were so hearty, so loving, so hopeful, so appropriate. Let me give three specimens. The first was signed "Mother," and ran thus:—"Loving congratulations, and earnest desire for the presence and blessing of the Lord throughout the meetings." Number two on my list is from dear old Professor Fergusson:—"He shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." I quote also a good wish from the Church at Hunslet Baptist Tabernacle, Leeds, (Pastor A. E. Greening,) which I specially prize because of its appreciation of the character of my beloved father:—"May grace, mercy, and peace ever abide with you all! May your honoured Pastor long be spared and sustained to carry on the great work begun by the dear, sainted, humble, loving, greatly-honoured, and steadfast servant of Christ now with his adorable Saviour!"

It is not possible to speak too highly of the helpful interest of the representatives of the press. From the fateful hour when the Fire Brigade was summoned, even unto this present, they have vied with each other to do us good turns. It is quite a question whether we could have secured so great a sum but for the bold advertisement which the newspapers and magazines in their many kindly references gave us. Be it known, therefore, unto all editors, sub-editors, article writers, correspondents, reporters, and artists, that we are not unmindful of their contribution to the success of our project.

But how shall we thank all who have given, and collected, and worked, and prayed? All we can do is to rejoice together, and to praise God unitedly.

"For all the treasure freely brought,
For all the toil in gladness wrought,
For warmth of zeal, and purpose strong,
Wake we to-day, the thankful song."

Pioneering in Surrey.

A MEMORABLE EXPERIENCE!

AMONGST the revelations awaiting us in the land of clearer vision, certainly not the least surprising will be the immense usefulness of some of the institutions and societies too little recognized to-day in the Church of God. A prominent Baptist confessed, recently, that he had never heard of the Pioneer Mission, directed by Pastor E. A. Carter. It is with an earnest desire to emphasize the splendid work this Mission is doing, that these lines are penned. Pastor C. H. Spurgeon took a warm interest in this work; and when he was taken

from us, Mr. Carter lost one upon whom he could always rely both for advice and assistance. Although Mr. Spurgeon's generous and hearty co-operation is lacking, the Pioneer Mission is still closely linked with the Pastors' College, many of the churches, which Mr. Carter has helped to found, being cared for by brethren who were there trained for the ministry.

So much by way of preface; now for the story.

Up to Monday evening, October 1st, there was no Baptist cause in the ancient and growing town of Godalming. The town is only thirty-five miles from London, and the population about 10,000. Baptist families had gone to live there year after year, finding, to their surprise and grief, no spiritual home connected with the denomination to which they belonged. Many joined in worship with the two Non-conformist bodies represented in the town; but, up to this late date, no door had been opened for work for God on Baptist principles. Mr. Carter and his advisers in the Pioneer Mission had heard of Godalming as a likely field for their operations. Still, the way was not made clear in the past. But, quite recently, a Public Hall, in a splendid position, has been secured, through Mr. Carter's efforts, for twelve months' Sunday services; and on the above-named Monday, a public meeting was called to start the movement.

A little band of "pioneers" met at Godalming station. Mr. Carter was, of course, there as our leader. Rev. E. W. Tarbox, secretary of the Home Counties Baptist Association, was present to support the work officially and personally. Pastor J. Rankine, our warm-hearted Guildford brother, came, full of hope and enthusiasm. (It is whispered that, in the holy excitement of the meeting that followed, he made no fewer than five distinct speeches!) The student-pastor—Mr. Clements—to whose hands the initial services are entrusted, had come to say a word; and the writer had been invited to preside over the meeting.

Upon reaching the Hall, we inspected the very suitable premises secured for the Sabbath services. We were told that election meetings and a popular Temperance "rally" were likely to detain many who, otherwise, would have been with us; but, gradually, a company gathered. The uncertainty of what audience we should have, and the experimental character of the whole movement, made the after blessing the more enjoyed.

After praise and prayer, Mr. Carter was called upon to give an account of how the door had been opened for an attempt to raise a Baptist church in Godalming. He was followed by Mr. Tarbox, who explained, very simply and clearly, the object in view, and the spirit in which it had been approached. He told us the population, the utterly inadequate religious accommodation, dwelt upon the fact that, during the last twenty years, though the town had grown rapidly, there had been no fresh provision of the means of grace, and finished by speaking in the kindest way of existing work.

In his address, Mr. Tarbox had used the word "conference." This gave the chairman the hint that brethren present, residing in the town, might like to give their opinions as to the necessity and hopefulness of the scheme. Then the interest began. One

friend said that he had come to Godalming from a well-known Baptist church in South-west London; and, from the day of his arrival, he had prayed that he might see a Baptist church formed in the town. A second rose to say that he had loved the Lord for long, and was waiting for baptism when the opportunity was afforded. A third told how he and his wife had grieved that there was no Baptist church to which they could go as they had done since they were children. A fourth brother related how he had come from a Baptist church in another part of the country, his wife being the daughter of a Baptist minister in London, and how earnestly they had prayed for this time to come. Another said that he was engaged in the Lord's work round Godalming, but had missed his Sunday's worship amongst Baptist brethren, and had cried to God for the privilege to be granted to him in the neighbourhood. And so the stream of thankfulness to God, for prayer heard and answered in that evening's work, went on. The brethren who had promoted the meeting were filled with joy. It was an easy task for Mr. Clements to rise and say how he felt that God had given him, that night, a seal to his call to labour there for a while; and, in a few earnest sentences, he declared that his preaching would be the gospel of Christ crucified preached certainly not in "the wisdom of words," but, he trusted, "in the power of God."

Arrangements were announced for commencing the work upon the ensuing Sunday, when Pastor Rankine had engaged to come from Guildford to conduct the opening services, Mr. Clements was afterwards to take up the work. He will be surrounded by a band of men who feel that they have, in this new cause, the answer to their hearts' deep longings, repeatedly told out into the ear of God. Here, doubtless, was the secret of so happy and successful a gathering; and in this same spirit of prayer will be the blessed and assured means of a prosperous congregation and a speedily-established, growing, thriving church.

Surely the Pioneer Mission should be better known and more heartily supported. Conferences are repeatedly held regarding the way to extend the work of our denomination into the smaller towns and villages. *Mr. Carter is solving the problem!* But he cannot work unaided. He has surrendered strength, time, and property to this important service. Baptist churches have sprung up throughout our land through his zealous endeavours; and some of these are now strong enough to help weaker causes. Had our brother the large financial help which the Pioneer Mission requires,—for temporary buildings, preachers' salaries for the first few months, help towards erecting permanent sanctuaries when success calls for them, all run away with heavy sums,—then he could multiply his efforts greatly. His address is 104, Bolingbroke Grove, Wandsworth Common, London, S.W.

The evening's work in Godalming, recorded above, proves the existence of earnest-hearted souls in obscure places, praying for the founding of Baptist churches; and this brother has been raised up by God to answer that cry, as the sympathy and support of his fellow-believers shall enable him to do.

WILLIAM OLNEY.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

XI.—MILTON AT CHALFONT.

A LITTLE while, and I must part with you, boy. You will return to the University, and then you will travel. When you come back, the old man will be gone. The day may arrive when you will be proud to say that you talked with one of Cromwell's Ironsides. When that time comes, others will sit in this porch; or, perhaps, following the Vandalism of the owner of Mr. Milton's cottage, they will pull this shelter down.

I wonder whether my successors will care for trees and flowers as I do. How steadfastly erect that row of hollyhocks appears! They remind me of the upright array of our men when the General passed along. Tall, sturdy in loin and limb, stern of face, but tender to woman and child, were the troopers who followed our great leader. I can see them again, even while my eye rests on the hollyhocks there in front of the yew hedge. Ah! that is a picture, in the main, of the Parliamentary army,—white in its purity, rosy in its courage, vigorous and self-reliant in its growth; but with a sadness like the colour of the yew, deepening as the years went by, till, in the winter of that time which some call "the Restoration", the patriot ranks were but as withered stalks, and the background of their deeds took on the December hue of the sombre shrub.

You may think me pensive this morning; but, as I sat musing before you entered, I thought of many things. I recalled the old days at home at the outbreak of the war, and the hopes then raised when all London was thrilled with the words of Pym addressed to the Lords. They were issued in the tracts which soon were in the people's hands, and probably you know them. But you cannot recall, as I can, the stir they made, and the hearts they fired. "The Commons," said Pym, addressing the peers, "will be glad to have your concurrence and help in saving the kingdom; but if they fail of it, it should not discourage them in doing their duty. And whether the kingdom be lost or saved, they shall be sorry that the story of this present Parliament should tell posterity that, in so great a danger and extremity, the House of Commons should be enforced to save the kingdom alone."

The great power of the men who were then to the front was their high convictions. They were not only the gentlemen of England, with a deep sense of honour, but they feared God above all else. They were men whose practices were as pure as their principles. John Hampden was one of the best men that ever lived. Such as Shaftesbury, who opposed the Court of the late king, and was looked upon as the Puritans' friend, failed completely, for, though he was clever enough, he utterly lacked the guiding power of a personal religion. Even honour among those who led the nation went out with the Commonwealth. Ah! the eight-and-twenty years that followed was a sad time. God grant that England may never see the like again!

You, my boy, will take your place in the councils of the nation when he who now speaks to you will lie in yonder churchyard, under the shelter of the hills which saw the blaze of the martyr fires. Remember the words of an old man, who has seen strange contrasts. Cast in your lot and your influence with those who put the Almighty first. Other things being equal, the best men to rule a great people are those who are not ashamed of their faith in the Redeemer, nor of prayer, nor of Bible-reading, nor of scrupulous living. Such, in their magnanimity, may appear to the eye of the world to make blunders; but these, in the end, are less expensive than the successes of the unscrupulous.

Dost see the birds beneath the mulberry tree yonder? They are after the fallen fruit. Hundreds of berries drop on the turf before the crop is fit to be gathered. Those greedy birds are like the crowd which used to hover round the Court, ready to pick up any sweet that fell from the kingly tree. That mulberry is old, and, like its owner, wants a good deal of propping up. It was fortunate that no one was under it, not long since, for a great bough, as thick as a man's thigh, parted from the main trunk, and came to the ground. It did not break altogether off, so we put some supports beneath, and then drew it with bands of iron to the proper place. We have probably, by this process, saved the tree; for, with such a wound, the heart of it would have died. It was something after this fashion that the Lord Protector tried to save the Commonwealth. It was the government of the iron band; but it kept the almost-severed branches of the body politic together.

* * * *

I promised to tell you somewhat of the life of Mr. John Milton while he was in this locality. He came to us at a sad time, when men and women were fleeing from the death-dealing plague. My dear friend, Mr. Thomas Ellwood, than whom there is no saintlier man in the whole shire, had been confined in Aylesbury gaol for a month at the instance of a choleric justice named Bennett. This Bennett got a mob of lewd fellows together, and at a Quaker funeral in Amersham, roughly thrust the coffin from the bearers' shoulders on to the ground in the middle of the street. He had Ellwood and another holy soul, Isaac Pennington, sent to gaol for illegal assembly. "Illegal assembly" indeed! The boot should have been on the other foot, on "Bennett the brawler." That is what he truly was; and if right had been might, he should have lain in Aylesbury prison instead of those gracious men of God. This mishap prevented my friend from meeting Mr. Milton as early as might be, though it was through Ellwood that the poet had obtained a dwelling-house. There were tough, independent men all over this countryside, and there had need to have been, for it was a venturesome thing to let a house through a Quaker like Ellwood to such as John Milton, who had justified the execution of the late king. Only five years before this, his grand "Defence of the People of England" had been burned by the common hangman. But it had done its work, boy; it had done its work! Yet its author, though spoken of in the king's proclamation as so

"obscure as to be beneath contempt," went in daily fear of assassination, for the cut-throats about the Court were not particular whom they stabbed. Some rhyming sycophant published a cruel taunt, I remember, on "John Milton not suffering for his Traitorous Book when the Tryers were executed." So he styled it, and his precious lines ran after this wise,—

"That thou escaped'st that vengeance which o'ertook,
Milton, thy regicides, and thy own book,
Was clemency in Charles beyond compare :
And yet thy doom doth prove more grievous far,—
Old, sickly, poor, stark blind, thou writ'st for bread ;
So, for to live, thoud'st call Salmasius from the dead."

Salmasius, as you, of course, know, was the Leyden professor who undertook to defend the royal procedure.

Notwithstanding his many enemies, Mr. Milton lived peaceably enough at Chalfont. He brought with him in manuscript his immortal epic, "Paradise Lost."

I had not known my gracious friend Ellwood for long at this time, but yet sufficiently well to visit him. I could but condole with him as to the severe imprisonment he had undergone. He was then staying with the Penningtons. I gat me to the Grange, and found my friend reading from a closely-written pile of notes. It was the great poem which Mr. Milton had trusted to Mr. Ellwood for perusal. He had been Latin reader to Milton in London, therefore, stood he on close terms.

Thou knowest that the Friends cover their feelings, and live by their faith and judgment. It was hard for Ellwood that night to sit unmoved. He must needs read to me, as an old Ironside, a passage which he thought would recall to me the perfidy of the king. It is in Book VI., where Satan and his host face the Heavenly squadrons. Fetch me my copy, Margery. Oh, here it is! Satan is speaking,—

"Vanguard, to right and left the front unfold ;
That all may see who hate us, how we seek
Peace and composure, and, with open breast,
Stand ready to receive them, if they like
Our overture, and turn not back perverse."

But "in hollow cube" he had trained—

"His devilish enginery, impal'd
On every side with shadowing squadrons deep,
To hide the fraud."

Ay, boy, believe me, "the tender mercies of the wicked are cruel." So many of our dear leaders found when dealing with the Stuarts, father and son.

Mr. Ellwood, as I have said, introduced me to the genius of the Commonwealth. Nor was he loth to know me, for he well remembered coming to our house by Whitehall Stairs, where he met Dr. Jeremy Taylor. We used to gather, in the quiet of the summer's evening, in the porch of the cottage ; but never did the poet sit late.

He was an early riser; I have heard him say that four was his hour in summer, and five in winter. He was blind, and afflicted sadly both in hands and feet with chalk stones when I knew him in these latter years.—a sad contrast to the days of his youth, when I am told that, at Cambridge, he was called “the lady of Christ’s College.”

Ah, me! I have much reason to thank God that, after a rough and tumble time in early manhood, I have reached old age with all my senses unabated.

In one of our evening talks, Mr. Milton favoured me with some account as to how his day was spent. In the early morning, he had read to him a chapter from the Hebrew Bible. Then, after a frugal meal, he studied till twelve. An hour’s exercise followed, and after this he dined. The rest of the day was spent in study, music, and conversation. In the evening he smoked his pipe, then ate a few olives or something as light, drank a glass of water, and went to rest about nine. So lived the poet of the Puritans, even in his last years.

Our lives are ennobled, commonplace though we ourselves may be, by our association with the great and good. I met some of the choicest spirits of the time at Mr. Milton’s,—poor Algernon Sidney and Lord William Russell among them. Ah! as we heard them dream of better days, who would have thought that their way led to Tower Hill?

I was at the poet’s funeral, in St. Giles’s, Cripplegate. His great epic and its sequel, together with that mighty poem, “Samson Agonistes,” had re-established his fame in the hearts of his countrymen. A vast throng, gentle and simple, attended to do him honour. As his body was lowered into the chancel of the church, I remembered some lines in the “Agonistes”, and applied them to the man and the cause he served,—

“But he, though blind of sight,
Despis’d and thought extinguish’d quite,
With inward eyes illuminated,
His fiery virtue rous’d
From under ashes into sudden flame.

.

“All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about,
And ever best found in the close.
Oft He seems to hide His face
But unexpectedly returns,
And to His faithful champion hath in place
Bore witness gloriously.”

* * * *

Thou wilt not be loth to come once more, lad, ere thou returnest to thy studies. Then, if thou dost still bear with an old man’s gabble, I will tell thee something of the hero whose memory I honour most,—Oliver Cromwell.

"Our Own Men" and their Work.

LXXXIII.—PASTOR R. B. MORRISON, UPPER PARKSTONE,
DORSETSHIRE.



"THE Emerald Isle" has shed its lustre over many lands; and, in the person of PASTOR R. B. MORRISON, its light has shone right happily in far-off Southern Dorsetshire. Born in 1863, in a Northern Irish village, our brother was led to decision for Christ by the wayside words of a strange gentleman. Services in a coach-house were shortly after attended by the young convert, and by a Mrs. Leach, of Dublin; and through this lady's instrumentality, if he was not raised from the dead, the grave-clothes were taken off, and he was set at liberty. The wayside ministry by which our friend was won to Christ, and the personal dealing which led him into gospel liberty, have left their impress on his life, giving him an aptitude for speaking a word in season on the road, or in the train, or the home.

Engaged in business in Belfast, our friend shared in the Christian enterprise of that city, while still a member of the then "Church of Ireland." Exercised concerning the Scriptural teaching with regard to

baptism, he was led to see the command laid on believers to thus confess their Lord. He was accordingly baptized by Pastor E. T. Mateer, afterwards joining the church under the pastoral care of Dr. Usher, from whom he derived much help.

In January, 1889, Mr. Morrison entered the Pastors' College, and for two years and a-half revelled in the stores of knowledge here imparted, and in the gracious influence of its great President. Then occurred one of those seeming ills in life which oft are blessings in disguise. The health of the young student gave way, and he went to stay for a while in the home of Pastor George Wainwright, who was labouring with much acceptance at Westbourne, Bournemouth, where the healing air had been much blessed to his own restoration. The Westbourne Baptist Church had erected an iron building about a mile away on the road to Poole, and here the whilom student became the Christian worker. Invited to supervise the work for six months, he sought counsel from Mr. Spurgeon. The reply was like the man,—a promise of £25 towards his support, with the characteristic message, "Go and win souls, and I shall be glad." These words rang in the heart of the young soldier as he went into active service, and have been the key to all his ministry.

God blessed the work at Morley Hall with such success, that larger premises were soon needed. With generous help from Mr. R. Colman, J.P., Mr. R. C. Morgan (of *The Christian*), and the ever-helpful Pastor G. Wainwright, the Upper Parkstone Tabernacle was opened in November, 1891, when Mr. Spurgeon wrote:—

"The church under the care of Mr. Morrison sprang up as *living* churches do, and his ministry in its midst was such as a living ministry should be. I see the Lord's hand in the worker and in the work. The Lord's servants will, I trust, feel that they are called at once to help. Where God sends blessing, we must enlarge the place of our tent to receive it."

Thanks to further recent generous aid from Mr. J. J. Norton, J.P. (ex-Mayor of Poole), the debt on the building has now diminished to £200. As soon as this is cleared off, new and larger schools, which are urgently needed, will have to be erected.

Mr. Morrison has gathered round him a band of faithful helpers; the original 28 members have had about 150 added to them, while over 100 have followed Christ in baptism. Beside the usual services, there are Sunday-school, Bible-classes, Tract Society, Band of Hope, Missionary Sewing Meeting, Slate Club, and Senior and Junior Y.P.S.C.E. A deaconess is busy among the poor and sick; and, above all, the pastor is bravely seconded by Mrs. Morrison, who was a Christian worker in France.

That our brother's sterling, sound, and spiritual gospel ministry worthily represents the old College and the great Tabernacle, is proved by the many tokens of public appreciation conferred upon the pastor at Upper Parkstone. He is Secretary of the Local Preachers' Evangelistic Union meeting at West Cliff Tabernacle; he was a Guardian of the Poor; and, last year, was President of the Hants Christian Endeavour Union. He is prominent in local Temperance Work, and Editor of *The Temperance Reporter*, the organ of the Dorset and

Southern Counties' Temperance Association. In short, any local Christian or ministerial gathering is hardly considered complete without his presence.

The characteristics of our friend's ministry are:—

1. *A prayerfulness which is real fellowship with God*, which asks and receives, expecting blessing from Him who "answereth by fire."

2. *Fidelity to the gospel*, and preaching which bases every message on a "Thus saith the Lord." Our brother is a man who is not content to muddle through the mazes of men's speculations, but he stands firmly upon the rock of Divine Revelation; he is thus a true follower of the ever-beloved Mr. Great-heart of the Metropolitan Tabernacle.

3. *A buoyant, sunny disposition*, enabling its owner to look upon the bright side of things, and to cheer his fellows as well as himself. No caviller can call religion gloomy who samples from this stock.

4. *A sturdy independence* which, when the need demands, secures unflinching stand for truth or right, when weaker men would bend or break. Born of the consciousness of the Divine Presence, allied to the Irish racial character, we have the material from which leaders, heroes, martyrs come.

Thus the man whom God made and called, whom the Pastors' College trained, and whom C. H. Spurgeon commissioned and sent out, fitly finds a niche in the historic picture gallery of "Our Own Men and their Work."

Bournemouth.

G. D. HOOPER.

C. H. Spurgeon's Influence in Tasmania through his Sermons and his Students.

HIS influence is like the sun, whose beneficent beams radiate to the ends of the earth. The centre of its glowing power was in the South of London; but its circumference, who can tell? There is no land in the world that, directly or indirectly, does not feel the light and warmth, the beautifying, fertilizing, and attractive force of his Sermons and his men. His incomparable personality leapt triumphantly through the bounds of space, and not only set the spiritual firmament in brightness, but stole into all sorts of nooks and crannies with unpollutable light, sweetening and gladdening all who came beneath its mystic spell.

From Newington Butts to Tasmania, is a far cry. The track covers many leagues of swelling seas. The little island seems well-nigh out of the world. It is but a speck of land in comparison with its great neighbours in Australia, yet is it nearly as large as Scotland. It is the butt of many a half-kindly, half-serious jest on the part of the other more pushful and populous Colonies. Some call it "Sleepy Hollow", or "The Apple Orchard." But Tasmanians call it "The Gem of the Southern Sea"; and "The Garden of Australasia." And one poet,—a minister, too, who should speak the truth,—after having dwelt in a part of Australia where the life-juices of man, and beast, and the flower

of the field, are all dried up by the blazing sun, thus cooled his hyperbolical soul when he saw Tasmania,—

"I've dwelt in many lands, I've gazed on lovely scenes,
 But one there is transcends e'en fancy's glowing dreams;
 Tasmania, Gem of Southern Sea, my harp is tuned to sing of thee!
 Land of beauty; land of health; land of patriots; land of wealth;
 Land of rivers, lakes, and plains; land of snow on mountain chains;
 Land of floral shrub and tree, nature's sweetest poetry;
 Land of gold and silver ore, hidden long in nature's store;
 Land where noble men are found; land where social joys abound;
 Land where maidens fair and pure, sought by swains of distant
 shore,
 For their virtues, known afar, shine with rays of brightest star;
 Land of temples everywhere, vocal with the sound of prayer;
 Sending up to God above, strains of gratitude and love;
 Land of culture; land of art; beautiful in every part;
 With thy gifts so great, so rare, what with thee can we compare?
 Tasmania, Gem of Southern Sea, Eden alone surpasses thee!"

Doubtless it *is* a goodly land and beautiful, but the poet has taken all the advantage he could squeeze out of his "licence."

To this "land of beauty, land of health," there came from England a young lady, at a time when Tasmania was not a "land of temples everywhere." She had a singularly well-balanced nature, and was strong in faith, giving glory to God. Her sane soul found in C. H. Spurgeon's Sermons a nourishment that satisfied and made her glad at a time when spiritual privileges were few, and when godly pastors could only be heard at rare intervals. "The Word of the Lord was precious in those days."

In the course of time, she married Mr. William Gibson, one of the best of a remarkable family of pastoralists who have left their impress for good upon Tasmania, socially, politically, and religiously. Mr. and Mrs. Gibson's married life began at a lovely estate, called Eskdale, the gift of his father. The South Esk flows contentedly by; its quiet waters rarely flurried, except when the rains wash "Ben Lomond's shoulder" more than usual, or the sun melts his mantle of snow. "The Butts of Ben Lomond" stand clear in the distance, over 5,000 feet high,—“a thing of beauty,” and “a joy for ever.” In this quiet place,—over twenty miles distant from a Baptist Church,—in addition to the Bible, Mr. Spurgeon's works were the spiritual food upon which they chiefly feasted; and their work-people were not forgotten, nor their souls' needs left unsupplied with the same rich nourishment.

The writer's acquaintance with this godly lady and gentleman began in January, 1888, when they lived at Native Point,—an estate surpassingly fair,—which Mr. Gibson had bought in the early years of his married life. That acquaintance ripened into reverent love, which becomes more hallowed, and glad, and strong, as the years draw nearer for its crowning in the land and presence of the Eternal Light. At the time mentioned, the somewhat brusque manner and speech of Mr. Gibson,—which some misunderstood,—had begun to mellow into the autumnal beauty of life, in which was nothing acrid or immature, and the vigorous green was melting into all lovely and enchanting hues. At this period, there was a beatific beauty of the inner life, which

shone through his face like a light in a lamp of alabaster. His love of an active, open-air life, his abstemious habits, his hatred of drink and tobacco, his distaste for the enfeebling excitements of worldly pleasure, his love of his fellow-men, which prompted his princely generosity, his communion with God, his fellowship with the Lord's people, the great thoughts that thrilled him to tears through meditation on God's Word, aided by the expositions of the truth by C. H. Spurgeon, whom he loved, his strong and quiet heart, and faith,—all, like good angels, ministered to the Divine beauty which was manifest to others, but hidden from himself. His deepest convictions were expressed in his favourite hymns,—

“Jesu, lover of my soul,”—

and—

“My hope is built on nothing less
Than Jesu's blood and righteousness.”

All this may also be said concerning his consort. Like sweet music set to noble words, they were the fitting complement of each other. Like the union of two stately rivers, their lives flowed on in blended oneness,—peaceful, forceful, majestic,—bringing incalculable blessing to others along their life-course. They were helpers of each other's faith, and love, and service; and together wove those robes of righteousness, and of good works, which God expects as the practical result of the imputed righteousness of Jesus Christ our Lord, and of His indwelling Spirit.

Certainly, one of the greatest earthly helpers and inspirers of these good lives, so far away, was the beloved C. H. S. We believe that every published Sermon of his has been read by Mrs. Gibson, and it would be difficult to name many others of his works that she has not read. Though near on ninety years of age, she still reads them every night without glasses, and nothing so lights up her face with interest, and renews her youth, as a talk about the progress of the work of God, or, better still, concerning the Lord Himself.

When, therefore, it was needful for Pastor Thomas Spurgeon to visit Australia for his health's sake, it was no surprising thing that he should be invited by Mr. and Mrs. Gibson to spend what time he could at their home in Tasmania. He took full advantage of their kindness and hospitality. Mr. Gibson was his companion in horsemanship, and they spent many happy hours in the saddle, and often made the quiet bush, or lanes, or fields, resound with laughter over some merry quip or prank. Young Spurgeon did not forget his Master's work amid his pleasures and his health-seeking. Many are the friends who have spoken to us of the help and pleasure they enjoyed in listening to his earnest words and unconventional speech. It was a new thing to hear one so young, and slight in build, speak as he did in the pulpit; and many thronged to hear him, drawn by his fresh style, who would not have been attracted by the Rev. Dr. Dry-as-dust.

None listened with more sympathy, and interest, and eager delight than Mr. and Mrs. Gibson, who drove him from place to place to preach the Word. These preaching experiences, now over twenty years ago, resulted in a forward movement the force of which is felt

to-day. A chapel had been built at Perth, by the Gibsons, before the advent of Mr. T. Spurgeon, and pioneer work had been done by two of C. H. Spurgeon's students, Messrs. Grant and Clark. But there had been no lengthening of the cords to other districts. Now the ancient promise was to be fulfilled: "I will make them and the places round about My hill a blessing; . . . there shall be showers of blessing."

Gradually, the work was extended from place to place, necessitating the erection of Tabernacles at Longford, Deloraine, Launceston, Hobart, Bracknell, Blackwood, Sheffield, Promised Land, Latrobe, Sassafras, and Devonport; and very soon, it is expected that a much-needed building will be raised at Burnie to accommodate the church which has been gathered there by Pastor Harry Wood, as the most recent effort of the Tasmanian Baptist Union in aggressive work. Besides, there has been built at Perth, one of the most beautiful country churches in Australasia to meet the increased need of the work of God in that place. Nearly all these churches have convenient manses, and several of them have commodious school-rooms. In addition to the erection of these buildings for the worship and service of God, £12,000 have been given to form a Sustenance Fund for the support of ministers of the weaker churches, and the advance of the denomination in the land.

Altogether, there must have been over £50,000 contributed by Mr. and Mrs. Gibson, and in this large sum their devoted son, Mr. W. Gibson, has had no inconsiderable share, along with his esteemed wife, whose large-hearted beneficence and sweet charity are not confined within her own denominational bounds. Such winsome thought for others, such consideration for the poor, such generous help of other Evangelical churches, which the writer has known, will abide amongst his most fragrant and refreshing memories.

Of the work of the men who have laboured in Tasmania, for longer or shorter periods, it would be invidious to particularize. Suffice it to say, of the men we have intimately known, viz., W. Clark, R. McCullough, J. S. Harrison, H. Wood, A. Bird, J. R. Cooper, E. Vaughan, R. Williamson, A. Hyde, H. G. Blackie, H. D. Archer, A. J. Clarke, J. Blaikie, M. Cumming, G. Wainwright, and H. Clark, some have shone brightly as evangelists, and others as denominational organizers; whilst several have done fine literary work, and all have been capable and faithful pastors; and many, in conjunction with these qualities, have had more than ordinary pulpit ability, so that our dear "Alma Mater" has had no need to droop her head in shame at the remembrance of her sons. Beside "our own men," there have been other ministers who have laboured in the gospel in that "fair isle." In nearly every case, they have been men of strong Evangelical principles, men with whom our beloved and glorified President could have had hearty fellowship, men who loved him for his own, the gospel, and his work's sake.

Our brethren in Tasmania have never been rent asunder by differences of doctrine. The annual and half-yearly Union meetings have been, for the most part, times of spiritual power and stimulus. During the early years of the last decade, the progress of the denomination was very marked; but, recently, owing to the migratory character

of the population, it has been difficult to maintain the ground in the country districts. But there are growing towns, on the West and North-west coasts, where there is scope for aggressive work. The denomination is earnestly seeking to do its share in reaching the small and scattered population. Sister denominations are doing the same, and by their united efforts Tasmania has become a singularly well-churched community. It has more Sunday-school scholars than any other country in the world in proportion to people. For three successive years, Tasmanian Christian Endeavourers have won the missionary banner which was presented by Queensland as a trophy to the Colony contributing most to foreign missionary work. Nor have the Baptists been behind in this matter; in proportion to membership, they have raised more last year for foreign missionary work than any of the Colonies, or even Great Britain itself,—the ordinary income being 7s. 7½d. per head, and a special effort raising it to 11s. 9½d.

In Temperance legislation, the island also stands well. Publicans are not allowed to use music to attract custom, nor to open their houses on the Lord's-day. The consumption of intoxicating drinks is the lowest of all the Colonies. In connection with the social evil, too, it has laws which are enough to make the vilest *roué* stop and think. Under the Affiliation Act, the court can order the father, before the birth of the child, to make provision for the woman, and for medical expenses. A Baptist deacon, as Police Clerk, had the honour of bringing the first case under this Act before the magistrates, and of arresting the young man who was trying to escape. The writer has known a case where a young man, charged under this Act, was absolutely prohibited from leaving the district without providing sureties.

One great stain upon the Colony's fair fame is the encouragement given to gambling. It is the Monte Carlo of the Colonies. What the other Colonies cast out, Tasmania received in the ugly shape of "Tattersalls", a huge gambling concern, from which the country gets a few thousands a year, principally in postal revenue. The first to show public fight against this prodigy of evil were the Baptists. They memorialized the Government, the other denominations followed, addresses against it were delivered, Societies were formed to strike it at every point; but, to the lasting disgrace of the then Premier, Sir Edward Braddon, house-room was given to this octopus of the devil, which, in and from Tasmania, reaches its long tentacles to all the lands beneath the Southern Cross. Had the Roman Catholics only joined their forces with those of other professing Christians, this infamous deed would not have been done, and Sir Edward would have received his deserts at the next election.

Another evil, that should receive more attention than it does, is that of palmistry. The law is more than usually able to allow the proverbial coach and six horses to drive through it without much discomfort to itself. These emissaries of Satan, who palm themselves off as seers of the future, do worse things than rob silly women, and men who are no better, of their money. The evil is growing; and, by-and-by, will become so strident that the law will have to step in, and save the people from the consequences of their own folly, and from those sleek

"Professors" and "Madames" who fatten on the sin and simplicity of "the foolish ones."

In connection with everything that has for its end the glory of God and the good of men, the Baptists of Tasmania are always in the van. In face of the social and political needs of the people among whom their lot is cast, they stand true to Evangelical doctrine, and to the noble record of Baptists in past ages.

J. E. WALTON.

Judas Iscariot.

A PAPER READ IN MR. J. T. DUNN'S BIBLE-CLASS, ON LORD'S-DAY AFTERNOON, SEPTEMBER 16TH, 1900, BY HENRY BENSON.

IT might be thought, by some, that such a dark and painful study as our subject of this afternoon must prove unprofitable and fruitless; but I do not think so. Terrible indeed as the story of Judas is, yet, if we have the light of the Spirit, we shall find, even amidst the saddening gloom that overshadows such a theme as this, many precious gems of Divine truth, as well as deep and solemn warnings to which we dare not but give heed. "All Scripture is given by inspiration of God, and is profitable;" and it is not good to dwell always in the sunny portions of God's Word, lest, our eyes being dazzled, we stumble even in the light.

Of the previous history of Judas Iscariot, we know nothing. Who or what he was, is not stated. He steps out of the darkness of obscurity to act his part in the brief but terrible tragedy of our Lord's passion, and plunges into the blackness of unspeakable ruin, self-condemned and self-destroyed. "Judas Iscariot, the son of Simon;" this sums up nearly all we know of him. His name implies that he was a native of Judæa; probably he was the only Jew among the Galilean apostles. Who Simon was, we know not. Some have thought that Simon the Zealot, himself an apostle, was the father of the traitor, and have even attempted to establish a blood-relationship (if one may so speak,) between Judas and our Lord, making him a grandson of the sister of Mary the mother of Jesus, (John xix. 25,) and thus second cousin to our Lord Himself; but though this would add a more tragic element to the betrayal, and a deeper dye to the guilt of Judas, it is little more than guesswork, and I do not think we are justified in thus going beyond what is written.

These things, however, are but of slight importance, and sink into insignificance before the one terrible act that has branded the name of Judas with undying infamy and eternal shame,—the heartless betrayal of his sovereign Lord into the hands of His inhuman enemies. The more we contemplate this revolting breach of the sacred law of friendship and trust, the fouler and the blacker does it become. To attempt to fathom the false heart of Judas, and assign motives and incentives for such a deed as his, is well-nigh impossible. What more can we say to explain it than fall back upon the Word itself, and say, "Satan entered into him"?

At the same time, a thoughtful study of the character of Judas may

reveal to us at least some of the causes that led to his ruin. Judas is to me an enigma. He is not the ignorant, shallow-minded, grasping slave of greed that some have portrayed; but plausible and subtle, and possessed, if I mistake not, of a deep, strong, passionate nature, but mingled, alas! with all that is meanest and basest in the human heart. Deep he must have been, to disguise his real nature so well as to deceive all but the Lord Jesus Himself. His strength of will must indeed have been great, to persist in his evil purpose in the face of love that might have melted a heart of stone, and warnings that would have filled the soul of a weaker man with fear and trembling; and that he was passionate, is plainly seen especially in his agonized repentance and suicide.

But there were two great forces that swayed and governed his whole nature, and hastened his end; and of which we shall do well to take heed. First, and with a terrible emphasis, *he was ambitious*. It was ambition that first linked him to Christ as a disciple. His scheming heart, filled with hopes of high position and honour amid the glory of the Messiah's coming kingdom, he eagerly joins the little band of our Lord's early followers, and is chosen to be "one of the twelve." These words occur again and again with mournful repetition: "Judas Iscariot, *one of the twelve*;" and we may well hear in them the still small voice of the Spirit urging us to make our calling and election sure. "One of the twelve" the betrayer of our Lord! One of the little company who held intimate fellowship with Jesus, and yet the traitor! One of the inner circle of communion and love, and yet "a devil!" The ambition of Judas placed him in a position which infinitely increased his guilt, and rendered his treachery of all sins the most damnable. Thus it is that the slaves of ambition are caught up as on eagle's wings, and carried to some dizzy pinnacle of the temple of fame, from whence, one false step, and they are hurled headlong to their destruction. Well might Shakespeare make the dishonoured Wolsey exclaim,—

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels, how can man then,
The image of his Maker, hope to win by it?"

Further, and with a still greater emphasis, *avarice* was the predominant cause of the ruin of Judas. To the lust of power we must add the greed of gold. He had been given, perhaps on account of his practical business qualities, the charge of the common purse of the apostolic band. Incidentally, this disproves to me the traditional and imaginary ideas which speak of Judas as of "restless glance and saturnine countenance," and describe his hang-dog looks and beetling brows, or tell of—

"That furtive mien, that scowling eye,
Of hair that red and tufted fell."

It is most improbable that such an one, who would have carried the rogue in his very looks, would have been trusted so implicitly as Judas seems to have been. If such had been his appearance, our Lord's declaration, "one of you is a devil," would have been sufficient to

have fixed suspicion upon him ; whereas, months after, even at the last supper, there does not seem to have been the least suspicion of Judas.

And is it not so amongst us still? Are there not professors, whose hypocrisy deceives all but the most spiritual eyes, whose mock humility and pretended zeal pass for genuine piety, while they are really a cloak of covetousness? Their softly-whispered "Lord, is it I?" calls forth an approving murmur, "Behold, what saintly humility!"

But, to return to Judas, as his false hopes slowly faded into doubts, and one by one his ambitious dreams vanished at the teaching of Jesus, Judas, to compensate himself for his disappointment, began a system of petty thefts from the little treasury he carried. The slow fires of thwarted ambition smouldered within his gloomy soul, and he resolves to await a fitting opportunity, when the little exchequer should be at its fullest, and then to abscond with all he could take. With some such thought as this in his mind, he stands in the house of Simon the leper, and watches, with darkening brow and grating teeth, while Mary, in the supreme abandonment of her love and adoration, breaks the alabaster box of precious spikenard, and anoints the feet of Jesus. The odours, that fill the house with a sweet fragrance, but fill the soul of Judas with bitterness and rage. "Why was not this ointment sold for three hundred pence, and given to the poor?" he asks, angry at seeing such a fortune slip away from his fingers, and "this he said, not that he cared for the poor: but because he was a thief." "Let her alone," said Jesus quietly, "against the day of My burying hath she kept this. For the poor always ye have with you: but Me ye have not always." Stung by our Lord's gentle rebuke of his thievish motives, realizing the impossibility of maintaining much longer his **intolerable position**, and half-maddened by repeated disappointments, Judas becomes an easy prey to the fiendish suggestion which, it may be, had occurred to him more than once before, but against which, let us hope for our common humanity's sake, his better nature had, until now, revolted. But now, swept by an uncontrollable passion, he yields to the Satanic temptation, and in the dusk of evening hurries to Jerusalem, seeks out the chief priests, and for thirty pieces of silver bargains away his Master's life and his own soul.

Time will not permit me to speak of the various incidents of the passion week through which Judas shadows our Lord, anxiously, desperately watching his opportunity. Four days pass, and Jesus and the twelve are gathered in the upper room in Jerusalem. It is a season of deep solemnity. A strange presentiment of evil casts a gloom over the souls of the apostles, and ere the supper has proceeded far, Jesus is troubled in spirit, and with a deep sigh utters the memorable words, "Verily, verily, I say unto you, that one of you shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom He is betrayed." A deep silence falls upon the little band, and sick at heart with a nameless grief, they turn their questioning faces to their Lord, and one after another whisper the breathless, trembling enquiry, "Lord, is it I?" Jesus is silent, waiting for the traitor to act. Who can tell what a storm of conflicting emotions was raging in his black heart! Shame, fear, spite, ingratitude, and greed, swept with bewildering rapidity through his soul. It was the crisis

in the life of Judas. Even now, it was not too late for him to have abandoned the detestable plot against one who had treated him with infinite tenderness and grace.

Months before, when dark thoughts of evil were beginning to rankle in his breast, Christ had warned him, and offered him the opportunity to turn back. At a time when many of Christ's nominal followers were forsaking Him, He had turned to the twelve,—but especially, I think, to Judas,—saying, "Will ye also go away?" adding, with a sigh, "Have not I chosen you twelve, and one of you is a devil?" Pride and avarice had conquered then, and Judas had stayed. On this occasion, scarcely half-an-hour before, he had watched his Lord and Master kneel before him, and had felt the soft touch of those gentle hands as Jesus had bathed the traitor's feet, while deep down in his false heart Judas was plotting his accursed treachery. Oh, the ineffable tenderness and matchless love and pity of our Saviour! Oh, the unfathomable depths of human sin!

Jesus waits until John, at a sign from impatient Peter, leans back on Christ's breast, and asks softly, "Who is it, Lord?" Jesus answers, in the same low tone, "He it is to whom I shall give a sop, when I have dipped it;" and, leaning forward, he places the morsel between the lips of Judas,—an act, in the East, expressive of the highest favour shown to an honoured guest. With this last gracious act, Jesus seeks to dissuade the traitor; but immediately after the sop, Satan enters into him. He steels his heart against the voice of mercy, crushes the last lingering spark of pity, stifles the accusations of conscience, spurns the grace that would have stayed him, and defiantly asks, "Lord, is it I?" Almost immediately afterwards he went out, "and it was night."

"There is a time, we know not when;
A point, we know not where;
That marks the destiny of man
For glory—or despair."

The day of grace for Judas had ended. His sun had set in a blood-red sea of shame; and the blackness of darkness for ever, the eternal midnight of despair, had settled, like a pall, upon his guilty soul. "It was night," black night, without the faintest glimmer of a star of hope.

There is not much more to tell. The traitor had planned his work only too well. His accomplices come at night, that there may be no interference; with a great multitude, so that there shall be no possibility of escape; well-armed, so that there can be no hope of successful resistance; and lest there should be any mistake, and they should seize the wrong man, Judas gives them a sign; and as Jesus had signified who was the traitor by an act expressive of highest honour, so Judas, with devilish ingenuity, returns the compliment: "Whomsoever I shall kiss, that same is He;" and, with a brazen, shameless courage, he hurries to the side of Jesus, and upon His fair cheek imprints the fatal token. Through all the suffering that followed,—the trials, the scourging, the spitting, the mockery, the weariness and agony,—I think that, distinct above the hoarse yells and brutal curses, there rang in the ears of Jesus that mocking whisper, "Lord, is it I?" and upon His

cheek, even in the depth of His overwhelming sorrow, there burned that kiss as if it had been branded there with red-hot irons.

Over the final scene in the life of Judas, one does not care to dwell. For a brief space, there had been peace in that heart,—the peace of hell, that deadly calm that precedes or follows premeditated and deliberate sin. But now the floodgates of remorse are opened, and there rushes in upon his guilty soul the conviction of the full enormity of his sin. He had hoped that Jesus would easily clear Himself of the spiteful and unfounded accusations of the chief priests; but when he sees that Christ is condemned, ten thousand trembling fears possess his soul. He repents himself of his bargain; but, alas! it is but the repentance of the lost. Beside himself in the torment of his soul, he rushes off to the chief priests. It may not yet be too late to save Jesus. They meet him with callous contempt and scorn; and exasperated beyond endurance, the frenzied wretch flings down the cursed blood-money in the very sanctuary, and, swept onward by a tempest of hopeless remorse and utter despair, he hurries forth, and with his own hands ends his miserable life. Thus is it awfully possible to sink even from the very Saviour's side into the nethermost depths of hell.

There are deep truths, as well as solemn warnings, in this sad story; but I can only briefly refer to some of the more important of them. The great doctrine of God's sovereignty is found here, especially in our Saviour's words, in Matt. xxvi. 24: "*The Son of man goeth as it is written of Him.*" The betrayal,—the price of blood,—and the office and death of the traitor, were all foretold, were all a part of the Divine plan, were all in God's unsearchable will and purpose. Yet human responsibility is not abrogated, for Christ adds: "But woe unto that man by whom the Son of man is betrayed." Those who attack the doctrine of the final perseverance of the saints by instancing Judas are very far wide of the truth. Judas was never a converted man; he was "a devil" from the first; a son of perdition who, by transgression, fell from the apostleship, that he might go to his own place.

"But why," it may be asked, "was he numbered with the twelve?" There may be in God's inscrutable wisdom many solutions to that problem. I see in it a twofold purpose. It brought into closest touch with Jesus one who, after continuing with Him in all His temptations, was compelled, at the last, to his own condemnation, to testify to the spotless purity of Christ. "I have sinned," is his despairing cry, "in that I have betrayed the innocent blood." It also reveals the terrible fact that, apart from a work of grace, man is beyond redemption; for such is the depravity of the human heart, that love at its highest, purest, and noblest,—the love of God as it was manifest in Jesus, and exercised in grace and tenderness upon that lost soul, is not only rejected, but made the occasion of sin; and thus we see the utter hopelessness of salvation apart from the regeneration of the Holy Spirit.

There are many other points I must perforce leave untouched; yet suffer one word more. Judas is dead, yet his seed lives after him. In almost every company of Christians, there is a man of deceit; sometimes, alas! the traitors are in the majority. It may be that there is someone here, this afternoon, who in his inmost soul knows that he is

a Judas. If such there be, let me urge you, with all the earnestness of my nature, that here and now, with this sad and awful record of the doom of Judas still before you, to repent of your hypocrisy, and turn to Christ for mercy, casting yourself upon His atoning sacrifice as your only hope of pardon, lest, if you delay, you should find, as Judas did, that your repentance comes too late!

Sleeping on the Masthead.

BY JOHN HORNE, GLASGOW.

"Yea, thou shalt be . . . as he that lieth on the top of a mast."—
Proverbs xxiii. 34.

THE ridiculous has its place and use in human affairs. A comic picture or a ludicrous allusion may sometimes carry a truth with more precision than would a sober statement. Every quality of the mind—humour as well as pathos—can be engaged to produce sanctified issues.

This text is a burlesque, and it is striking because it is so. It pictures a man trying to lie down and make himself comfortable on the masthead of a ship,—a performance which is as impossible as one labouring to feel at ease in sin; and this is the point of the illustration.

Try to imagine a person endeavouring to sleep on the topmast of a ship.

I. First, HE WILL FIND THE OPERATION SOMEWHAT UNCOMFORTABLE.

(1.) For one thing, *he will be much too high up*. Height tends to make one giddy,—light-headed. Sin has a great leaning that way. Of the 'man who built his house on the sand, the Anglo-Saxon Version says he was "a dizzy man." He was top-lofty, and satisfied with appearances, not caring to dig for a good foundation. This is characteristic of men who love sin. But folks who are high up have got to come down, if they are to be saved. "Every one that exalteth himself shall be abased." When Jesus came to the tree up which Zacchæus had climbed, He cried, "Make haste, and *come down*, for to-day I must abide at thy house;" and everyone else who is to have Christ for a guest must "come down."

(2.) The man, who is so high up; *will be subject to much tumbling and tossing*. On account of its height from the deck, the masthead pitches to greater extremes than any other part of the vessel. Judas, in selling Christ, had gone as far as he could go, and then he rushed to the hanging of himself. King Darius could not sleep after he had flung God's prophet into the lions' den. Herod, when he heard of Jesus, thought it was the Baptist whom he had butchered; and he cried in terror, "It is John, whom I beheaded, he is risen from the dead." The criminal at large becomes so miserable that, to get relief from his conscience, he gives himself up. Sin subjects its victim to much pitching and tossing.

(3.) Even if one might accustom himself to such a height, *it is hard work holding on, and one could not long keep it up*. The prodigal

tried it, but he had to give in at last. "The way of transgressors is hard." A life of wrong-doing soon imprints itself on a man's face and body. If he continues in it, it breaks him down. Canon Wilberforce once saw a soaring eagle suddenly tumble screaming to the earth. It had tried to carry a ferret to a rocky height, but the ferret had got at its breast, and was drinking its blood. This is what sin does.

II. Secondly, THE MAN WILL BE VERY LIABLE TO GET PITCHED OFF.

(1.) *There is very little to hold by at the masthead.* Ropes fall short some distance below. A slim grip, sinner! Be careful! A few more sudden plunges of the vessel, and then, your strength gone, you will be whirled down into the steaming sea!

(2.) *The position is provocative of risk and insecurity.* There is a kind of challenge in the attempt,—a wild bravado. A man stakes his soul in every sinful indulgence. One day, he will lose. O sir, you may challenge God and Justice by your reckless life, but take care that you do not make the venture once too often! For, then,—!

(3.) *There is no necessity for such a risky experiment.* When we build a house, we do not try how much off the plumb we can erect it without letting it fall; we conform to God's natural laws as nearly as possible, so as to make our erection secure. But, in the matter of character, some men seem to think that, the nearer they run to risk and hazard, the smarter they are. 'Tis passing strange; but "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

(4.) *Many have been pitched off.* Ananias and Sapphira were taken at their challenge, and struck dead. Voltaire in dying, sat up, and fancying he saw Christ, cried, "Crush the wretch!" Judas "went to his own place." Pitched off! Oh, there is a world of such,—where tears are shed, but not in mercy's sight; a place where rest is not known! Pitched off, into the lake which burneth with fire!

III. IF THE MAN WERE IN HIS RIGHT MIND, HE WOULD NEVER ATTEMPT THE EXPERIMENT.

(1.) *It is because he has lost his wits that he tries it.* No man in his senses would try to find a bed on a topmast. When the ship *Lowell* went to pieces on the coast of New England, the mate walked the deck laughing and singing; the others on board jumped ashore, but he went down with the wreck. Why? His mind was deranged. Yet that man was no more insane than those who harden themselves in sin against the advice and entreaty of those who have been saved. It is said of the prodigal that he "came to himself,"—returned to his senses, that is. It was *then* that he returned to his father.

(2.) *He can get all the comfort he wants with less trouble.* Fancy one climbing to the masthead for a bed, leaving the deck and berths behind him! If men would give half the trouble to finding Christ that they give to searching out ways of sinful indulgence, they would soon find Him. It gives a man more trouble to go to hell than to go to Heaven, to ruin himself than to save himself. In God's Name, I call upon you to wake, man, and think what you are doing!

(3.) *He will fail in his attempt.* I may tell you *that*, good friend, before you try it. It is impossible to make your bed on the top of a

mast; and it is just as impossible to get rest in your sins. I have never yet met a dying man who thanked God for a sinful life,—never. But I have heard many confessing their anxiety on account of their sins. No one can find rest in a life of wrong-doing.

(4.) Therefore, *his best plan is to give it up, and come down.* You are tired of it, brother, I am sure,—tired of trying to find satisfaction in ways of transgression. Give it up! Be a wise man, and cease running such terrible risks. Some day, you may make the venture once too often!

More Medical Mission Patients.

THE patients' visits recorded at the Soussa Medical Mission for August and September amounted to 973. One day, an Arab, when leaving my room, could not get out. The door was not locked, and I failed to see any difficulty; yet there he stood, trying his best to go into the next room, but could not. I went to help him, only to find that he did not know how to turn the handle of a door! Jesus said, "I am the door." How grandly simple is salvation! Yet Jesus also said, "Go ye into all the world, and preach the gospel," for millions still know not how to enter and be saved.

Most of the patients who come to us are poor; but, this week, we had a visit from a Kaid, or Governor of a large tribe hard-by. What struck him, in the Word preached, was that Adam was excluded from Paradise for *one* sin. To a Moslem, sin is such a little thing; its guilt is truly seen only in the terrible light of the cross of Christ.

Lately, a man, who thought himself only a little ill, sat before me; and I had to tell him he was a leper! He grasped the awful meaning of the word at once, and his face quivered for a moment as he thought of himself, a hopeless, dying leper. Yet so are we all apart from Jesus Christ. What joy it is to have to tell such people of hope for the hopeless, and life eternal for the dying! Nor is there any time to lose; for, while we are "busy here and there," they may be gone. Death may quickly remove them, and only Jesus can give them life eternal.

I had advised, for a little girl, that her foot should be taken off. She looked up to her mother, and artlessly said, "Is he *sure* he can put it on again?" Ah! that was more than I could do. How soon we reach the limit of our power! But the Lord Jesus is almighty.

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

Later Services in the New Tabernacle.

IN consequence of our lengthy reports, last month, concerning the opening of the new Tabernacle, we were obliged to omit articles and reviews which must find a place in the present number of the Magazine; and, accordingly, our account of the later services must be a very condensed one. The religious and secular papers have, however, so well recorded the proceedings at the various gatherings, that no more than a general outline is needed here.

On Friday evening, September 21, Mr. T. A. Denny presided; and, in the course of his remarks, said, "The beauty of the place is something altogether transfixing;" and, at a later stage of the meeting, Dr.

Harry Guinness said that he had been in most of the largest places of worship in the world, and then added, "But this is distinctly the finest building for the preaching of the gospel that I have ever seen." The other speakers were Rev. John Bond (Wesleyan), Rev. George Hanson, D.D. (Presbyterian), Rev. E. W. Tarbox (Secretary of the Home Counties Baptist Association), and Pasteur R. Saillens (of Paris), who made a most felicitous allusion to Mr. Spurgeon, "the greatest Englishman of this century," who was a devoted admirer of "John Calvin, the greatest Frenchman who ever lived." Mr. Sankey's singing added much to the delight of the large audience.

The next night, Saturday, September 22, was devoted to Mr. Sankey's "Service of Sacred Song and Story." The Tabernacle was crowded to its utmost capacity. Pastor Thomas Spurgeon presided, and heartily welcomed the beloved evangelist from over the ocean, who gave many pleasing reminiscences of Mr. Moody, and related interesting incidents concerning some of his favourite hymns, four of which he sang. The flashlight photograph, taken at the close, is reproduced as the central illustration on *John Ploughman's Sheet Almanack for 1901*.

At the first Sabbath service in the new sanctuary, on Lord's-day morning, September 23, every seat was occupied, and many of the worshippers had to stand. The Pastor preached from 1 Kings viii. 30, "Hear Thou in Heaven Thy dwelling place: and when Thou hearest, forgive." If any of our friends have not yet read the discourse, we recommend them to procure it from Mr. A. H. Stockwell, 17, Paternoster Row, London, E.C., who regularly publishes Pastor Thomas Spurgeon's Sunday morning sermons.

In the afternoon, the Tabernacle was crowded with children and young people, to whom Rev. J. Tolefree Parr spoke in his usual bright, earnest fashion. At night, the throng was so great that Pastor C. B. Sawday had to conduct an overflow service in the Lower Hall while the Pastor was preaching in the Tabernacle from Genesis vii. 1: "Come thou and all thy house into the ark."

On Monday evening, September 24, another great gathering was presided over by Mr. John Marnham, J.P., of Boxmoor, who generously gave twenty guineas to the Sunday-school Extension Fund. Madame Annie Ryall and Mr. Chamberlain sang as sweetly as ever, and addresses were given by Revs. Marcus Rainsford, Newman Hall, J. Ossian Davies, David Davies, and W. Y. Fullerton. The last speaker, in describing the resemblances between the first Tabernacle and the second, said, "You have the same organ; that is, the *Sword and Trowel*."

On Tuesday evening, September 25, several hundreds of the workmen who had been employed in the rebuilding of the Tabernacle, together with their wives, were entertained with a substantial tea. Afterwards, a large number of the general public joined them in the Tabernacle, for a meeting, at which Mr. Searle, one of the architects, presided; Madame Ryall sang; and Pastor Thomas Spurgeon gave a lecture on "John Ploughman's Pictures," illustrated by lime-light views.

Wednesday evening, September 26, was the night of the "united rally" of the Tabernacle Societies and Institutions, which proved to be one of the most successful of the whole series of meetings. Mr. George H. Dean, J.P., presided; and, when the time came for the collection, said that he and his dear wife had intended to present the last £100 for the Tabernacle; but, as all the money had been raised, they would give that amount for the Institutions. The students and a number of the orphans sang at intervals, and the speakers were Dr. McCaig, Pastors J. Bradford, J. C. Carlile, V. J. Charlesworth, B. J. Gibbon,

D. J. Hiley, and R. S. Latimer, and Messrs. S. R. Pearce, C. Wagstaff, and S. Wigney. Mr. Hiley had been asked to speak on behalf of the Colportage work; and, in complying with the request, he told an interesting story of how a copy of *John Ploughman's Talk*, sold to him by a colporteur, had really been the means of his beginning to recite and speak in public, and so had led to his entrance into the Christian ministry.

Dr. McCaig, at the close of his speech, presented to the Pastor an illuminated address of congratulation from the tutors and students. The unexpected gift was appropriately acknowledged; and, later in the evening, the Pastor bore a well-deserved tribute to Mr. F. H. Ford, the indefatigable Secretary of the Building Committee, and handed to him the framed illuminated testimonial of which we are able to insert a copy:—



Mr. Ford was quite taken by surprise, but he very heartily expressed his thanks; and, in doing so, gave an interesting reminiscence of his visit to the Pastor on the day that the tenders for the rebuilding were examined. On giving first the glad tidings that the contract had been secured by Messrs. Higgs and Hill, the Pastor exclaimed, "Praise the Lord!" Then, when the less-welcome news concerning the unexpectedly large sum required was conveyed to him, he said, "The Lord will provide;" and He has done so right gloriously. Mr. Ford also mentioned that the work had been carried out on Temperance principles, the foreman refusing to allow any intoxicants to be brought upon the premises.

On Thursday afternoon and evening, September 27, two sermons were preached by Rev. John McNeill. Lord Kinnaird took part in the second service, when the new building was once more packed with an immense audience gathered to hear the gospel message proclaimed in the striking manner for which "the Scottish Spurgeon" has long been celebrated.

The following Lord's-day, September 30, the pulpit was occupied, morning and evening, by the beloved brother who well deserves the name of "the Irish Spurgeon,"—Pastor Hugh D. Brown, M.A., of Dublin. Great congregations again assembled, and the Word was "in demonstration of the Spirit and of power." In the afternoon, Pastor C. B. Sawday preached in the Tabernacle with much acceptance to all who were able to come.

The first baptismal service was held on Thursday evening, October 4, when Pastor J. W. Ewing, M.A., B.D., delivered an appropriate discourse to the great assembly, and thirteen friends were baptized on profession of their faith in the Lord Jesus Christ. The following Thursday evening, October 11, Rev. Dinsdale T. Young preached with such power to the large audience that he is to come again to the Tabernacle soon, to give a lecture at the annual meeting of the Pastors' College on December 6.

Then, on Thursday evening, October 18, came what was described by the Pastor as "the crowning blessing of our happy opening services,"—the sermon by Dr. Alexander McLaren, of Manchester. The wet night probably kept some away who would have liked to be present, but every seat was occupied, and a few persons had to stand. The text was John xvi. 33: "Be of good cheer; I have overcome the world;" which suggested to the preacher three questions, (1) What is a victorious life? (2) Was there ever such a life? (3) If there was, what does it matter to me? The whole discourse deserves to be carefully read and studied. It was a noble testimony from a veteran, in the fifty-fifth year of his ministry, and one that must have an abiding influence on the thousands who listened to it.

The collection was in aid of the Indian Famine Fund. It realized £100,—a very large amount to be given at the end of the month's special gatherings, with a collection at each one. At the close of the first service, the area and lower gallery were reserved for communicants, who completely filled the allotted space, while many spectators remained in the upper gallery. The communion of so large a number of believers, belonging to many different churches, was a fitting climax to the remarkable series of services thus sweetly and solemnly closed in the observance of that ordinance which specially reminds us of our Lord's death, while it is also a prophecy and a pledge of His coming a second time, without a sin-offering, unto salvation.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Spurgeon's Illustrated Almanack for 1901, and *John Ploughman's Sheet Almanack for 1901*, price one penny each, are almost ready for publication, and may be ordered at once of all booksellers and colporteurs, or of Messrs. Passmore and Alabaster, 4, Paternoster Buildings, London.

It will be a pleasant surprise to many of our friends to find that Mrs. C. H. Spurgeon, notwithstanding the very serious illness from which she has been suffering all through the year, has been able to select the texts for daily reading during 1901, and also to write her annual letter to readers of the Book Almanack. The new issue contains rather more than the average number of illustrated articles by the ever-beloved C. H. Spurgeon. The abundant stores of good material, left by him as a precious legacy to the Church and the world, appear to be practically inexhaustible. The other contributions in the little book will, we trust, make it as acceptable as its many predecessors have been.

The Sheet Almanack is once more very largely compiled from the proverbs, and proverbial and pithy sayings, composed or selected by "John Ploughman." The central illustration is a large and clear reproduction of the flashlight photograph taken in the new Metropolitan Tabernacle on the night of Mr. Sankey's "Service of Song and Story." This fact alone should make the present broadsheet widely popular, for it is an interesting souvenir of a very memorable occasion. At the four corners of the sheet are pictures of the kind that "John Ploughman" used to provide for his many thousands of readers, with brief descriptive articles concerning them.

A notable volume, about to be published by Messrs. Passmore and Alabaster, is entitled *An All-round Ministry. Addresses to Ministers and Students*. By C. H. SPURGEON. It is uniform in style with "*Till He Come*," and *The Soul-Winner*; and

though it contains 44 pages more than either of those works, it is issued at the same price,—3s. 6d. It comprises twelve of the Presidential Addresses delivered at the Annual Conferences of the Pastors' College in various years from 1872 to 1890. Their publication in this form carries out a purpose which was in Mr. Spurgeon's mind many years ago. Though specially addressed to ministers and students, they are adapted to all Christian workers, and will help them to exercise that "all-round ministry" of which Mr. Spurgeon himself was so earnest an advocate, and so bright an example.

Messrs. Passmore and Alabaster have issued seven more sets in the *Twelve Sermons' Series* (1s. each, 1s. 2d. post free),—*Sermons on Forgiveness*, *Sermons on Repentance*, *Sermons on Death*, *Sermons on Heaven*, *Sermons on Backsliding*, *Sermons on Temptation*, and *Sermons on the Christian Warfare*. These make forty-two sets in this popular form, which is specially useful for circulation where the complete volumes of Mr. Spurgeon's Sermons would be too expensive to buy or to give, or where readers desire a dozen discourses upon any particular subject. This handy shilling series is getting to be known all over the world; and wherever it goes, it carries a blessing.

Another new shilling volume, just published by Messrs. Passmore and Alabaster,—*C. H. Spurgeon Anecdotes*,—ought to have a large sale. Every effort has been made to ensure both the authenticity and the accuracy of the anecdotes included in this collection. As those two points are usually conspicuous by their absence from many of the stories told concerning Mr. Spurgeon, his friends, and the public generally, will be glad to know that the hundred anecdotes here related are reliable as well as interesting.

In addition to the works specially relating to Mr. Spurgeon, Messrs. Passmore and Alabaster have just published a volume which ought to cause great searchings of heart both among the clergy and the laity of the Church of England. It is issued in cloth at 1s. 6d., and its title is, *A Clergyman's Baptism, Confession, and Testimony*, by ARCHIBALD E. GLOVER, M.A. That a former curate of Prebendary H. W. Webb-Peploe should have been baptized at the East London Tabernacle by Pastor Archibald G. Brown, and that he should have issued such a work as this,—as he says, “not by way of controversial argument, but of personal confession and testimony, born of long inward suffering,”—is a sign of the times of which Evangelical Episcopalians ought to take heed. We wish that every clerical and lay member of the Established Church could be induced to read this straightforward, Scriptural narrative and appeal, for we should then hope to see large numbers of them following the good example set by Mr. Glover.

The author of this volume has been labouring in China, in connection with the China Inland Mission, and is now coming home, with his wife and children, after having suffered severely on their way to the coast. He desires to present to the Stockwell Orphanage all the profits on his book, which is an additional reason why our readers should do all they can to make it widely known.

Messrs. Passmore and Alabaster have also published, price sixpence, a new and enlarged edition of the booklet, *The Preacher and his Work*, the contents of which were so highly commended by Mr. Spurgeon when they were submitted to his judgment. Though primarily intended for preachers, many of the “sententious sentences” are equally adapted to all Christian workers.

Mr. Henry Frowde, Oxford University Press, has prepared a very valuable aid to all Bible-students by his publication of *The Two-Version Edition of the Holy Bible*. The

Authorized Version is given in full, and the variations of the Revised Version are printed on the outside margins, while there are marginal references in the centre column. By an ingenious yet simple method, the differences between the two Versions can be seen at a glance. There are editions on ordinary paper ranging from 7s. 6d. to 27s. 6d.; and on Oxford India paper, from 10s. 6d. to £2 4s.; or, with “The Oxford Helps to the Study of the Bible,” from 18s. 6d. to £2 4s. Any one of these would make a welcome present to a minister, Bible-class or Sunday-school teacher, or other Christian friend.

MISS ADA R. HABERSHON has rendered great service to ordinary Bible-readers, and probably even to Bible-students, by her compilation of *Two Charts showing the Genealogy of the Patriarchs, some of their Descendants, and their probable Ages when different events took place*. They are published at a penny, by Messrs. Morgan and Scott, and contain, in a small compass, quite a mass of interesting information concerning the period under consideration. It is astonishing to find what mistaken notions many people have concerning the age of Bible characters. Even such a keen critic as Mr. Ruskin speaks, in “The Crown of Wild Olive,” of Jacob as “a boy” leaving “his father's house to go on a long journey, on foot, to visit his uncle.” Miss Habershon here shows that the boy, “when he fled to Padan-aram, must have been over seventy-five, and was probably nearer eighty” years of age! He must, therefore, have been nearly a hundred years old when the angel wrestled with him.

We hope the acceptance of these Charts will encourage the compiler to prepare similar ones, relating to other Biblical periods, and to call attention to their typical and spiritual signification wherever that is possible.

The early *Annuals* have begun to arrive. Among the first, and the best, are *The Sunday at Home* and *The Leisure Hour*, published

by the Religious Tract Society at 7s. 6d. each. They are substantial and sumptuous volumes, the contents of which ought to satisfy the cravings of the most omnivorous reader, while the art and taste displayed in the abundant illustrations will afford both interest and instruction to all who are privileged to possess such treasures of "literature, information, and amusement."

Messrs. Partridge and Co. send their six Annuals, — *The British Workman*, *The Band of Hope Review*, *The Children's Friend*, *The Infants' Magazine*, *The Family Friend*, and *The Friendly Visitor*. It is difficult for even the best serials to maintain their position in spite of the efforts of the many new-comers to take their place, but no one of these six has been supplanted by any rival publication. They are all good, and admirably meet the wants of each member of the household from the infants up to the grandmothers and grandfathers.

From the Sunday School Union come *Young England* (5s.), and *The Child's Own Magazine* (1s.). The latter volume is excellent, though even it is not free from the "khaki" curse, which is so terribly blighting this fair England of ours; but the larger volume seems to be nearly full of stories of war and fighting, as if the chief thing aimed at was to make young Englanders as cruel and bloodthirsty as their barbaric forefathers in the long past ages. Even among the articles of a different type, the teaching is not satisfactory; as, for instance, where the youthful readers are informed that "there is one tradition which has produced more effect on mankind than all the others combined, I mean the Christian tradition." So Divine Revelation is degraded to the level of a *tradition*, though of a more productive order than the other traditions!

Of quite a different character is the annual volume of "The Herald of Mercy," which this year is en-

titled *A Losing Game: and other Readings*. It is published at a shilling by Messrs. Morgan and Scott, and may be circulated, with confidence, the wide world over, for it is full of gospel teaching, put into clear and simple language, abundantly and appropriately illustrated.

Almost equally good is Mr. Bullock's volume of *Home Words for Heart and Hearth*, published at 2s., at 11, Ludgate Square, Ludgate Hill, E.C., though, of course, some of its articles are specially suitable for Church of England readers. It is always out-and-out Evangelical; and, therefore, worthy of the support of all who love our Lord Jesus Christ in sincerity and truth.

Our old favourite, *The Onward Reciter*, published at 1s. 6d., at 124, Portland Street, Manchester, has reached its 29th volume, which is well up to the mark of previous issues. It is surprising how lively and fresh many of the recitations are. There is an amusing one telling "Why boys may whistle, but girls must sing." The wee laddie, who was puzzled by that important problem, consulted his father,—

"And he said, 'The reason that girls must sing
Is because a girl's a *sing*-ular thing.'"

His grandmother gave him further information,—

"'Never mind, little man,' I heard her say,
'They will make you whistle enough some day.'"

Gift-books for Children are also beginning to arrive, one of the first being a handsome folio volume, entitled *Following Jesus; a Bible Picture Book for the Young*, by D. J. D. It is published at 2s. 6d., by Messrs. Partridge and Co., and contains twelve Bible incidents or parables, each of which is illustrated by a striking full-page coloured picture. We are not quite sure as to the accuracy of all the illustrations, and the teaching concerning "Following Jesus" is defective; but a wise

parent, acquainted with the Scriptures, can easily supply what is deficient.

A charming book, which will give the youngsters great delight, and also teach them many useful lessons, is the new edition of Mr. WILLIAM J. FORSTER'S *New Fables for Boys and Girls*. It is published at a shilling, by Mr. Charles H. Kelly, and contains fifteen fables, in which birds, and beasts, and even insects are made to talk in a way that is both interesting and instructive, each homily ending up with a well-known proverb conveying the moral of the fable.

The 65th Annual Report of the London City Mission is in some respects saddening, and in others gladdening. The condition of great multitudes of London's many millions of people, as described here, is enough to make all Christian hearts sad; while the labours of the 458 missionaries, employed by this excellent Society, have produced results for which we must be both glad and thankful. But for their earnest efforts, the state of affairs would have been far worse than it is,—a prospect utterly appalling to contemplate. We cannot spare space to refer in detail to the contents of the volume of 244 pages which comprises the new Report; but we hope many of our readers will procure copies for themselves from 3, Bridewell Place, New Bridge Street, E.C., and aid the good work as far as they are able.

Messrs. Hodder and Stoughton have issued, at 1s. 6d., the third edition, completing the tenth thousand, of *The Seeking Saviour, and other Bible Themes*, by the late Dr. W. P. MACKAY, M.A., of Hull. There is no need for us to commend again this excellent volume by the author of *Grace and Truth*. If books are sold according to their true worth, this one will reach its thirtieth edition, completing the hundredth thousand, and it will be the means of bringing many a wandering sheep

and lost lamb to the arms of "The Seeking Saviour."

The Religious Tract Society has issued new editions of two books of which commendations appeared in our pages when they were first published;—(1) *The Great Rest-Giver*, which was the last book written by Mr. W. HAIG MILLER, and almost the last one that was read and reviewed by Mr. Spurgeon before his home-going. In its present attractive form, at 2s. 6d., it should be the means of leading many readers to trust in "The Great Rest-Giver." (2) *Hidden Beauties of Nature*, by RICHARD KERR, F.G.S., with 59 illustrations, is now issued at 2s. 6d. It would make an admirable gift-book to a boy or girl who is interested in the wonders of creation revealed by the microscope.

Mr. H. E. Marsom, 17, Cathedral Yard, Exeter, sends us specimens of Gospel Booklets, by Mr. HEYMAN WREFORD, in floral covers at one penny each; and also four 16-page tracts, each containing five or six earnest appeals to the undecided, by A. GARDNER. All are good, but the tracts are specially cheap at a halfpenny each, or 3s. 6d. per 100.

The Life and Work of Dwight Lyman Moody. By Rev. J. WILBUR CHAPMAN, D.D. Nisbet and Co.

ANYONE who possesses the authorized life of Mr. Moody, published by Messrs. Morgan and Scott, need not spend six shillings in purchasing this attractive-looking volume of 555 pages; and those who have not yet bought any biography of the great American evangelist will be wise if they get the best,—that is, Mr. W. R. Moody's, which was reviewed in our July number. Of course, Dr. Wilbur Chapman's association with Mr. Moody made him acquainted with the principal events in his friend's wonderful career; yet we do not see anything of importance here that was omitted from the other work, while the arrangement of the material leaves much to

be desired. There are many beautiful illustrations, but the effect of their insertion is often spoiled by the inappropriateness of the accompanying letterpress. We hope the representation of "Mr. Moody christening the twins of the Principal of Mount Hermon School" is not accurate, for we cannot imagine him taking part in such an unscriptural ceremony after he learned the truth concerning the baptism of believers.

John Ruskin. A Biographical Sketch. By R. E. PENGELLY. Andrew Melrose.

MODESTLY described as a sketch. But though only a sketch, a very graphic one, giving us an admirable idea of the great master of art criticism and English prose, *from the inside!* Everywhere it breathes the warm sympathy that alone can interpret any man's life and ideals. The writer keeps a sane and sound judgment, he does not worship his hero; but, all the more, he commands our respect as he attempts to depict him, and expound his teachings. We have much enjoyed every page of the sketch; even the orderly disorder with which it is planned. It deserves to run into many editions; and if it shall lead to the reading of Mr. Ruskin's earlier works, only good will come of it. We gladly welcome and commend the little volume.

Remarkable Incidents in the Life of John Maynard. By AUTOGRAPH. Partridge and Co.

A most interesting little book, all alive from cover to cover. We finished its perusal wishing for more. John Maynard, who appears to be still living, belongs, in some respects, to the same order of preachers as Billy Bray; and he has exercised much of his ministry in the same part of the country. His eccentricities and enthusiasm have arrested attention, and stirred the souls of his hearers to their deepest depths. With an all-consuming passion for the salvation of men, his words have burned their

way into many hearts. Preachers of this order are more than ever needed to-day. Whether this book will sell as well as John Ashworth's *Strange Tales*, (the author says Ashworth, in his preface, which is evidently a slip,) is somewhat doubtful; but it deserves to be widely circulated.

Tennyson: His Art and Relation to Modern Life. By STOPFORD A. BROOKE, M.A. In two volumes. Isbister and Co.

WITH the opinions expressed in these choice essays on Tennyson, we could hold long controversy; indeed, there is far more from which we dissent, than with which we agree. Sometimes, we think Mr. Brooke has startlingly misunderstood the great modern poet. But, with all these abatements, these lectures are true literature, and are invested with great charm for all lovers of pure and beautiful English prose. They are not meant for babes, but for men; and especially for men who can separate the wheat of wise and true exposition from the husks of mere imagining and theory.

The present edition is daintily beautiful, and will make a delightful gift-book for those whose mental and spiritual senses are exercised to discern truth and reject error.

Selections from "The Christian in Complete Armour," by William Gurnall. Arranged by KATHARINE BLYTH. Marshall Brothers.

PROFESSOR HANDLEY MOULE, in his brief Preface, says he suspects "that Gurnall's *Christian* has of late fallen almost entirely out of demand." Probably, his suspicion is only too well founded; and if so, the more is the pity, and the greater should be our gratitude for "this well-constructed abridgment," as Dr. Moule describes it. If the reading of this compilation should lead to a renewed study of Gurnall's massive work, it will not have been prepared in vain. The book that John Newton regarded as next in value to the Bible ought not to be neglected in the present age.

Our National Church Trouble. Diagnosis and Remedy. By A. S. LAMB. Nisbet and Co.

AN earnest treatise appealing for the Church of England to be purified from the Romish traitors, and yet to remain a State Church. Mr. Lamb's diagnosis is correct so far as it goes; but we think it is inadequate, and his remedy is, we fear, totally insufficient. When the laity of the Established Church take their proper place, when it ceases to be a clerical and episcopal organization, then, and not till then, will it be cleansed from the abounding errors and idolatrous practices that are now such a cause of grief to godly Evangelicals. But the only hope for this is absolute liberty from State patronage and control, and accountability to God alone. That is the only true remedy, and it is coming fast.

Ritual: Its Use and Misuse. By REV. N. DINNOCK. Elliot Stock.

A SCHOLARLY and able pamphlet exposing the follies of Ritualism, and showing that, where these are practised, the service of God in seeking to save the lost is often sadly neglected. A glaring instance is given, in which a suburban church gave £1,500 for an organ, and left off subscribing to Foreign Missions in order to do it! This is made, with other cases, to point an earnest appeal to bestow less on Ritual, and more on Evangelism.

The Church of England Prayer-book Compared with the Word of God. By W. H. BROOM. James Carter.

ANOTHER pamphlet called forth by the Romanizing tendencies of the Anglican Church, showing how the Prayer-book in many particulars strengthens the priestly pretensions of the clergy. If read and pondered, it will do yeoman service for the truth.

Church Discipline and Auricular Confession. By FRANK SLATER. A. H. Stockwell and Co.

YET another blast against the corrupting practice of confession to priests. It is calm, cogent, convincing,

to all who will, without prejudice, read it. But how many are there of such? Not many, we fear, of those who most need it.

The Sin of Conformity. An appeal to Episcopalians. By the late Rev. WM. ROBINSON (of Cambridge). Alexander and Shephard.

A REPRINT, revised up to date, of a noteworthy pamphlet, which made a great sensation when first published, and which is well worth circulating now. The spiritual reason for Non-conformity is too often forgotten in the merely political; but this treatise shows that love for Christ and His Divine rights makes conformity a sin!

Buddha and Buddhism. By ARTHUR LILLIE. Edinburgh: T. and T. Clark.

THIS is, perhaps, the most unsatisfactory of all the volumes yet published in the series of "World's Epoch-Makers." It is an unblushing glorifying of India's superstitions and degrading idolatry at the expense of Christianity. The sneers at the Bible and its teaching are utterly unworthy. Here are a few specimens:—

"Comfortable dowagers driving to church three times on a Sunday." This is used to create contempt for the ordinary disciple of Christ to-day. But who are the teachers in our Ragged-schools, the preachers in thieves' kitchens, and the workers in the slums of our great cities? Who are the men and women who give their lives to raise the fallen and sinful?

A little later on, we are told, with the serenest self-conceit and patronage of the apostle:—"St. Paul is very contradictory about the atonement!" Indeed! Lillie on Paul is, no doubt, very entertaining; but perhaps Paul on Lillie might be even more so.

Further on, we are coolly told that "*The God of the West is outside humanity!*" The God of the East is sought for in the human breast." Yet the Bible assures us that "The Word was made flesh, and dwelt

among men;" Jesus declared, concerning the believer, "We—My Father and I—will come unto him, and *make our abode in him*;" and Paul wrote, "Your body is the temple of the Holy Ghost, which is *in you*;" "Christ *in you*, the hope of glory."

Really, such caricatures of Christianity should be impossible to any educated man, to say nothing of one who professes to be religious. Such volumes as this are enough to wreck any series, and we should be inclined to label them "POISON: do not touch!"

The Spirit of God. By Rev. G. CAMPBELL MORGAN. Hodder and Stoughton.

THE writer of these papers on the Holy Spirit is evidently a man of gracious character with a clear insight into much of Divine teaching. And yet, some of his positions seem to challenge question. How can it be that the baptism, spoken of in Mark xvi. 16, refers to the baptism of the Holy Spirit when, in Matthew xxviii. 19, the apostles are bidden to impart this baptism? Besides, in Acts x. 47, the possession of the Holy Spirit is distinctly made, in Peter's question, the ground of the new converts being baptized with water.

Directly men, however good and gracious, begin to kick at our Lord's simple and plain command to believers to be baptized, they get entangled in all sorts of difficulties, and have to explain away the obvious meaning of God's Word. Mr. Morgan has reiterated the old truths concerning the Spirit of God with considerable power; but where he becomes original, we fear he sacrifices the teaching of the Scriptures to the modern and fashionable predilections, even of religious people.

How to Pray. By R. A. TORREY. Nisbet and Co.

THIS is no ordinary book; but a very golden one in worth. It deserves to be read, meditated upon, and prayed over; and if so treated, must secure rich blessing. The

author has, in great love and with much spiritual power, touched upon many of the weak spots in the life and work of the churches of to-day; and if his counsels as to prayer be followed, the evils will be removed, and a true revival of godliness and salvation will be seen. All who mourn over the dearth of conversions, the low standard of national and personal life, the deadness of the Church, and the abounding godlessness of the masses of the people, should carefully and prayerfully study this little book, and then pass it on to others. God blesses the world through an enthusiastic evangelistic Church. We know no book better fitted to rouse and inspire believers than this choice and gracious volume. The dew of Heaven is on it, and will refresh all who read it.

How to Attain Fellowship with God. By Rev. J. H. CLAPPERTON, M.A. Religious Tract Society.

WE are grateful for all that this little book *can* tell us about its professed subject; yet that is, at best, but very little. There are certain "means of grace" common to all regenerated men; but each soul must learn by experience its own distinctive method, and the best way for itself "to attain fellowship with God." Remembering these necessary limits, we cordially welcome this booklet. Perhaps the one fresh line of suggestion is the using of hymns directly addressing the three Persons of the Blessed Trinity. These are in each case admirably chosen, and cannot fail to be very helpful.

"Light unto my Path." Daily Readings, Chosen and Applied by JOHN HALL, D.D. Oliphant and Co.‡

A BRIEF portion of Scripture, a verse or two of poetry, and a terse, suggestive paragraph—mostly, the compiler's own,—for each day of the year, make up an admirable little volume. Notwithstanding the numerous books of the kind, this will make a place of its own, and we believe will be much appreciated where it is regularly read.

The Care of the Home. By LUCY H. YATES. Religious Tract Society. A SHILLING booklet containing many helpful hints tending to the healthiness and happiness of the home. Young housekeepers, and older ones also, may find here much

that will aid them in making "home" all that the word implies. We are a little surprised that a work which insists on tidiness should itself appear in the untidy, ragged-edged style which is the fashion just now.

Notes.

NO CHANGE.—These two words, which have been so frequently repeated in relation to the results of the General Election, also apply to MRS. C. H. SPURGEON. There have been variations during the month, but practically there is no change in the condition of the dear invalid since our last report. There is, therefore, as much need as ever for earnest and continued prayer on her behalf; and to all believers, who will thus remember her, she will be most grateful.

Mrs. Spurgeon has many times rejoiced when she has heard that her "Protest against Bazaars" has induced Christian people to adopt a more Scriptural method of raising money for the Lord's work. One of "our own men" has just written as follows:—

"It is now (I think) some four years ago that (chiefly as the result of reading Mrs. Spurgeon's pamphlet,) I came to the conviction that Sales of Work were wrong in principle; that such a method of raising funds was an entrance into trade for the purpose of gain; and, as such, was degrading to the Bride of Christ. When the Sale of Work, for which the ladies were then preparing, was over, I laid my views before the church, and since then we have had no Sale, *nor shall we have*. The Working Party, that used to work for that purpose, is now turning its energies into purely benevolent gifts for the poor and for Missions.

"I may also venture to add that, feeling as I do, that if ever this Bazaar business is to be broken down, individuals must take a stand against it, I have all along excused myself from attending Sales of Work, stating my reasons for refusing. One has to run the risk of appearing unbrotherly; but I find that brethren really agree in their dislike to these Sales, only they do not seem able to take a definite stand in opposition to them."

Any friends, who know of persons who can read Gaelic, may be glad to learn that copies of Mr. Spurgeon's

Sermons, No. 1,500, and No. 2,000, in that language, can still be obtained of Mr. A. Sinclair, 47, Waterloo Street, Glasgow, at one penny each. Those who are able to make use of them had better secure them soon, for it is not very likely that any others will be printed, as the number of readers of Gaelic seems constantly to decrease.

In memoriam.—The home-going of Mr. Henry Wood, J.P., on October 6,



has caused much sorrow in many circles. The fact that he was only in his fifty-ninth year, and that he bore the appearance of a gentleman in the best of health, made his departure the more unexpected. Among the many offices which he held in the Denomination, and in other departments of Christian service, was that of Vice-President of the Metropolitan Tabernacle Colportage Association, where his loss has occasioned the most sincere regret. He had held the position only one brief year; but, in that period, he had secured the highest respect and esteem of all who had been brought into contact with him, and his bright, cheerful speech at the last annual meeting of the Association made a most pleasing impression upon all who heard it.

As an earnest, spiritually-minded Christian, an ardent Baptist, and a

generous helper of all good work, ever ready to give wise counsel and practical assistance, he will be greatly missed by those who had the privilege of acquaintance with him. His unassuming manner, genial spirit, and sympathetic disposition endeared him to the many who knew him. He was laid to rest at Norwood cemetery, on October 11, after a funeral service, at Denmark Place Chapel, which was remarkable for its bright and almost triumphant tone. The Colportage Association was represented there by its Chairman, Mr. S. R. Pearce, and Secretary, Mr. S. Wigney.

COLLEGE.—Mr. T. R. McNab has completed his course, and become assistant-pastor to Mr. E. Spurrier, Colchester. Mr. N. H. Patrick, formerly of Tangier, and who has been assisting Pastor F. H. White at Notting Hill, has accepted the pastorate at Wellington Street, Stockton-on-Tees. Mr. E. Spanton is removing, from Naunton, to Cambridgeshire, to take charge of the churches at Landbeach and Milton.

Mr. F. T. Snell, one of the associates of the Pastors' College Evangelical Association, who has held pastorates in Guernsey, the United States, and Canada, has taken charge of the Acton Evangelistic Church. Mr. C. S. Hull is leaving Hitchin, and going to Arthur Street, Camberwell.

PASTORS' COLLEGE MISSIONARY ASSOCIATION.—In our August number, we published a letter from Mr. R. F. Elder, giving some of his first impressions of Buenos Ayres. He asks us to make a slight alteration in the third paragraph on page 432, which should read as follows:—

"In this city, with a population of 800,000, not more than a weekly average of 2,000 Spanish-speaking people regularly attend any Protestant services. Out of 20,000 English-speaking people, not more than an average of 1,000 regularly attend any Protestant place of worship."

ORPHANAGE.—*Sea-side Home Branch, Margate.* The first anniversary was held on October 10, the premises being thrown open for the inspection of visitors. A goodly number availed themselves of the opportunity, and all expressed themselves delighted with the appointments of the Home. From every point of view, it is certainly a model Home for the very little chil-

dren, who will remain there a couple of years before they return to Stockwell. They are taught under the Kindergarten system, and, at the same time, they enjoy the advantages of sea air. It is also a valuable sanatorium for delicate children and convalescents, under the direct control of the Orphanage Board of Managers.

The late President, Pastor J. A. Spurgeon, took a great interest in this Branch at its inception, but passed away before its completion. It was his wish, not only to see it opened free of debt, but to raise a sum sufficient to yield an income for its maintenance without being burdensome to the Managers. Some £3,000 are still required to complete the amount for which he appealed, and it will be a great relief to the Trustees when this sum is in hand. Meanwhile, the extra expense of the Sea-side Home is borne by the parent Committee, by a grant in aid from the General Fund to supplement the direct contributions of friends.

On the afternoon of the anniversary, a devotional meeting was held, presided over by Mr. Joseph Hill, when several local ministers took part in the proceedings, and an address was given by the President of the Orphanage, Pastor Thomas Spurgeon.

A public meeting, in the Foresters' Hall, at 8 o'clock, under the presidency of Rev. Walter Senior, M.A., vicar of Margate, attracted a large gathering of friends. Mr. Senior greatly interested the audience by his reminiscences of Pastor C. H. Spurgeon, and his testimony to the helpfulness of his wonderful Sermons during the whole course of his ministry. The Orphanage choir, under the direction of Mr. Charlesworth, rendered an attractive programme of music, with which all were delighted.

The Treasurer of the Orphanage, Mr. William Higgs, made a financial statement at the afternoon meeting, thanking the friends for their sympathy and help, and appealing for generous gifts in the future. It was a great pleasure to see the two partners of the firm of Messrs. Higgs and Hill thus uniting to plead the cause of the fatherless, which they themselves generously aid. Mr. Charlesworth hopes, by the proceeds of a number of meetings throughout the county of Kent, to secure a substantial sum towards the maintenance of the Sea-side Home; but the appeal must extend over a wider area before the full amount re-

quired can be realized. Special contributions for the Sea-side Home Fund will be gratefully received from our readers.

It will be seen, from the following letter of Mr. Ladds, that the Orphanage is not able to bear any additional burden, as it needs help for its own General Fund:—

"As already announced in the *Sword and Trowel*, the next collectors' meeting is fixed for *Wednesday, Nov. 14*, when the chair will (D.V.) be taken by George Pocock, Esq., and the Vice-President, Pastor Charles Spurgeon, will deliver his father's popular lecture ON CANDLES, with illuminations. We should be thankful if *all* our collectors would endeavour to bring or send the amounts they have kindly collected *on or before the day*. Our funds are rather low just now, and we shall be grateful for this timely help. Will our friends be so good as to remember that our supplies must be as constant as our needs? We still look up to the Lord in prayer and faith, knowing that the Father of the fatherless will supply all our needs; but, like our beloved Founder, we also believe that the Lord usually supplies those needs through His stewards, who sometimes need to be reminded that their aid will be specially timely and welcome. While War Funds and Famine Funds are claiming your generosity, O kindest of readers, please to remember our large orphan family at Stockwell."

COLPORTAGE.—The Fund for assisting aged colporteurs, when they are forced to retire from active service, is steadily growing. The amount has now reached over £200; but the sum of £500 is aimed at, and it is earnestly desired that this may be secured before

the year closes. A generous friend has promised that, if £475 are raised, he will give the last £25. Readers of the *Sword and Trowel* are asked to consider the need of this Fund, and to share in the Christlike endeavour to provide for these veterans in the conflict with sin and ignorance when they have reluctantly to lay down their weapons.

The Secretary is endeavouring to secure the establishment of a Colportage District around the re-opened Tabernacle. To enable a really good worker to be engaged for labour among the multitudes of that thickly-populated neighbourhood, he has appealed for ten of the Lord's stewards each to contribute £5 per annum, and responses have come from four already. It is hoped that residents in the locality will complete the carrying out of this project.

A new District is about to be opened in Hampshire, particulars of which will be announced next month. The lantern-slides and lecture on "The House-to-House Brigade; or, the Story of Spurgeon's Colporteurs," can now be applied for by any friends who are willing to secure a collection on behalf of the General Fund of the Association. With the approach of winter, the ladies of the Colportage Working Society make an appeal, on behalf of the colporteurs, for overcoats which have been laid aside, but which may be useful to "the men that sell the books." Parcels containing these or other garments will be heartily welcomed; they can be addressed to the Secretary of the Working Society, c/o Mr. Stephen Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at Metropolitan Tabernacle, October 4, thirteen.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from September 15th to October 14th, 1900.

	£	s.	d.
Amount previously acknowledged	£23,164	19	1
Mr. Richard Jennings	...	1	0
Mr. W. Mannington	...	50	0
Collected in connection with Trinity Road Baptist Church, Upper Tooting:—			
Mr. and Mrs. Balchin	...	2	0
Mr. Batchelor	...	1	0
Mr. and Mrs. E. J. Carter	...	2	0
Miss Gaundway	...	1	0
Mr. Hodgkinson	...	4	0
Mr. Huskisson	...	1	0
Mr. Holloway	...	2	0
Mr. and Mrs. Lamprey	...	2	0
Miss Oakley	...	1	0

	£	s.	d.
Rev. Henry Oakley	...	5	0
Mr. L. Mundy	...	1	0
Mr. Scourfield	...	1	0
Mr. and Mrs. Walker	...	2	0
Mr. J. Wickham	...	1	0
Mr. and Mrs. Winsford	...	11	12
Miss Winsford	...	1	0
Mr. and Mrs. Woolger	...	3	3
Amounts under £1	...	7	13
		50	0
Mrs. Bottomley	...	1	0
Mrs. S. W. Beveridge	...	1	0
Mr. Neil McFadyen	...	1	0
Mrs. Wm. Reid	...	10	0
Mr. Thos. Allen	...	1	0

	£	s.	d.		£	s.	d.
Mr. and Mrs. Carver	2	2	0	Rev. David Davies	2	2	0
Friends at Miss Bell's Mission Hall,				Miss Brook	2	2	0
Lower Tooting	1	0	6	L. and M. W., Clapham	3	0	0
Miss E. Vincent	1	1	0	Deposit interest	41	6	7
Mrs. W. Vincent	1	1	0	Congo brethren, for Pastor's Vestry			
Chelsea Congregational Sunday-				chair, per Rev. H. R. Phillips ...	7	17	6
school, per Mr. W. Hooker ...	1	0	0	Mrs. M. I. Willatt	2	0	0
Readers of "Footsteps of Truth,"				Boxes at Tabernacle gates	3	18	3
per Mr. C. Russell Hurditch ...	1	1	0	Members of Christian Endeavour			
H. E. B.	1	0	0	Council, per Mr. C. Waters ...	3	17	0
Mr. G. White	1	0	0	Lord Kinnaird	5	0	0
Sir George Williams	105	0	0	Readers of "The Christian," per			
Mr. Ford's Bible-class, to make total				Messrs. Morgan and Scott ...	1	12	6
of £100	20	0	0	Messrs. Kent and Matthews ...	3	3	0
Mrs. A. M. Daniell	1	0	0	"In memory of a good mother" ...	2	0	7
Mr. Robt. Dickson	5	0	0	Mr. J. G. Caswell	2	0	0
Pastor and members of Green Lanes				Amounts under £1	9	3	3
Church, Wood Green, per Pastor				Collections at Re-opening Services:			
F. Horace Newton	1	10	0	Sept. 19	107	8	9
Miss E. E. Sharpington	1	0	0	" 21	34	18	9
Collected by Mr. Henry Ward ...	1	1	0	" 22	45	13	3
Collected by the Forward Evangelistic				" 24	22	9	9
Band, per Mr. G. J. Barber ...	1	0	0	" 27	52	15	0
Mr. W. H. Gray	1	1	0	Oct. 4	16	13	3
Mr. John Marnham, J.P.	21	0	0	" 11	11	11	3
Collected by Mrs. Freeman ...	1	0	0				
Old Stockwellians Association, to-				Sale of reserved seat tickets ...	291	10	0
wards furnishing the Pastor's				Collecting boxes:—	113	7	0
Vestry	12	3	6	Mr. Albany	1	14	1
Miss Passmore	5	0	0	Mrs. Ekers	0	2	5
Mr. S. J. Fowler	1	1	0				
"Hymen," per T. S.	1	1	0				
					£23,963	1	3

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from September 15th to October 14th, 1900.

	£	s.	d.		£	s.	d.
Mr. D. Butcher	10	0	0	Mrs. E. Raybould	2	0	0
Collection at Worthing Baptist				N. B.	25	0	0
Chapel, per Pastor A. W. L. Barker	3	13	6	Readers of "The Christian," per			
Mr. R. Taylor	1	1	0	Messrs. Morgan and Scott ...	0	10	0
"Clarendon," per Pastor D. Tait ...	1	1	0	Sunday-school scholars at Bromley			
Mr. Wadland	1	0	0	Tabernacle, Lee	0	2	2
Miss M. Tarrant	0	2	6	Mr. J. G. Caswell	5	0	0
Contribution from Baptist Church,				Weekly Offerings at Met. Tab.:—			
Bideford, per Pastor F. Durbin ...	1	0	0	Sept. 16	1	5	7
Morning collections at Re-opening				" 23	3	1	0
Services, Metropolitan Tabernacle	69	10	3	" 30	3	7	9
Miss Yates	0	10	6	Oct. 7	10	10	9
G. H.	1	0	0	" 14	2	10	0
Rev. R. J. Beecliff	0	2	6				
Collection at Old Baptist Chapel,							
Rushden, per Pastor W. F. Harris	2	14	3				
Mr. J. Wilson	1	10	0				
					20	15	1
					£146	12	9

Pastors' College Missionary Association.

Statement of Receipts from September 15th to October 14th, 1900.

	£	s.	d.		£	s.	d.
For Christ's sake	0	5	0	Miss L. Blackman	0	5	7
Collecting boxes:—				Mrs. Spurgeon	0	6	4
Miss Wollacott	1	1	0	Miss Sowden	0	8	6
Miss A. Brown	0	3	6	Mrs. Harris	0	5	0
Mrs. M. L. Howard	0	7	0	Miss A. Blackman	0	4	2
Miss N. L. Bryan	0	2	0	Miss Grant	0	3	0
Miss Bennett	0	2	0	Miss Swain	0	5	6
Mrs. Davis	0	1	5	Mr. F. Fuller	0	2	11
Mr. Browning	0	1	2	Miss Buswell	0	13	6
Women's Bible-class	0	1	4	Miss Harris	0	7	3
Mrs. Gibson	0	0	6				
Mrs. E. Hayward	0	1	6				
Mrs. Harvie	0	6	0				
					£5	19	2

The Stockwell Orphanage.

Statement of Receipts from September 17th to October 15th, 1900.

	£	s.	d.		£	s.	d.
Young people's prayer-meeting, Mut- lev Baptist Chapel, per Mr. W. C. Shaddock	1	1	0	Hirst S.S.C., per Mr. W. Andrew ...	0	5	0
Mr. W. Squibb	1	0	0	Harvest thanksgiving service, Cor- ton, Wilts, per Mr. J. T. Few ...	1	6	0
Mrs. B. E. Webb	0	5	0	Miss M. Hayward	0	10	0
Miss A. F. Blackitt	1	0	0	Miss D. Miller	0	5	0
Mrs. M. Sutherland	1	0	0	Mr. Myland	0	5	0
Townley Street Mission Sunday- school, per Mr. R. H. Tomkins ...	0	10	0	Miss J. Williams	0	5	0
Mr. T. H. Hopping	0	4	0	Miss Mason and friends	0	4	0
John and Ann Potts	2	0	0	Miss E. Waterhouse	2	0	0
Mr. T. Land	0	2	6	Miss E. Foster	2	10	0
Craven Hill	0	10	0	Mr. T. S. Stevenson	1	1	0
Mr. W. Woolidge	0	5	0	Mr. W. J. Lewis	1	1	0
A cheerful giver	0	10	0	Mr. S. Popplestone	1	0	0
Mr. E. E. Wright	0	10	0	Miss Letchworth	1	0	0
F. C. B.	0	5	0	Mr. J. Hoare	1	0	0
R. M.	0	3	0	Mr. H. Johnson	1	1	0
Miss J. Hill	1	0	0	Mrs. G. Blake	0	5	0
Mr. A. Levitt	1	10	0	Miss C. J. Spurgeon	0	2	6
R. B.	0	6	0	Miss Barrow	0	5	0
Mrs. R. Ellwood	0	10	0	Mrs. Beard	0	18	0
Collected by Master H. Ottaway ...	0	6	7	Rev. Wm. Parry	0	5	0
Collected by Master Pain	0	1	4	Mr. O. Rodway	0	5	0
Mr. O. Barfoot	0	2	0	Mr. P. M. Lane	0	1	6
Mrs. R. Bousfield	25	0	0	Miss A. Collins	0	5	0
Office box	0	16	6	Mr. E. M. Cranfield	0	18	4
Miss L. M. Brown	1	1	0	Collected at anti-infidel meeting on Peckham Rye, by Mr. C. Humphreys	11	0	0
Harvest thanksgiving service, Stow- upland Congregational Church, per Mr. T. E. Carter	1	2	6	Readers of the "Christian Herald," per Christian Herald Co., Ltd.:—			
Mr. Geo. Wood	0	3	6	H. B., Fermoey	1	0	0
Mr. C. Ibberson	0	3	0	Kennedy	1	0	0
Mr. G. E. Arundel	1	1	0				
S. M. P.	0	5	0	Mrs. Keene	1	0	0
Collected by Mr. D. Hawkins	3	0	8	Mr. J. Wickham	0	10	0
Mr. N. McVicar	2	0	0	Mr. H. T. Camps	0	10	0
Leyton Baptist Sunday-school, per Mr. H. Wagon	0	15	5	Mr. P. Norman	0	5	0
Collected by Mrs. Megaw:—				Mr. A. Carter	0	5	0
A friend	0	10	0	For Jesus' sake, Liverpool	0	5	0
Mrs. Cameron	0	5	0	Miss E. Elven	0	10	0
Mr. M. C. Martin	0	5	0	J. C. M., Dalkeith	1	0	0
Mrs. J. McElderry	0	2	6	Collected by Mrs. R. C. Allen Sandwich, per Bankers	0	6	0
Mrs. T. B. Hamilton	0	1	0	Mrs. M. O. Sellar	2	2	0
A friend	0	0	6	Miss Mackereth	1	1	0
Mr. W. J. Morgan	0	2	6	Collected by Miss North	0	2	0
Mrs. Megaw	0	3	6	Collected by Miss North	0	1	5
				Belle Isle Mission Bible-class, per Mr. W. E. Colbert	2	0	0
Messrs. Cothay and Jopling	1	10	0	Part collection, King's Road Chapel, Reading, per Mr. P. Davies	4	0	0
Mr. E. Garrett	0	2	0	Mrs. A. V. Uridge	0	10	0
Mr. T. Vincent	0	5	0	Mrs. Jefferys	0	10	0
Mr. Wm. Taylor	10	0	0	Collected by Miss E. M. Smith ...	0	5	0
Mr. and Mrs. A. J. Gibson	5	0	0	A country minister	0	5	0
Mrs. Wells, per Pastor J. S. Hockey ...	1	1	0	Miss J. Miller	0	5	0
Mrs. Yates	0	10	6	Miss Gregg	0	1	6
Mrs. C. White	0	10	0	M.	5	0	0
Miss Carveley	1	0	0	E. E.	5	0	0
Wellington Street Baptist Sunday- school, Luton, per Mr. W. Biggs ...	1	1	0	Mrs. E. W. Bell	1	0	0
Mr. J. E. Perraton	2	0	0	Mrs. Brown	0	10	0
Mr. J. Short	0	10	0	Mr. A. H. Apsey	0	10	0
Mr. J. Wilson	0	10	0	Harvest thanksgiving service, Palmer's Green Mission, per Mr. G. Dudley	0	15	0
Mrs. H. Freestone	0	10	0	Misses Salmund	0	6	0
Collected by Mr. W. E. Coysh	2	3	0	Postal order, Balham	0	2	6
Collected by Mrs. Hawthorne	0	17	0	Miss Harding	0	1	6
Mr. Jas. Frame	1	0	0	Miss E. Botsford	0	4	0
Devonshire Square Baptist Sunday- school, per Mr. A. J. Shepherd ...	5	0	9	Stamps, Dover	0	1	0
"Bessie"	10	10	0	Mr. Barker	0	1	0
Mrs. Mason	1	0	0	Mr. F. Frank	2	2	0
Mr. G. Fryer	0	14	0	Madame Bodda	0	2	6
Friends of "The Christian," per Messrs. Morgan and Scott	2	2	0	Mr. H. G. Chalke	0	10	6

	£	s.	d.		£	s.	d.
Mr. W. Johnson	0	4	0	Collected at open-air meeting,			
Stamps, Glasgow	0	5	0	"Elephant and Castle," per Mr.			
Mr. G. Tolley	0	10	0	D. Thomas	0	5	0
Anon., Devizes	0	1	0	Orphanage box at Tabernacle gates	0	16	8
Miss M. M. Clift, per Mrs. J. A.				Anonymous (Matt. vi. 19-21), (in-			
Spurgeon	0	5	0	stead of a legacy)	25	7	0
Dr. H. R. Kelsey	5	5	0	Anonymous	2	0	0
Mr. G. H. Rouse, per Mrs. C. H.				Executors of the late Mr. John How-			
Spurgeon	2	0	0	gate	26	0	0
Per Mrs. E. H. Collier:—				Executor of the late Mr. Henry Coles	50	0	0
Sale of netting	3	0	0	The Trustees of the Thomas Porter			
Mr. J. Reed	0	3	0	Equipment Fund	125	0	0
Mr. Hollis	0	2	6	Orphan boys' collecting cards (as per			
Mrs. Hall	0	2	0	second list)	3	14	8
Mr. Skidmore	0	2	6	Orphan girls' collecting cards (as per			
				second list)	2	0	1
			3 10 0	MEETINGS BY MR. CHARLESWORTH			
Mrs. S. Zuber			0 3 6	AND THE ORPHANAGE CHoir:—			
Mr. S. W. Jarvis			1 1 0	Boxmoor, Watford, Hemel Hemp-			
Mr. R. Dawson			0 4 0	stead, Tring, and Berkhamstead	56	17	7
Mrs. J. Everett			0 5 0	SEA-SIDE HOME, MARGATE:—			
Yetholm F.C. Sabbath-school, per				Readers of "The Christian," per			
Rev. A. C. Hogg			0 6 9	Messrs. Morgan and Scott	3	2	2
Friends at Brighton			0 1 0	Mr. J. Langton			0 4 0
Mr. J. Bishop			0 2 6	Miss M. Fraser			0 1 9
Mr. E. Harris			1 0 0	Mr. R. Dawson			0 2 0
Mr. Jas. Thomson			0 5 0	Friends at Brighton			0 1 0
"Rien sans Dieu"			0 3 6	MEETINGS BY MR. CHARLESWORTH			
Mr. F. Flanders			1 0 0	AND THE ORPHANAGE CHoir:—			
Miss M. Warrell			0 5 0	Anniversary meeting of Sea-			
Mrs. M. Ray			0 0 6	side Home, Margate	20	12	0
Widow Adlem, produce of pear tree			0 7 6	Evening meeting	11	4	4
Miss G. Shaw			1 0 0				31 16 4
Mrs. and Miss F. M. Hay			0 3 0	Rochester			5 10 0
Mr. W. Woolidge			0 5 0	Ashford			12 9 0
Mr. W. H. Bailey			0 10 0	Eythorne			6 1 6
Per Pastor T. Spurgeon:—				Folkstone			15 1 6
Mr. J. G. Casswell			10 0 0	Dover			4 5 0
A. B.			5 0 0	Sittingbourne	8	7	7
			15 0 0	Mr. Hy. Payne	1	1	0
Mr. Geo. Fisher, per Mr. J. T. Dunn			5 0 0				9 8 7
Mr. W. Park			1 1 0	Sheerness			4 11 3
G. H.			1 0 0	Westgate			3 0 0
Mrs. Hodgson			1 0 0	Ramsgate			4 17 10
Mrs. O. Ellis			0 6 0				
Mrs. J. Funnell			0 2 0				
Miss Tarrant			0 2 6				
Mr. A. S. Bavington			0 5 0				
							57 76 18 7

ORPHAN BOYS' COLLECTING CARDS (SECOND LIST):—Haddock, B., 15s 6d; Howe, H., 5s; Johnson, A. S., 1s; Stark, C., 6s; Shurley, W. E., £1; Tansley, L., 16s; Viney, P., 4s; Williams, E., 7s 6d.—Total, £3 14s 8d.

ORPHAN GIRLS' COLLECTING CARDS (SECOND LIST):—Ayres, E., 12s; Atfield, F., 4s; Brooks, L., 2s; Briggs, A., 5s; Francis, K., 3s 3d; Green, F., 6s 7d; McCondach, A., 1s; Still, M., 3s 5d; Tutt, M., 4s 9d; Woodward, M., 7s 1d.—Total, £2 9s 1d.

LIST OF PRESENTS RECEIVED FROM SEPTEMBER 17TH TO OCTOBER 15TH, 1900.

PROVISIONS:—3 Bags of Apples, Mr. W. J. Graham; 1 New Zealand Sheep, Sir A. Seale Haslam; 2 lbs. Baking Powder, Messrs. Freeman and Hildyard; 2 Boxes of Damsons, Mr. William Jones; 1 Bushel of Apples, Mr. Samuel Barrow; 10 lbs. Rice, Mr. J. A. Potter; 17 lbs. Beef and Mutton, Messrs. Austen and Gunn; 1,440 Quarters Bread, Messrs. Werner, Pfeleiderer, and Perkins, Ltd. (Bakery Exhibition); 1 Quantity of Blackberries, Children of Falcon House School, per Misses Wiseman; 1 Sack of Apples, Mr. W. Mills; 1 Box of Tea, Mr. J. Bakewell; 1 Hamper of Apples, Mr. S. Sheppard; 1 Box of Apples, Mr. and Mrs. T. Emmett.

MAIDMENT AND MISS. 1. LAMBERT.
 PROCESSION OF THE HOLIEST THANKSGIVING SERVICES:—A Quantity of Fruit, Vegetables, etc.,
 North Church Baptist Chapel, per Mr. C. Gibbs; a Quantity of Vegetables, Stowupland
 Congregational Church, per Mr. E. C. Carter; a Quantity of Fruit, Vegetables, etc., Cheam
 Baptist Chapel, per Mr. A. D. Cox; a Quantity of Fruit and Vegetables, Palmer's Green
 Mission, per Mr. W. Aldridge; a Quantity of Fruit and Vegetables, The Norman Road
 Baptist Church, Merton; a Bags of Vegetables, Chittrre Baptist Chapel, per Mr. F.
 Maidment; a Quantity of Fruit and Vegetables, Mr. G. Woodward; a Quantity of Fruit and
 Vegetables, Mr. G. W. Ruggles.

Boys' CLOTHING:—A Parcel of Underclothing and 72 Ties, Mr. T. A. Smith; a Parcel of Vests and Knickers, Mrs. E. Howard

3 Articles, Mrs. B. Oakley; 52 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs.

GENERAL.—A Parcel of old Magazines, Anon.; a Number of Books (valued for Probate £7), Exors. of the late Mrs. Ann Baker; 9 Tons of Coal, Mr. R. K. Juniper; 1 Case Blacking, Messrs. Carr and Sons; 5 Loads of Garden Mould, Mr. J. Warrington; 5 Articles Anonymous.

DISTRICT SUBSCRIPTIONS:—

DISTRICT SUBSCRIPTIONS:—			£	s.	d.
Repton and Swadlincote	...	...	20	0	0
Evesham, per Mr. W. Ashley	...	...	10	0	0
Barrow, per Mr. S. J. Harwood	...	...	10	0	0
Thurlow, per Mr. S. J. Harwood	...	...	12	10	0
Cowling Hill, per Mr. F. J. Wilson	...	...	10	0	0
Melksham, per Mrs. H. Keevil	...	...	11	5	0
Sellingdale, per Mr. W. G. Tester:—					
Miss Southee	...	...	0	15	7
Mrs. Willcocks	...	...	0	10	0
Minchinhampton, per Messrs. Evans and Sons	...	...	10	0	0
Crownhill, per Mr. J. B. James	...	...	5	0	0
Stow and Aston, per Mr. J. Reynolds	...	...	10	0	0
Cardiff, per Mr. R. Cory, J.P.	...	...	11	5	0
East Dereham, per Pastor H. Freeman	...	...	11	5	0
Codicote, per Mr. A. Lockhart	...	...	11	5	0
			£133	15	7
AGED COLPORTEURS' FUND:—					
			£	s.	d.
Mrs. E. A. Calder	...	...	5	0	0
Mr. W. Dalby Belton	...	...	0	5	0
Mr. P. J. Scott, per Mr. H. Mears	...	...	2	10	0
Collected by Mr. H. Mears	...	...	0	12	6
Collected by Mr. Job Smith	...	...	0	19	0
Mr. E. Brayne	...	...	1	1	0
Mr. W. Davies, Toronto	...	...	10	0	0
Collected by Mr. S. S. Parkes	...	...	2	10	0
Collected by Mr. I. Keddie	...	...	5	0	0
Collected by Mr. E. Paine	...	...	5	5	0
Collected by Mr. W. Bird	...	...	2	11	6
Collected by Mr. J. P. Allen	...	...	8	17	6
Collected by Mr. C. Payne	...	...	3	10	0
Collected by Mr. A. Walker	...	...	5	11	10
Collected by Mr. Robert Hall	...	...	1	7	3
Collected by Mr. A. R. Richards	...	...	1	10	0
Collected by Mr. W. D. Dunning	...	...	0	13	0
Collected by Mr. F. Collier	...	...	2	4	0
Miss Stuckbery	...	...	0	10	0
			£59	17	7
GENERAL FUND:—					
			£	s.	d.
Collected at Pirbright	...	...	0	6	0
Mr. T. Fearnley	...	...	1	0	0
Mr. E. Brayne	...	...	1	1	0
Mr. C. J. Whittuck Rabbits	...	...	5	5	0
Mr. J. H. Saver	...	...	0	10	0
Mr. F. W. N. Lloyd, per Mrs. C. H. Spurgeon	...	...	10	0	0
Christian Million	...	...	0	5	0
Mr. E. J. Goodman (collecting card)	...	...	0	16	0
Mr. E. J. Goodman (collecting box)	...	...	0	4	0
Mrs. Curtis	...	...	1	0	0
Messrs. Alford and Alder	...	...	1	1	0
Readers of "The Christian," per Messrs. Morgan and Scott	...	...	12	10	6
			£33	18	6

Mrs. Spurgeon's Fund for General Use in the
Lord's Work.

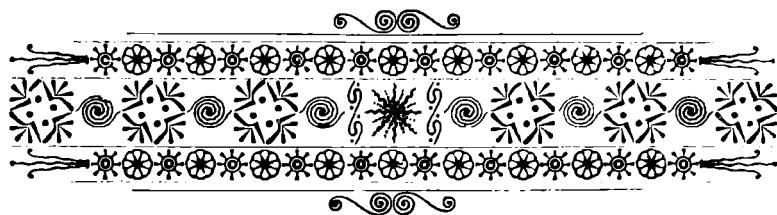
	£	s.	d.		£	s.	d.
Madame de Mirimonde (10 francs) ...	0	7	11	FOR TRANSLATIONS OF SERMONS:—			
Mr. William Anderson ...	0	10	0	H. O. N. ...	0	10	0
H. O. N. ...	0	10	0				
H. K. ...	10	0	0				
						£11	17 11

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle School Extension Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.



THE

Sword and the Trowel.

DECEMBER, 1900.

Four Most Gracious Things.

AN EARLY SERMON, BY C. H. SPURGEON.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah lv. 1—3.

(Concluded from page 576.)

III. **H**IRDLY, the text contains A MOST GRACIOUS DIRECTION.

The direction is very simple: "*Hearken.*" There is more to be got by listening to the Word of the Lord than by all the works of the law. It is an easy thing to hearken. "He that hath ears to hear, let him hear." "Faith cometh by hearing." An anxious soul is never in a better position than when it is really hearing the gospel. I would be very careful, dear friends, where I spent my Sabbaths; with so few as we may have, we certainly have none to waste. I implore you not to attend an unprofitable ministry; a ministry is unprofitable when it merely feeds the vanity of the natural man, or tickles his fancy, but does not impress his conscience, and lead him to Christ. If the ministry you attend has a sweet savour of Christ about it, do not let anyone draw you away from it; but if the Name of Christ be not as ointment poured forth, it is at your peril that you waste your time by listening to anything else that may be proclaimed there. Take

heed what you hear, and take heed how you hear. "Faith cometh by hearing, and hearing by the Word of God;" not by the word of man. If our hearts hearken to Christ's gospel, God's truth, the gracious Evangelical system of truth revealed to us in the inspired Word, we are following the direction God gives us in our text: "Hearken."

Then, next, "*hearken diligently*;" that is to say, try to catch every word, do not miss a single syllable. Seek also to drink in the meaning of the truth. Many hear the Word, but not so many "hearken diligently" to it. A little boy heard his father say that, if ever there was a part of a sermon that was likely to bless a soul, he was quite sure the devil would make somebody distract the congregation, so as to take away their attention from the preacher for fear the Word should go home to the heart. So the child listened with both his ears, and all his heart, because he did not know what part of the discourse God might bless to him. Let us do likewise: "Hearken diligently."

"Hearken," but "hearken diligently *unto Me*," saith the Lord. Hearken not to the minister, for he may mislead you; but hearken to God. Read His Word. Keep close to that; let it be the test of all our teaching. "To the law and to the testimony;" if we speak not according to God's Word, do not hearken to us. I pray you, my dear hearer, if at any time I do, through error of judgment, teach you that which is not in accordance with the Scriptures, reject it at once. Take not the message on my word, but on the Master's Word. But, if it be the Master's Word that I deliver, I charge you, by the living God, who shall judge the quick and the dead, not to reject it, for you will do so at your peril.

"Hearken diligently *unto Me*," saith the Lord. Yet many men do not think of what God says. Some rely on what the Prayer-book says; and that is very often the very opposite to the teaching of God's Word. Others ask what such-and-such a Magazine says; yet that Magazine may be tainted with the teaching of a set of heretics. Many ask what such-and-such a minister says, or what a monarch says; but God's command is, "Hearken diligently *unto Me*." Let it be your sincere desire that God may speak to you, and that what He speaks, you may hear in the very depths of your spirit. If you are in such a state as that, you are far more likely to be on the road to the Eternal Kingdom than are those who are following their own devices instead of hearkening diligently unto the Lord.

But the text says, "Hearken diligently *unto Me, and eat*." Now, eating is much more than merely hearing. To hear the plates rattle, does not satisfy hunger; you must eat if you are to be nourished and strengthened. To hear the sound of the jingling of glasses, will not satisfy a thirsty soul; he must drink if his thirst is to be quenched. So, we are bidden, not only to hearken diligently unto God, but to eat; that is, to receive into our very soul that which God presents to us in the gospel. When a man is eating, he is simply a receiver. He does not give anything out from himself, but he takes it all in. It is just so in relation to the act of faith by which Christ becomes ours: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." The blessing

comes from what you take into your soul by faith. Therefore, believe God's Word, trust His Son, rely upon His grace.

Then you are further told, in the text, that, if you do take God at His Word, if you do hearken diligently unto Him, and do eat what He sets before you in His Word, you shall find that what He gives you is really good; that it is no mere dream of a feast, no unsatisfactory delusion, no sham bread, but you shall "*eat that which is good.*" When a soul trusts in Jesus Christ, it soon finds out the difference between the sham of walking by sight and the reality of trusting in the Lord Jesus.

You shall not only eat, but you shall "*let your soul delight itself in fatness.*" Joy will follow the reception of Christ, and you shall delight yourself in the best of the best,—in the marrow and fatness of the gospel provision. There shall be the best food, the most savoury food, the most angelic food, the most strengthening, life-giving, celestial food that you could possibly have: "*let your soul delight itself in fatness.*"

Then, for fear you should not have understood the previous messages, the Lord has repeated His gracious direction and invitation: "*Incline your ear, and come unto Me.*" Your ear is now turned away from God. You hear the din of the world, the noise of its pomp and vanity. Now turn your ear the other way: "*incline your ear,*" try to catch God's meaning, seek to hear His Word in your very soul. "*Incline your ear;*" keep it turned towards God. You know how, when people are a little deaf, they put their hands up to their ears, and lean forward, anxiously listening lest they should not catch the sound they wish to hear. Be you just as anxious to hear every syllable of God's message: "*Incline your ear.*" I remind you again that it is through hearing that faith comes; so always hear with a longing desire that faith may come to you through what you hear.

But do not be satisfied with hearing; for God says, "*Incline your ear, and come unto Me.*" That coming is the great soul-saving act. You know that all that is meant by that oft-repeated invitation, "*Come to Jesus,*" is simply trust Him, and especially trust in His great atoning sacrifice. I have told you the gospel, over and over again; but, unless the Holy Spirit Himself shall teach it to you, I am afraid my poor words will be of no avail. Anyone who knows anything about the Christian life knows that the plainest possible preaching is mystical and obscure to the soul that has not had its spiritual apprehension quickened by God the Holy Ghost. Yet, dear hearer, I tell you once more that there is nothing for you to do, nothing for you to feel, nothing for you to be; there is nothing, in fact, expected from you,—it would be vain to expect it, for it would be like looking for something to come out of nothing. All you need for your soul's salvation is in Jesus Christ; and if you will but repose upon Him,—and oh, may His sovereign grace bring you so to do!—then a full Christ becomes the joy of the empty sinner, and the riches of Jesus belong to the poor sinner who has nothing whatever of his own.

IV. Now I close by speaking briefly upon the fourth point, which is, A MOST GRACIOUS ENCOURAGEMENT: "*Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*"

You fear that you will die in despair; but if you hear the gospel diligently, and come unto Christ, *you shall live*; you shall truly live, you shall live with the life of Christ in you. When the time comes for you to die, it shall not really be death to you, but it shall be the full development of your life; you shall not die, but live, and declare the mighty works of the Lord; you shall not go down to the pit amongst His enemies, but angelic convoys shall bear you up to live for ever at His right hand in glory. Your soul, though deserving to be cast into hell, shall, through pardoning mercy, live for ever with the holy and the happy.

The Lord adds, "and I will make an everlasting covenant with you, even the sure mercies of David." Amongst all the great blessings of the Christian religion, there is nothing more full of comfort, nor more delightful, than that thought of the new covenant of grace. The old covenant was a covenant of works: "Do this, and you shall live." Our father Adam could not keep it; it is thought by some that he was in Eden for only a very little while. "Man being in honour abideth not." Adam fell from his high estate; and if you and I were standing on the footing of our own works, and our salvation depended on our merits, we should perish before the sun rose to-morrow morning, or almost before it has gone down this evening. But God has made another covenant;—not with the first man, Adam, but with the second man, the Lord from Heaven; and it is on this wise: if Christ shall keep the law, then His obedience shall be reckoned to be the obedience of all whom He represents, and they shall live. Now that Christ has been obedient, there is no soul that is in Him that can perish, for the covenant cannot be broken. If our first father Adam had been obedient, we should have lived through him; but, as he was disobedient, we died in him, not because of anything we did, but because of what Adam, our federal head and representative, did. Our salvation is on the same footing of representation; for we are not saved through what we have ourselves done, but through what our Lord Jesus Christ did, and through His obedience the covenant is made sure to all the chosen seed. Now, every soul that trusts Christ is one of the seed of Christ. Every man, however guilty he has been aforetime, who leans with his whole heart on the blood and righteousness of Jesus Christ, is in Christ; and God has made a covenant with Christ on their behalf, which is on this wise: "I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." "And they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." This everlasting covenant you cannot break because it was not made with you in the first place, but with Christ your Covenant Head; and it was so established in Him that it could not be broken. If you are in that covenant, you can never fall out of it.

What sayest thou, sinner? God says, "Hearken diligently unto Me; hear, and your soul shall live; and I will make an everlasting covenant

with you." Does it not cause your heart to leap for joy, even to think that God should make a covenant with you, and a covenant of such a sort that it can never be broken, an everlasting covenant? Does it not make you feel as if you must come to Him when He says that He will give you "the sure mercies of David"? You know what they are; you remember David's swan song, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." Now, such a covenant as that God has promised to make with every guilty and needy sinner that comes to Him through Jesus Christ His Son, and rests upon Him.

Thus have I once more given you the gospel. I know not how to preach it more simply, nor how to press it more earnestly upon you. I commend you to God, and to the effectual working of His Spirit; and I ask all believers to join me in praying that this simple message may be applied with power to all to whom it is addressed, that blind eyes may be opened, that deaf ears may be unstopped, and that the dead may be raised to life. To every unconverted hearer, I say,—You have had set before you life and death. You have been warned against the eternal consequences of continuing in your sin; see that you put not away from yourselves the mercies of which I have spoken. Remember the apostle's warning: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" You are still on praying ground and on pleading terms with God,—

"Not in torments, not in hell."

Still doth the Spirit strive with you, even though you are the chief of sinners. Oh, that you may incline your ear, and come unto the Lord this very hour! Then shall you have all the mercies of the everlasting covenant, and His shall be the praise for ever and ever. Amen.

Leaves from a Puritan Portfolio.

BY H. T. S., AUTHOR OF "IDYLLS OF THE COUNTRYSIDE," ETC., ETC.

XII.—OLIVER CROMWELL.

HERE, in this porch, I sit and watch the leaves float slowly downward through the pink haze of the autumn day. Long wavelets of dim cloud move almost imperceptibly across the far-off skies. The wind is North, but there is not enough of it to dispel the dream of violet mist which hangs about the hills. Yet the air is crisp, bringing a quickening to the mind, which sees through the features of the autumnal day the years that lie behind; and, as a child will call to memory a face once seen in youth, so these leisurely forerunners of the great army, which will presently quit their camping grounds on high, weave, as they eddy, a vision of past years.

I see horsemen in single file, the advance-guard of the Ironsides, threading their way through the country roads on their return march to London in the autumn of 1648. Where the track widened, we rode in twos and threes, and sober was our speech, for our set was stern. We were going forward, with solemn purpose, to do an act at which all the world would wonder, and by which we should be judged through the ages yet to be. We were returning to bring the king to justice, and to establish the right of a nation to expect truth and loyalty from its rulers. We had travelled far, even from the North. We had slept in the heather of the moors, had sung our psalms on the bleak uplands, where the breeze rustles even on the hottest day. We had prayed around our camp fires—lighted amid September dews,—that we might be delivered from this dread task; or if it needs must be, that herein we might do the will of God. Yet, when Major Goffe had finished reading from the Scripture, —even he who had led us at that solemn prayer-meeting held at Windsor in the spring,—and I had lain me down, it calmed me much to look right up on high amid the stars, into God's quiet heaven, above armies and Parliaments and strifes of men. Around me lay regiments in repose, save where the sentries stood vigilant against surprise; and oft I wondered what place our battles and our marchings had in the eye of Him who slumbers not. How small our plans and performances might appear! Yet, that which man must do in the day in which he lives is *great to him*.

So we advanced towards London; and though our mind bulged with big purpose, I can bethink me even now of the look the woods wore, of the sloes ripening on the hedges, of the woodcock that rose from the bracken, of the village children, with lips and fingers stained with berry juice, who gazed with wide-open eyes as we passed by. Yes, as this day the leaves curve fitfully, I can see all that scene again;—Oliver won over to the views of his men, that peace could not be until Charles Stuart had been called to account for that blood he had shed, and that mischief he had done to his utmost against the Lord's cause and people in these poor nations.

So, through the afternoons of the Equinox, more than forty years ago, we rode towards the great climax which was to write large a warning to all tyrants for evermore. We did not directly benefit. The prejudices and selfishness of many spoiled our resolves. Our great leader was a most tolerant man as to religious opinions. The Presbyterians would have enforced the Covenant throughout the army, but Cromwell dispensed with the signature to it in the case of godly men. "The State," he said, "in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that sufficeth." But, as Mr. Milton said at the time,—

"New Presbyter is but old Priest writ large."

Throughout the weary years that followed our march of '48, there was no man in England I pitied more than Cromwell. He would have set up the kingdom of the saints, and governed the nation by godly men, removing temptation out of the path of the many, severe only on vice, but giving full allowance in worship. He was, however, frustrated

by bigots and fanatics all his days; and it was only by dispensing with them, that he was able to give the people he loved so well a taste of what he could have done had he been loyally supported by the Parliament.

The years have long since fled that carried these events, and staggered under them. Very few remain who did that march with us from the North, nor do I know why I muse here aloud upon it save that the blue mist, the reddening oaks, and dreamy skies bring it all back; and save, too, that I am wistful, and the lad is late.

* * * *

At last he comes. How full of spring his steps! For such as he, methinks, the 18th century waits. What it is to be young, and pure, and hopeful! Such men carry the prophet's mantle, and stand ready to divide the waters. But, even as he draws near, another vision comes and goes. I see a young Puritan, a junior of this boy's father's house, lie dying on the battlefield. I was but a stripling myself, but the General honoured me by placing me near him. I was with our dear leader as he bent over this dying lad. The boy told Oliver that something lay on his spirit. Cromwell's face grew tender; and, like a father, he pillowed the youngster's head, and held his hand. The General asked the lad what troubled him, and the unexpected reply came that he mourned that God had not suffered him to be any more the executioner of His enemies. It all comes back to me as I see this other boy approaching; and I am not ashamed that my old eyes grow dim with unwonted tears.

* * * *

I thought your memory had played you false; but I judged you ill. You come of the wrong stock to slight either me or the name of His Highness, the Protector. Sit down and rest, for a hurried heart knocks too loud itself for any other to get attention. Not tired? No; that is the way with the young. There was a time, when I was Oliver's lieutenant, that I would not own I was tired from cock-crow to the sunset of a summer's day. Now, though I rise late, I am weary, and I am ready to rest as soon as I am up. I did not know my strength in those days, and it needed endurance, I warrant you, to march as we were wont to do.

You may have heard that, when Charles the First fled from Hampton Court, there arose a violent reaction in his favour, and insurrections broke out in Wales and the Eastern counties, while over the Tweed the Scots poured twenty thousand strong. That was a time to test the stoutest hearts. The fleet in the Downs declared for the king, and it looked as if all that had been won at Marston Moor and Naseby would be lost. I remember Cromwell crying out, when he found that Charles had cheated him with promises he never meant to keep, "The king is a man of great parts and great understanding; but so great a dissembler, and so false a man, he is not to be trusted." Oliver called upon the Parliament to save the kingdom, and govern alone. I can vouch me that our General ever desired a Parliament honest in intent and set for virtue and truth. It was only when, in despair, he failed to find it, that he ruled without one. The Parliament of 1648 was

untrustworthy. It hated the Ironsides, and was ready to brand all as heretics who did not fall in with the views of the majority. So much did they detest Cromwell's policy of toleration that an ordinance was passed declaring that whosoever denied the doctrine of the Trinity or the Divinity of Christ, or that the books of the Scripture were not the Word of God, should be put to death, and any denying infant baptism or the lawfulness of church government by Presbytery should be commanded to prison. The army was full of Independents and Anabaptists, and they felt that they were aimed at; while many, who were not with them in belief, saw that the principle of liberty of worship was at stake.

It was then that we held our solemn prayer-meeting at Windsor;—such a sight as was never seen since the days of God's ancient people,—Cromwell, Fairfax, Ireton, and Fleetwood on their knees in tears before the Lord. Then we rose up to sweep through the land. We marched West with Oliver, crushed the revolt in Wales, turned Northward, and burst through the Yorkshire hills into the valley of the Ribble. In the long summer days, we desperately fought our way. The corn was ripening, but we heeded it not; the wild flowers went down beneath our horses' hoofs, and the beautiful dales were trampled out of shape. On the fragrant evenings, when the pearly twilight lingered in the Northern sky, I heard the groans of dying men. But we pushed on to Edinburgh, striking down all resistance. It was a mighty march. How I went through it all, I cannot tell; I kept pace, and was ever at Cromwell's side. Then we turned toward the South again, and in the autumn days rode on to London. You know the rest. The king paid the penalty in the January of 1649. He had trifled too long with men who were staking their all for civil and religious liberty.

In the years that followed, I saw much of Cromwell. In sooth, there was a deal of fighting to be done before, under the Protector, the poor country for a little space had peace. Not that the Ironsides went into fighting for the love of it, but for the love of that they would not let us have without fighting;—which is a difference. At first, our great leader struck every stroke in hope; but as the years sped, the ingratitude of many, the constant plots against his life, the personal government which was forced upon him, often made him to dwell, as he said, "in Meshac." More than once, he even used the words of the great Master of us all; and, in the bitterness of his spirit cried, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" The toils of government broke him down, but he bravely did his best even to the last. He used power in the cause of righteousness; that I can say. It was Oliver who made the Duke of Savoy to lift his hand of blood from off the Vaudois Christians. Do you think, in the years to come,—when other persecutors arise,—some great assassin may be,—that what Cromwell dared to do will have no weight with the English people? It would be an ill day of tarnished escutcheons if that could be. Ah, it was defamed Oliver, whose only epithet was "regicide", who made commerce possible by clearing the seas of pirates, who made justice applicable to rich and poor by purifying and simplifying law, and who gave a Sabbath

rest to the people by example and precept. I wonder who will arise to turn the suppressed ordinances of the Protector into statutes. Mark my words. Oliver anticipated the Acts of Parliament of the next three hundred years. Protector was his title, and Protector he was.

* * * *

And now, as I sit here in the autumn sunshine, and see the ash and maple covered with winged seeds, I liken the Puritans to the trees of the wood. Though their political power be faded, their deeds have wings. Into the soil of the human mind, carried by the breath of God, the fruits of Puritanism shall fall; remaining dormant, perhaps, for long; but arising at last, and clothed with renewed power, display under better conditions the ideals for which the Ironsides lived and died.

(End of Ironside Series.)

"Our Own Men" and their Work.

LXXXIV.—PASTOR H. R. PASSMORE, FORMERLY OF SOUTHSEA AND WHITSTABLE.



WHILE the loss of sight must be regarded as one of the greatest privations we can endure, there are compensations which greatly mitigate the calamity. Spiritual intuitions and mental percep-

tions are quickened : as are also the sense of hearing and the sense of touch. Hence it is that blind poets and preachers have made a name for themselves in the literature of our language, and in the history of the pulpit. Two of the best-known ministers to-day, one an American, the other a Scotchman, are totally blind. The former holds the distinguished position of Chaplain to the United States Congress, and the latter is renowned as a preacher, a poet, and an author. The hymn-writer, whose hymns are, perhaps, most widely known and sung to-day, is Miss Fanny Crosby, the blind poetess of America.

The subject of our sketch—PASTOR H. R. PASSMORE—being quite blind, belongs to a class which, if not numerous, is worthy of all honour. For patient endurance, and noble effort to discount their affliction, they are entitled to be regarded as heroes.

Mr. Passmore's father was one of the most intimate friends of Mr. Spurgeon from the time of his advent to London ; and, as the joint-publisher of Mr. Spurgeon's works, and as a Deacon of the Church at the Tabernacle, he made a name which is as widely known as it is justly honoured. Of his sons, three are devoted to the business, the subject of our sketch being the second eldest, and the only one who entered the ministry. A younger brother, Mr. J. E. Passmore, is one of the Tabernacle Deacons, and the Treasurer of the Church ; and he and his eldest brother, Mr. Joseph Passmore, are Trustees of the Orphanage, and active members of its Board of Management.

Enjoying a liberal education in a boarding-school, young Harry made the best of his opportunity during his school days, and seemed marked out for a successful business career ; but, alas ! while yet in his teens, he sustained the loss of sight, and the project was abandoned. This was a disappointment at the time ; but it led to his resolve to persevere in his studies, for which he had undoubted aptitude. Entering the Classical College for the blind sons of gentlemen at Worcester, he became a most assiduous student, and there was every probability that he would take a University degree. Being able to read and write by the Braille system, he succeeded in the special studies of an advanced College course.

A child of many prayers, and early yielding himself to the Saviour, the desire for an academic career gave place to the resolve to devote himself to the ministry of the gospel. His choice becoming known to his parents and his pastor, Mr. Spurgeon had the joy of receiving him into the Pastors' College ; but here he was at a disadvantage, as the text-books of the College were not published in the Braille type. It was arranged, however, for him to attend the College lectures, those delivered by Mr. Spurgeon proving of inestimable value to him ; and, ultimately, it was decided that he should pursue his classical and theological studies under a private tutor. But for a temporary failure of health, he would have matriculated at the London University ; and, in all probability, he would have taken a degree for which his tutor held that he possessed the necessary qualifications. This project also had, with regret, to be abandoned ; and, on regaining his health, his studies were directed solely to his equipment for the work of the ministry. It was not long before his services were in demand as a preacher ; and

this period of his voluntary probation, secured for him a decided advantage over many students for the ministry.

Accepting a call to the pastorate at Ebenezer Chapel, Southsea, he entered upon his ministerial career ; and, with growing acceptance as a thoughtful preacher, he was justly held in loving esteem by the members of his church and congregation. To his brethren in the ministry, he was a brother beloved ; and, after labouring in this sphere for five and a half years, his resignation was accepted with regret.

His second pastorate was at Whitstable, in Kent, and extended over a period of seven years ; and we are not surprised that his memory is cherished, throughout the town and district, as a devoted pastor and a successful preacher of the gospel. By his untiring zeal and gracious influence, he not only re-united a scattered church, but also lifted the debt from the chapel, and left the structure restored, and beautified as it had never been before. The result of his labours in this interesting corner of Kent is seen to-day ; and his name will be happily associated with this church for many years to come.

With the noble chivalry of a true woman, Mrs. Passmore is not only devoted to her husband, but consecrates her endowments of heart and mind to aid him in his ministerial labours. As his amanuensis and correspondent, she is a help-meet indeed ; and is most assiduous in connection with the various agencies of the life and activity of the church. Their joint service has always been most highly appreciated by those among whom it has been their joy to labour.

Transcribing, with his own hands, the lessons and the hymns for public worship, Mr. Passmore is able to read as fluently as though he were looking upon a printed page. His sermon notes are all prepared in the same way ; and, by occasionally passing his finger over the paper which is placed on the Bible, he is able to recall in the pulpit the careful preparation of the study.

In the conduct of the prayer-meeting, he displays wonderful aptitude, and knows who are present upon whom he can call to offer prayer.

For some little time, he has been resident in Cambridge, and he has proved himself a welcome supply in the village chapels around, as well as in the Nonconformist pulpits of the town.

A cheerful soul, he has endeared himself to all who enjoy his friendship ; and no minister can command more flattering testimonials as to his ability, his zeal, and his usefulness as a pastor. At the present time, he is waiting upon the Lord for a call to a third pastorate ; and as there are churches needing the services of such a devoted minister of Christ and His gospel, we trust it will not be long before his prayer is answered, and he is once more as happily settled as in the churches he previously served with every token of the Divine favour. His present address is, 16, Bateman Street, Cambridge.

V. J. CHARLESWORTH.

C. H. Spurgeon's most Striking Sermons.

XXX.—BY W. J. HARRIS, LUTON.

SHORTLY after my conversion to God, which took place in my seventeenth year, there came into my possession an old volume of Sermons which were preached at New Park Street Chapel, by C. H. Spurgeon, in the year 1856. The covers were quite gone, the leaves were brown and faded, dog-eared and thumb-marked; but I shall never forget the impression produced on me by the reading of that book, nor how speedily it became one of my most cherished treasures. It opened up to me a new world. I had been accustomed to hear preaching of the Dry-as-dust order,—prosy, proper, and petrified; but here was a man, who was alive to his finger-tips, pouring out his soul in torrents of burning eloquence, which simply electrified this newly-awakened lad.

The story is told of a preacher, who arrived at some kirk in Scotland wet through, and who asked an old woman what he should do. "Gang into the pulpit," she replied; "ye'll be dry enough there." She would never have spoken thus to Mr. Spurgeon. There was never a dry thread in any one of these Sermons which had so laid hold of me. From henceforth, it was the prayer of my life that I might become a preacher of Christ's gospel, and my one desire that I might see and hear this wonderful preacher for myself. It was not long before I enjoyed that privilege; and, a little later, to my great joy, I was accepted as a student of the College, and came under the spell of the one man who has, under God, influenced my life more than any other.

The first Sermon I heard Mr. Spurgeon preach was on the last Thursday evening of September, 1879. I had made application for admission to the College, had sent in my papers and testimonials, and an interview with the President had been arranged for the following day, to which I was looking forward with mingled feelings of hope and fear. The Sermon of that Thursday evening was God's message to my fainting heart; and when it was over, my fears and misgivings had gone, and the peace of God flowed through my soul like a river. Shall I ever forget that service? The great congregation, which, to one who had scarcely ever set foot outside the little country town of his nativity, seemed like the multitude which no man can number;—the sweep and swell of the mighty song of praise;—the happy, expectant faces of the hearers as they sat eager and alert for the message which they knew would be fresh and sparkling as the morning dew;—the ringing voice of the preacher, penetrating easily to the remotest hearer in the vast building;—the instinctive sympathy and quick response of the audience to every passing mood of the speaker, smiles and tears alternating in swift succession;—all this was a revelation to me of the marvellous possibilities of the pulpit.

The text was in Exodus xxxiii. 14: "My presence shall go with thee, and I will give thee rest;" and from some references in the Sermon to those who were leaving the home country for other shores, I gathered that the message had been specially selected for their com-

fort. I found afterwards that the preacher's own dear son, the present Pastor of the Tabernacle Church, was about to sail for the Antipodes; surely the sting must have been taken out of the parting, both for father and son, in the solace that sprang from such a promise as this. A word of introduction on the waywardness of Israel, and the abounding grace of God, and then the preacher launched out into the deeps with the ease and *abandon* of one who delights to quit his foothold, and cast himself, like a strong swimmer, upon the brimming river of the Divine fulness. With what joy he proclaimed the doctrines of grace! They might be harsh and repellent to others, but to him they were manifestly sweeter than honey in the honeycomb. With what ringing conviction he declared the eternal security of all the chosen seed! "Who can harm those whom Jehovah ordains to keep? Who shall fight against the God invincible and omnipotent? If enemies come out against His chosen, He will utterly destroy them. Who shall break through ramparts of fire to touch the sons of God?" Once during the Sermon he seemed, to my quickened imagination, to rise to twice his natural height, as he became more and more possessed with the magnificence of his theme; and, towering above us all, rebuked our unbelief, and charged us never to talk of difficulties with omnipotence at our right hand. His voice rang through the Tabernacle like a trumpet. "Jehovah says, 'I am with you,'—'I,'—and the universe echoes to the voice, as the words, 'I AM' roll in thunder peals along the heavens. 'I have formed the earth, and laid its foundation, and upreared the arches of the sky. I am with you, with my omnipotence, omniscience, all-sufficiency.'" I had come to hear a great preacher, but I went away with the assurance that I had a great God! Has not that been the experience of thousands and tens of thousands who sat under that mighty ministry?

The first Pastors' College Conference I was privileged to attend was in the year 1880, and the week of meetings had been to me "as the days of Heaven upon the earth." On the last morning, we gathered together in holy fellowship around the communion table, to receive the memorials of the Saviour's love, and to dedicate ourselves anew to His service. Then the President arose to speak, and it seemed as if an unearthly calm had fallen upon his spirit as, without movement or gesture of any kind, he spoke of our once-crucified and now-exalted Redeemer. It was not so much what he said that impressed us, as the consciousness that the speaker himself was really beholding what he described. With chastened spirit, and thrilling utterance, he described the martyr Stephen gazing upon the face of the glorified Jesus; and, just at that moment, a single ray of sunlight came struggling through the mist, and fell upon his face. His cheeks were bedewed with tears, which glistened like pearls; his whole countenance was radiant with "a light that never shone on sea or shore;" and as we gazed upon that upturned face shining with the very glory of God, we felt that we too could say, "and looking steadfastly on him, we saw his face as it had been the face of an angel."

Some of Mr. Spurgeon's most striking Sermons were those which

came to him in the furnace of affliction. He once said that "Christ gathered the richest clusters from bleeding vines;" and his own fruitful ministry bears witness to the truth of that word. One such Sermon is among my most precious memories. It was preached, in the Spring of 1881, from that solemn text in the Revelation: "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." The preacher came into the pulpit leaning heavily upon his stick, looking pale and worn after weary weeks of suffering; and, if I remember rightly, in defiance of the doctor's prohibition, for the Word of the Lord was as a burning fire in his bones, and he could not refrain. The Sermon opened with a masterly description of the Heavenly City, with its walls of jasper, gates of pearl, and streets of pure gold, standing a solid square, perfect and compact, its towers reaching above the clouds, radiant with the glory of God. Our hearts were stirred with strong desire to be enrolled among the citizens of that fair City; and then, like the toll of a death-knell, there pealed forth the solemn sound of the word of exclusion: "There shall in no wise enter into it any thing that defileth." A hush, almost painful in its intensity, fell upon the great congregation; every eye was fixed on the preacher, one could scarcely move or breathe; it seemed as if those gates of pearl, through which we had been permitted to catch a glimpse of the glory land, were closing before our very eyes. With uplifted hand, he bade the shining ones, that guard the entrance to the palace of the King, bar the gates, and never open them again, rather than there should come upon that pure street of transparent gold a foot that will not walk in the ways of God's commandments. Heaven were not Heaven if it were possible for evil of any sort to enter there. "Draw your swords, ye angels; stand in your serried ranks, ye seraphim; and smite every defiled one that would force a passage within the gates of pearl." He appealed to our own hearts and consciences to own the justice of the decree, enforcing his appeal by a pathetic illustration that moved his hearers deeply. "Suppose," he said, "myself infected to-day with a deadly fever,—an incurable typhus, which would bring death to all that touched me. The blast is pitiless, and the snow is falling; and I stand shivering at the door of one of your houses, longing for shelter. I see inside the room your little children, sporting in full health; shall I venture among them? I long to escape from the cold without; but if I should enter your room, I should bring to you fever, and death to your innocent little ones and to yourselves, and thus change your happiness into misery. I would turn away, and brave the storm, and sooner die than bring such desolation into a friend's abode. And well might any honest spirit say, at sight of the perfect family above, 'Nay, if I might, I would not be admitted into a perfect Heaven while yet I might defile it, and spread the fell contagion of moral evil.'"

The sword of the Spirit was piercing deeply now; but, in the second part of the Sermon, its keen blade cut through every false hope, until, from every heart, there must have gone up the cry, "Who then can be saved?" No one, who knew Mr. Spurgeon, would believe me if I said that the Sermon closed at this point; had it done so, many of his

hearers would have lain bruised and bleeding in the castle of Giant Despair. Once more the silver clarion of the gospel rang out the glad tidings of "free grace and dying love"; it told of a multitude that no man could number who had passed the scrutiny of the infallible watchers at the gates of the City, and who had entered in because they had "washed their robes, and made them white in the blood of the Lamb." It told the old, old story of—

"An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God."

It seemed to me as if I had never heard the Gospel before; certainly its message never came with sweeter solace and diviner power to my heart. The closing appeal of this Sermon will, I think, ring in my ears to my dying day. The preacher was well-nigh overmastered by his own emotion as the terrible thought came to him that some of his hearers might never reach the blessed land; for a moment the veil seemed lifted, and he appeared to be looking over into that dark and dreadful gulf, down which deluded souls were plunging; and, in a voice of passionate tenderness, he besought us, by the wounds of Jesus and the compassions of God, to flee from the wrath to come: "No crying, 'Lord! Lord!' No striving to enter in, no tears, no, not even the pangs of hell itself, shall ever purge the soul so as to make it fit to join with the holy Church above, should it pass into the future state uncleaned. Shut out! shut out! O God, may that never be true of anyone among us, for Christ's dear Name's sake!"

These reminiscences must be necessarily incomplete, for one is reluctantly compelled to pass over many striking Sermons that struck more deeply than words can express; but I am loth to close this paper without reference to the last Sermon I heard Mr. Spurgeon preach, on the closing day of the 1891 Conference. The subject was, the person and ministry of the Holy Spirit; the text, John xvi. 14, 15; and the Sermon, one of the richest in doctrinal and experimental truth I ever heard him deliver. Following Ralph Erskine, he compared grace to honey for the cheering, refreshing, and strengthening of the saints. In the Father, the honey is in the flower; it is all there, there will never be any more honey than there is in the flower, but it is beyond our reach. In the Son, the honey is in the comb; but, sometimes, we are so faint that we cannot stretch out a hand to grasp that honeycomb, and our palates are so depraved that we prefer bitter things to sweet. But now that the Holy Ghost has come, we have got **THE HONEY IN THE MOUTH**, for He takes of the grace of the Father, which is wrought out and laid up in Christ, and makes it ours by happy experience. This beautiful comparison served as an introduction to the Sermon, and then followed a most delightful unfolding of those treasures of the covenant which the Comforter has come to reveal. Surely the promise of the text was being fulfilled that morning; the Holy Spirit was indeed in our midst, and unveiling to us "the things of Christ." As the light of the golden candlestick fell upon the beautiful veil, the golden altar of incense, and the table

of shewbread, even so the illumination of the Divine Spirit discovered to us, that day, "the unsearchable riches of Christ." The person of Christ in the glory of His Godhead and the reality of His humanity, the words of Christ, the love of Christ, the blood of Christ, the intercession of Christ, the covenant engagements of Christ, the second coming of Christ; all were revealed to us. The water stood in our eyes, as John Bunyan would say, while we listened and realized something of the glory of our inheritance in Christ, and of the gracious ministry of Him who delights to take of the things of Christ, and show them unto us. We little thought, as we came away, that many of us had heard our dear President's voice for the last time on earth; but if he and we had known, no more comforting and strengthening word could have been spoken. "The Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Our Philip has gone, too; but our joy no man taketh from us, for the Comforter, of whom he spake, dwelleth with us for evermore.

Langin' for Hame.

A WATCH-NIGHT DISCOURSE, BY MAISTER HORNE, GLESCA.

"*We grat, as we mindet Zioun.*"—Psalm cxxxvii. 1—(Hately Waddell's version).

WHA is it amang us that disna gie in at times tae hame-sickness? We get tired o' bein' men and women, and tak' a thocht o' bein' boys an' lassies aince mair. We sigh, an' we sing,—

"Backward, turn backward, O Time in yer flicht,
Mak' me a child again, jist for to-nicht!"

An' then we mak' up oor minds tae hae a sicht o' the auld hoose. We stan' at the end o't, or look oot ower the gairden wa', an' fancy we see an' hear the faces an' voices o' lang syne;—then we're a' richt again, till the next fit for hame comes ower us. Yet we dinna get ower the feelin' withoot a bit greet on the sly; an' oh, if there's ony tears precious, it's the tears that are drappit for lang-lost days an' sights! Ither tears hae muckle o' oorsels in them;—we greet because we're in grief, or somethin' hes come at us; but whan we cry ower the loves o' hame, an' the memory o' the time whan we were bairns, it seems tae me that oor weepin' is pure an' heavenly. Heavenly? Ay, heavenly. For whan we greet ower the earthly hame we've lost, is there no a houp in it that we'll get it restored tae us some day, in Heaven?

A' men own tae the power o' hame ower them. Oor ain puir Rabbie shows the Cottar in his hame efter the day's labour, an' this is hoo he does it,—

"His wee bit ingle, blinkin' bonnily,
His clean hearthstane, his thrifty wifie's smile,
The lispin' infant prattlin' on his knee,
Does a' his weary cares beguile
An' mak' him quite forget his labour an' his toil."

The bairns gang far tae gie us this delight in hame. The fun that's in them! Hoo comically they caper and cut cantrips! They mak' ye lauch in spite o' yersel',—an' maist terribly at bed-time. The Verra Mischief seems tae be in them then!

"Wee Jamie wi' the curly heid,—
He aye sleeps next the wa',—
Bangs up an' cries, 'I want a piece!'
The rascal starts them a'.

"An' ere five minutes gang, wee Rab
Cries oot, frae 'neath the claes,
'Mither, mak' Tam gie ower at aince,
He's kittlin' wi' his taes.'

"At length they hear their faither's fit,
An' as he steeks the door,
They turn their faces tae the wa',—
An' Tam pretends tae snore.

"An' jist afore we bed oorsels,
We look at oor wee lambs,
Tam hes his airm roond wee Rab's neck,
An' Rab his airm roond Tam's."

An' so it comes about—explain it wha can,—that whan we leave hame, we tak' lang for it. There are few sangs mair pitifu' than them that's intended tae be sung by emigrants, sich as, "Oh, why left I my hame?"

Noo, it wis jist this hame-sickness that came ower God's fowk as they sat doon by the rivers o' Babylon,—tae them a strange spot. They were awa frae hame; Zioun was far ayont the streams. Hoo could they sing tae the King whan their herts were sair? Na; they hung up their harps on the branches o' trees, and gave in tae greetin'. Puir things, wha can blame them? Brocht awa frae their ain bonnie country, whaur they kent the verra stanes in the dyke, tae mourn as prisoners in the land o' an enemy! Wha wouldna greet in sich straits, I wonder? Ye that hev been born an' brocht up amang country scenes, an' wha noo live in Glesca's thronged market, will hev a guess o' the kind o' feelin's that upset the herts o' God's fowk as they wailed by Babylon's floods. Ye lang an' sigh for the sang o' the laverock, the saft gurglin' o' the burn whaur ye paddled in o' yore, an' the dyke-side whaur ye daunnered as the sun gaed doon. A' the smoke o' this trampled city canna blot oot frae yer memory the thoct o' thae bonnie sights; an' it's "oh, tae lie amang them," whan ye come tae dee!

Bit, we're a' frae hame,—a' the Lord's bairns. We're in a strange land. We dinna ken the ways an' doin's o' this country ava. Oor herts lie tae Hame, an' we are langin' sair for it.

"I am far frae my hame, an' I'm weary aften whiles
For the langed-for Hame-bringin', an' ma Faither's welcome
smiles;
An' I'll ne'er be fu' content until my een do see
The gowden gates o' Heaven an' my ain countrie."

There's muckle tae mak' us greet in this strange land. The thoct

o' Hame is eneuch; bit there's muckle mair forby. Are we no in bondage? An' canna we sympathize wi' Sandy Peden whan he sat doon on Cameron's grave, an' greetin', cried, "Oh, tae be wi' Ritchie!" We're tied doon here;—oh, tae get awa! We're lek the eagle o' the story in the buiks o' scholars, that wanted tae flee an' couldna, 'cause it wis chained tae a rock. Bit, oh, we'll hae the chain broken some bonnie day; an', then, for the clouds an' stars! Paul styled himself "the prisoner of the Lord;" an' though we're no in a prison-house o' stane an' lime lek him, still we're in a prison-house o' clay; an' it disna seem tae mak' sich an' awfu' difference (in a speeritual sense, onyway,) whether the clay that keeps us in tak's the shape o' stanes or banes. The bare thocht of freedom,—tae run loose on the banks o' the River,—mak's us fretfu' here. What is't that mak's the birds gang Sooth, whan Winter comes, bit that they ken o' a better country? An' the verra reason why we canna settle doon here is jist because we ken o' a Hame that's fairer.

"There is a Hame, it's brichter far
Than any earthly hame can be;—
It's brichter than the brichtest star,
An' lastin' as Eternity."

Whan Peter was on the mount wi' the Saviour, he cried oot, "Let us mak' here three tabernacles;" bit it says richt efter, "not knowin' what he said." Even Peter was blin' eneuch tae think that a lastin' hame could be builded here; bit he didna ken what he was sayin'. Ilka earthly hame maun be ta'en doon; an' sune the cauld ashes maun lie on ilka hearthstane. Only the Heavenly Hame will stan', an' gie us perfect rest; because it's "no made wi' han's."

Is there no a good dicht o' trial, too, tae mak' us greet, whan we mind about Zioun? There's nae sorrow there; bit there's an awfu' heap o' it here. Gin a man is workin' at a job wi' verra puir wages, an' comes tae ken o' a better job wi' splendid wages, an' ane that he can get gin he leks, he'll be ill-pleased till he gets the auld job aff his han's. We're no sae muckle in love wi' sma' wages that we dinna lang for "a rise." An' I'm tellin' ye the verra thocht o' a Hame whaur there's nae sorrow mak's us unco doon-in-the-mooth aboot the trials we hae doon here. An' yet, it's the mindin' o' that gran' Hame that keeps oor heids aboon the water; we'd gie in withoot a fecht if it wisna that we ken we'll get oot o' it a' some sweet day sune! We greet as we mind aboot Zioun; bit we'll greet nae mair whan we get there!

An' oh, sich a singin'-match there'll be whan we get Hame! Nae-body sings sae hertily as the man wha was aince a captive. An' if we bit aince set oor feet inside the gate o' Glory, my sang bit we'll gie the angels a surprise! We greet here, in this strange warld; bit when we get tae Heaven, an' sit doon by oor ain fireside, we'll sing richt merrily. Then,—lek sweet auld Rutherford,—we'll cry oot for a weel-tuned harp. If there's a single string oot o' order, it'll no please us; though doon here oor harps are a' oot o' tune. That gran' time in Heaven will come, ma freen'! It's comin'—comin'!

A Missionary's Letter to Boys.

WHAT are you going to be when you grow up? The other day, I saw a strange sight,—a *full-grown camel riding comfortably in a cart*. He carried no burden, a mule drew him, and a man walked at the side, while "my lord" the camel simply gazed around. It was a strange sight indeed; yet there are actually people who think this



sort of thing splendid; to do as little themselves, and to get as much done for them, as possible, seems to be the height of their ambition. Let it not be so with you, my dear boys; but,—

"In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!"

Yes, that is what God calls you to be,—a hero, "a good soldier of Jesus Christ."

Now, North Africa is a part of the great battle-field from which the soldiers of King Jesus have been driven back, and the great enemy of souls holds the best positions. There are many easier positions, but few more difficult ones; so difficult, indeed, are they, that many people, even Christians, are afraid even to *try* to drive out the enemy. I want to ask you, boys, whether you will fear, or whether you will not, like David, putting your trust in God, come forth, fighting the good fight of faith, and winning souls for Jesus.

Perhaps some people will say, "But what about results? We do not *see* many conversions." That is like some coal-heavers I read of lately; they would not load a steamer unless the people paid their wages before the work was done; they were afraid that they were going to be cheated. We need not be afraid that the Lord Jesus will cheat us. Somebody wanted to know if he could trust a certain person. "Oh!" said another, "I only wish he owed me £1,000." He meant that, whatever he owed he

would be quite sure to pay. So is it with Jesus; you need not fear to trust Him with your time, your money, your life, your soul, your all, for He, whose Word tells us to "owe no man anything," will certainly pay all His servants far beyond their deserts.

Will you not, dear boys, just now ask God to send *you* to North Africa; for if He shall send you, He will fit you, bless you, and make you a blessing? Amen.

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

"Multum in Parvo."

RETURNING home, one night, through a somewhat busy street, I was accosted by an aged woman who asked, "Can you tell me, sir, if there are any bicycles coming along? I am almost blind, and I was knocked down by one a short time ago, and I feel very nervous in crossing, and I want to get home to my husband who is ill, and he's been blind for many years."

The street appeared to be clear of cycles, and I said so; but, as the poor woman was very nervous indeed, I took hold of her arm, and said, "I will see you safely across." We started on our perilous (?) journey, and a most interesting talk occupied the time in transit;—I must add that my female companion did most of the talking. "Yes, sir," she said, "we have been very much afflicted, and we are very poor, but we are *very happy*." "Then you are Christians," said I. "Yes, sir," she replied.

The other side of the street was reached, and in saying, "Good-night," I asked the poor woman to accept a small sum of money—very small, for I could not afford to give much,—to buy her husband something extra for his supper. "Thank you, thank you, God bless you!" was her response, as she squeezed my hand, and released me. It was a case of "multum in parvo," for, in about two minutes, there was (1) a profession of faith: "we are Christians;" (2) an autobiography: "much afflicted, very poor, but very happy;" (3) a benediction: "God bless you!" Perhaps the benediction was uppermost in my mind for the remainder of the night, for, in falling asleep, I fancied I heard other words spoken, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

A. P.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Messrs. Passmore and Alabaster will be prepared to supply Vol. XXXVI. of *The Sword and the Trowel* soon after the present number of the Magazine is in the hands of our readers, or orders for the volume can be given at once to all booksellers and colporteurs. As the years go by, a complete set of "Mr. Spurgeon's Magazine" becomes increasingly valuable, and from all quarters we continue to receive testimonies that the latest issues are well worthy to take their

place in the long line of their predecessors. The price of any one of the thirty-six volumes is 5s., or cases for binding the monthly numbers can be obtained at 1s. 4d. each.

Our Own Hymn Book and Supplement, bound together, can now be supplied from 1s. to 8s. 6d. each. The *Hymn Book* alone can be procured at prices ranging from 6d. to 10s. 6d.; or the *Supplement* alone at 6d. to 2s. Messrs. Passmore and

Alabaster will always be pleased to forward specimen pages, and list of prices, to any friends who are thinking of using *Our Own Hymn Book* in their services.

Messrs. Passmore and Alabaster have just published, for the Pastors' College, a second edition of *Henry's Outlines of Church History*, by JOSEPH FERNANDEZ, LL.D. This half-crown volume contains a brief sketch of the Christian Church from the first century, arranged on a similar plan to "Henry's Outlines of English History," and in the same spirit of fairness to all parties. Mr. Spurgeon thought very highly of it, and made it one of the College class-books.

Many of our readers will be glad to have particulars of the *Souvenir of the Re-opening of the Metropolitan Tabernacle*, which can be ordered from any of the colporteurs at 6d. each, or post free from the Colportage Association at 7d. It contains the Building Committee's Report, the Pastor's "Charge to the Church," the Programme of the Re-opening Services, the Hymns sung in 1861 and 1900, and nearly twenty portraits of Pastors, Deacons, etc., and views of the interior and exterior of the old and new Tabernacles, showing the crowds inside and outside the restored building. The compilation is admirably done, and forms a striking *souvenir* of the unique series of services held in connection with the opening of the rebuilt house of prayer.

Messrs. Partridge and Co. have published, at 4d. per dozen, a set of neatly-printed cards entitled *My Note-book Series*, Nos. 1 to 11, by F. H. W. The initials stand for the name of Pastor FRANK H. WHITE, so that all purchasers may be sure of getting choice extracts from the works of Evangelical writers of prose and poetry, with appropriate Scriptural quotations. Mr. White has made a wise and timely use of the popular letters, C. I. V. We hope someone will see that the card bearing those initials is sent to

every member of the City Imperial Volunteers, with the earnest prayer that it may be blessed to him.

Messrs. Marshall Brothers have commenced the publication of a new penny illustrated monthly missionary magazine, entitled *All Nations*, specially with the view of stimulating the churches "to observe more widely the Scriptural precept of systematic giving." The first of a series of articles on "Sunday-schools which Support their Own Missionaries," gives an account of the Tabernacle Sunday-school branch of the Young Christians' Missionary Union, and publishes portraits of eight of the brethren and sisters who are wholly or partly supported by this active and valuable organization.

"*Advance Endeavour*," — the *Souvenir Report* of the C. E. World's Convention, edited by W. KNIGHT CHAPLIN and M. JENNIE STREET, and published by Andrew Melrose at 2s. 6d., — is a worthy record of the memorable meetings held at the Alexandra Palace last July. The programme was such a full one that it was impossible for anybody to hear all that was said at the different gatherings, often held simultaneously; but the Editors of this *Souvenir* have made a remarkable collection of sermons and speeches then delivered, with portraits of the leaders of the movement, and views of some of the most notable scenes witnessed in connection with the Convention. Handsomely bound in red and white, — the Convention colours, — clearly printed, and profusely illustrated, the volume is well worth the amount charged for it; and its publication should help to "Advance Endeavour" the wide world o'er.

A penny booklet, which ought to be very extensively circulated in these days of widespread juvenile smoking, is entitled *What's the Harm? A Word to our Boys on Smoking*. By B. M'CALL BARBOUR. It can be obtained of the author at 16, Johnston Terrace, Edinburgh.

More *Annuals* have arrived; and among them, the ever-welcome *Day of Days* ("Home Words" Office, 2s.), which Mr. Bullock keeps well up to the former high standard; and *The Zenana; or, Woman's Work in India* (Partridge and Co., 2s. 6d.), which records, in a most interesting fashion, the progress of the Zenana, Bible, and Medical Mission work in India.

All the *Annuals* issued by the Religious Tract Society are excellent. In addition to those mentioned last month, we have received *The Cottager and Artisan*, and *Light in the Home*, 1s. 6d. each; and *Friendly Greetings*, *The Child's Companion*, and *Our Little Dots*, 2s. 6d. each. Plainly printed, handsomely bound, and abundantly illustrated, they supply suitable reading matter for every member of the household from the tiny tots up to the spectacled ancients, all of whom should be the better for what is thus provided for them. In one of the illustrations in *The Child's Companion*, we notice the very common mistake of representing the dove as coming back to Noah with an olive branch instead of an olive leaf in its mouth.

The Quiver annual (Cassell and Co., 7s. 6d.,) is a very weighty volume, yet its contents are by no means heavy, in the sense of being ponderous and dull. Nor can they be truthfully described as light,—that is, frivolous and frothy; but there is the happy blending of good solid teaching with much that is amusing or entertaining, yet written for a healthful purpose. Containing 1,152 pages, with about 800 illustrations, there is certainly plenty for money, and the production of the volume must have involved a greater amount of labour than can be easily imagined. Some of the pictorial representations of our Saviour, though valuable as reproductions of works of art, scarcely agree with our ideas of what Christ was like; and we are not sure that it is right to attempt to draw His likeness at all.

Messrs Hodder and Stoughton have published *The Minister's Pocket Diary and Clerical Vade Mecum*, 1901 (2s.), which must be of great service to orderly Nonconformist ministers and Church of England clergymen, who can keep in this handy form a record of their year's work.

Messrs. Isbister and Co. send us the annual volumes of *Good Words* and *The Sunday Magazine* (7s. 6d. each), containing between eight and nine hundred pages each of well-illustrated, interesting, and instructive reading on Biblical, biographical, natural history, and other subjects, with the inevitable serial stories in abundance. Whoever could not find much that is worth reading in these large, handsome books, must be hard to please.

Early Days annual volume (Charles H. Kelly, 2s.,) abounds in short articles, nicely illustrated, including brief Bible narratives, and one longer story running through the year's issue. There are several incidents from the war, which are mostly related so as to convey useful lessons.

The Children's Treasury of Pictures and Stories (Nelson and Sons, 1s.,) is just what its title says it is; and it would be difficult to find anywhere a better shillingsworth of combined amusement and instruction for the little ones.

Messrs. Bemrose and Sons, 23, Old Bailey, have sent us their shilling *Monthly Diary for 1901*,—a useful series of a dozen booklets suitable for notes of sermons and addresses, or other memoranda made by one who is engaged in business life or religious service.

The Golden Text Calendar, published by Alfred Holness at 1s., has long helped to supply the household at "Westwood" with suitable texts for the day. The series for 1901 has come to hand, and we fully expect that the passages selected by M. S. H. will prove as helpful as those chosen by her in former years have been.

Mr. Elliot Stock has published, at 1s., *The George Herbert Calendar*, with a quotation from his writings for each day in the year, and a monochrome portrait of the writer and view of Salisbury Cathedral.

Mr. Ernest Nister, 28, Paternoster Row, has sent us specimens of several of the *Motto Cards* published by the Religious Book Society, with blank spaces for the insertion of the name of the Church, Sunday-school, Christian Endeavour, or other Society adopting any particular design. They are issued in various sizes from those that fit ordinary court envelopes up to large cards 10½ inches in width by 7¾ in depth; and much taste and artistic skill have been displayed in their preparation. It would be well for all who have need of Motto Cards to send for the illustrated catalogue from the above address.

The Gist of the Lessons. By R. A. TORREY. Nisbet and Co.

THE sub-title correctly describes the contents of this shilling booklet, "A Concise Exposition of the International Sunday School Lessons for 1901," which should be invaluable to all teachers who know how to use hints conveyed in the smallest possible compass. The booklet is neatly bound in red leather, and can be easily carried in the pocket; the type is clear; and, where necessary, is specially prominent. Mr. Torrey's name is a guarantee that the teaching is thoroughly Evangelical, though he does not hesitate, at times, to make statements which will not be universally accepted; as, for instance, when he says:—"We are fully persuaded that Jesus died, not on Friday, but Wednesday." We have long believed that the superstitious reverence for "Good Friday" was unwarranted by facts, and that our Lord died on the Thursday, and rose again, three days later, on the first day of the week,—"the Lord's day."

Messrs. Samuel Bagster and Sons have added Mendelssohn's *St. Paul* to their series of "Gem" Oratorios. Though the page is only five inches by three and a half, the music and words are perfectly legible to those who have good eyesight; and the price, 6d., 1s., and 2s. 6d., brings these musical masterpieces within everybody's reach.

Mr. Henry Frowde, Oxford University Press, has provided a choice series of books suitable for Christmas or New Year presents in his new editions of *My Counsellor. Holy Scripture arranged as Daily Meditations, for Edification, Guidance, and Comfort*. The selection of passages has been admirably made, and has proved exceedingly helpful. It is now issued on ordinary paper and also on Oxford India paper, in one volume for morning and evening reading, or in the two separately, and also in a thumb edition, and the prices range from 1s. up to 4s.

Mr. Elliot Stock has published *A Daily Text-book for one Month, with Suitable Hymns*, compiled by H. M. O. B. The verses are from "Hymns Ancient and Modern," and are among the best in that collection, while the Scripture passages for the month include two sets of readings, one for the morning and another for the evening. The booklet would make an appropriate gift for an invalid.

A somewhat similar publication, issued by Messrs. Partridge and Co., at 1s., is entitled *Beautiful Days, Thoughts for each Day of the Month*, selected from the writings of Rev. J. R. MILLER, D.D., by ADELAIDE L. J. GOSSET. The extracts are taken from fourteen of this popular author's works; and, arranged under suitable headings, will afford profitable reading, if not of a very original or striking character.

In this connection we may mention that Messrs. Hodder and Stoughton have brought out, at 1s.

each, new editions of Dr. Miller's booklets, *The Blessing of Cheerfulness*, and *Secrets of Happy Home Life*. Their dainty blue and gold covers make them externally suitable for presents, while their helpful contents will cause them to be doubly acceptable.

From the Religious Tract Society we have received a new edition of a book which has a very special interest just now.—*Child Life in China*, by Mrs. BRYSON, of the London Mission, Tientsin. With over fifty illustrations of Chinese places and people, and with descriptions which can be understood by children, and yet are anything but childish, this handsome half-crown volume should meet with still further acceptance, and help in solving "the puzzle of the world," the Chinese problem.

Another new edition issued at the same price by the R.T.S. is *The Children's King*, by ANNIE R. BUTLER. This is really an outline of the Life of the Lord Jesus Christ, related in language adapted to youthful minds. It contains thirty-eight engravings of Eastern scenes, and five coloured plates from the very remarkable series of pictures by J. J. Tissot. Written distinctly with the view of leading children to Christ, it must be a blessing wherever it goes.

Other new editions of works which we have previously commended are *Assurance*, Thoughts on 2 Tim. iv. 6—8, by BISHOP RYLE (Drummond's Tract Depôt, Stirling, 1s., and 1s. 6d.); and *The Journal of John Woolman*, with an Introduction by JOHN GREENLEAF WHITTIER. (Headley Brothers, 1s., or with illustrations and other matter, 3s. 6d.)

The Sunday School Union has issued a new edition of *Westward Ho!* by CHARLES KINGSLEY, at 2s. The graphic picture of the stirring times he describes has made this one of the classics of English literature which no student of the Elizabethan period can afford to miss.

With *Children's Picture-books*, Messrs. Thomas Nelson and Sons lead the way, as usual. On the cover of each one is an announcement which we are specially pleased to see.—"Designed and printed in Great Britain." The four books, at a shilling each, now before us, are entitled *Baby's Picture Book* (nothing but coloured pictures from cover to cover), *The Farmer's Friends*, *The Iron Horse*, and *A Life on the Ocean Wave*; the last three having also poetical descriptions of the coloured illustrations.

After this paragraph was in type, four half-crown books arrived, confirming our declaration that Messrs. Nelson and Sons lead the way with Children's Picture-books. Three of them contain similar illustrations to those above-mentioned, together with others, and also longer descriptions of them, and they are bound in strong and bright pictorial covers. They are entitled *A Week at the Farm*, *By Rail*, and *The Red White and Blue*. The fourth, *The Dear Old Fairy Tales*, is a sumptuous edition of the stories children never tire of hearing, such as "Puss in Boots," "The Three Bears," "Little Red Riding Hood," etc., etc. Truly, the youngsters of the present day are favoured individuals.

The Sunday School Union has published two capital shilling picture and story-books for children, under the titles, *Days Out-of-Doors* and *Tea-Table Stories for Little People*. Pictures, prose, and poetry, will all delight the privileged possessors of either or both of the books.

Many of our readers will cordially welcome the new volume by the author of "*Probable Sons*,"—*Brownie*, by AMY LE FEUVRE, published by Messrs. Hodder and Stoughton at 2s.,—which will well maintain the high reputation of this popular writer, even though it may not exceed in interest either the first or the many others of her extensive series of fascinating stories of child life.

Story-books in this "khaki" year are pretty certain to be concerned largely with incidents relating to war. The first received from Messrs. Nelson and Sons are of this character. A handsome five-shilling volume, bound in colours to match the title,—*The Red, White, and Green*, by HERBERT HAYENS,—describes the exciting scenes witnessed in Austria during the long struggle which culminated in the Austro-Hungarian alliance. *One of Buller's Horse*, by WILLIAM JOHNSTON (3s. 6d.), is a tale of the Zulu campaign of 1878—9, which will interest many by its record of "how Redvers Buller won his V.C.," as well as by recalling the gallant defence of Rorke's Drift, and other notable incidents of that time. *Up the Creeks*, by EDWARD SHIRLEY (1s. 6d.), is the story of a young Englishman's startling adventures in West Africa, which will interest a good many of his youthful fellow-countrymen.

A most realistic description of the siege and relief of Ladysmith is given in Mrs. L. T. MEADE's story, *A Sister of The Red Cross* (3s. 6d.), which shows something of the better side of the war, and is also fair to the Boers except in the unworthy accusation that they deliberately fired on the building where the Red Cross flag was flying. A double love-story is skilfully woven into the narrative.

Heads or Tails, the Story of a Friendship, by HAROLD AVERY (5s.), is another of this popular author's lively tales of schoolboy experiences, with an account of the young heroes' continued friendship in business life. The book will be greatly enjoyed by boys and their sisters, too. There is a timely warning concerning the dangers of "The Valley of the Shadow of Debt," to which others beside youthful readers will do well to give heed.

Two other books from Messrs. Nelson and Sons, though not stories, will be sure to please a wide circle of readers. *Ye Mariners of England*, by HERBERT HAYENS (6s.), ought greatly to increase the number of England's mariners, for

it traces the history of our ships and sailors from Anglo-Saxon days, and tells again the oft-told tale of the memorable maritime battles by which Britannia has obtained and hitherto maintained her proud position as mistress of the seas. A shilling *Life of General Charles Gordon*, by M. B. SYNGE, briefly but clearly narrates the principal events in the notable career of one of Britain's bravest and best soldiers.

It is almost needless to say that all the books from Messrs. Nelson and Sons are as excellently illustrated, printed, and bound, as in previous years. It is always a pleasure to handle and examine the publications of this deservedly eminent firm.

From the Sunday School Union comes an attractive-looking shilling story-book, in the Green Nursery Series, entitled *Tom Leslie's Secret*, by BLANCHE ATKINSON. It tells of a little boy who was very anxious to know a secret; but when he did know it, it proved to be a burden rather than a pleasure, though some good came out of it after all. The book would be a welcome present for either boys or girls.

We do not know when we have been more charmed with Story-books than we have been with half-a-dozen just received from the Religious Tract Society; and the most delightful one out of the six is a shilling volume entitled *A Little Protestant in Rome*, by EGLANTON THORNE. The tiny hero reminds us irresistibly of the heroines in "*Probable Sons*" and *Roses*; and we do not know of any higher commendation that we can give. Almost equally attractive is another shilling book,—*Enid Duncan*, by EDITH E. RHODES, which shows how a little girl was the means of delivering a Cornish parish from the curse of Ritualism. *That Scholarship Boy*, by EMMA LESLIE, is a well-told tale of a poor lad's victory over his school-boy persecutors; and *Three Little Great Ladies*, by W. PERCY SMITH, tells how young heiresses

spent their holiday in trying to make other people happy. These two books are a shilling each; and there are also two at 1s. 6d. each,—*Daniel's Fallen Dagon*, by H. LOUISA BEDFORD, containing two love-stories, with more tragedy than comedy in them, and conveying many useful lessons to their readers;—and *No. 6 Victoria Ward*, by JESSIE ARMSTRONG; a most interesting narrative of how a quaint little London child, lost during the hop-picking season in Kent, became the means of reconciling an estranged father and daughter. All the volumes are tastefully printed, illustrated, and bound, and are cheap at the prices at which they are published.

The Heiress of the Forest. By E. C. PRICE. Isbister and Co.

ONE of the brightest historical stories it has been our lot to read for some long time. The plot is full of exciting interest; the characters are original, but very real; and the whole tone is without fault. In these days, when pure fiction is so rare, and only the tainted seems to have any hope of great popularity, it is refreshing to meet so entirely healthy a story as this. Not so suitable for young children as for the quick and alert youth and maiden. We have ourselves much enjoyed its pages.

The Half-hearted. By JOHN BUCHAN. Isbister and Co.

THIS is a story of very considerable power; and though not quite in our line, for it is more political than religious, it is well worth reading. Some of the expressions are loose; but the skill, both in plot and description, is far above the average. For those who like stories that deal with Indian border warfare, and the possible encroachments of Russia on our Asian territory, this volume will have peculiar interest.

Talks with my Lads. By L. S. C. Elliot Stock.

IN the main, very admirable pieces

of plain, gracious talk to lads and youths, by a lady who evidently has special gifts in this direction. We wish, however, we did not come across such sorry stuff as this:—"Choice for God was made for us at our baptism, and renewed at confirmation," when it is known that neither of these man-invented rites has anything whatever to do with true conversion. But, so long as this rubbish is proclaimed from the pulpit in lieu of New Testament teaching, it will crop up in religious literature from Church of England pens. Bating this error, the "talks" are, on the whole, above the average in point, and pith, and power.

Life's Golden Counsels. By Rev. J. H. DINGLE. Elliot Stock.

WITHIN certain limits, these are fresh; interesting, all-alive addresses, touching on such themes as duty, friendship, and home. They are moral and humanitarian, but we could have wished they had included more of the religious and spiritual. The counsels of life are not golden, if by that is meant the purest and best, until they include the commendation of Jesus as the soul's Saviour, and Lord, and Friend. This is the note which we miss, and which others too will miss, and it is a very vital defect. Christ is the deepest need of the soul, and of the individual life; and granted all that our author so earnestly commends and recommends, there would still be need of the Master's message, "One thing"—(and that the greatest of all—) "thou lackest." With this drawback, the little book is a very admirable and pleasant volume.

Words to the Winners of Souls. Drummond's Tract Depôt, Stirling.

IT is one of the cheering signs of the times that this soul-stirring two-penny pamphlet is "reprinted at the urgent request of many." It should be carefully and prayerfully read by all who would be wise in winning souls.

The Picture of Jesus. The Story of the Four Evangelists. By Rev. H. R. HAWEIS, M.A. People's Edition. Burnet and Isbister.

REMEMBERING the very broad standpoint of the author, these cheap reprints are not so bad in their tone and teaching as one might have feared. Of course, he does not scruple to correct evangelists and apostles, practically denying all Divine inspiration; yet there is an endeavour to show that, in some way, Jesus Christ was a real Saviour who bore the sin of the world. There is little here that our readers will approve, and much that is vague to the last degree, in doctrine. The very breadth and generousness of Mr. Haweis's mind tend to make his theology either colourless or destructive, and on this account of no value to those who not merely want to know Christ, but to "know that they know Him."

John the Baptist. By F. B. MEYER, B.A. Morgan and Scott.

YET another volume in that large library of Bible biography which Mr. Meyer has treated so popularly and successfully. It is quite unnecessary to recommend the purchase of this volume to those who know and love the author's style; and to others, we need only say that the book is pleasant to read, easy to understand, gracious in spirit, and if not bristling with fresh thoughts or flashing with brilliant illustrations, is always sound, and solid, and sweet.

Pandita Ramabai: the Story of her Life. By HELEN S. DYER. Morgan and Scott.

OUR readers must be familiar with the main facts in the history of the remarkable woman whose life-story is, here sympathetically related by Mrs. Dyer, and published in such a chaste and tasteful form. The numerous and excellent illustrations make the book quite a work of art, and should give it a welcome into every Christian home; and

thus evoke both prayerful sympathy and practical support for the great work that Ramabai is carrying on among the women and children of poor, suffering India.

William Landels, D.D. A Memoir, by his Son, THOMAS D. LANDELS, M.A. Cassell and Co.

THE life-story of Dr. Landels is well worth reading, and we are glad to have it thus authoritatively presented to us by one of his sons. Notwithstanding the author's apology, we do think he need not have used the expression "Landels" throughout the book; for, surely, even in a biography, a son might be allowed to say "my father."

The account here given of Dr. Landels' doctrinal sentiments makes it easy to understand the position he took in the "Down-grade" Controversy; while the volume also shows that, if ever there was any hope that the Baptist Union would try to clear itself of complicity with error, his interposition effectually prevented such a result. It was he, too, who moved "the vote of censure" which still disgraces the Union records, and which even those who profess to owe everything to Mr. Spurgeon appear to be powerless to remove.

More care ought to have been taken in correcting the proofs of the work, so that such well-known Baptist worthies as Dr. Trestrail and Dr. Stanford should not have their names spelt Tristrail and Standford.

Lessons from the Life and Death of D. L. Moody. By R. A. TORREY. Nisbet and Co.

THOSE who have not the opportunity of reading the biography of Mr. Moody will be glad to have this brief summary of the guiding principles of his life and service. The testimony to the promoted leader borne by the superintendent of the Chicago Bible Institute ought to help in perpetuating the influence of the world-renowned evangelist.

The Meeting of the Centuries. By J. GUINNESS ROGERS, D.D. Partridge and Co.

AN appeal to the Congregational body of Christians to rally to the Twentieth Century Fund, and the special works to which the new century calls. Those who are familiar with the author's written and spoken style will recognize all the old features, and be prepared to respond to the rousing calls here addressed to them.

We are not quite sure that every reader will regard what Dr. Rogers calls the Century of Emancipation as truly that; or if it be so, as entirely and unmixed good. One may be emancipated from reverence, from awe for God's Word, from passionate love for souls, and devoted efforts for their salvation. But we question whether such an emancipation is true gain. There are "emancipated women" abroad just now; but their teachings are not merely licence, but leprous. Dr. Rogers' best work is done when, as the old man garrulous, he talks about the stalwarts of half a century ago. There we listen and delight in his entertaining gossip.

Baptist Idylls. By "LEO GRANGE" and "FAITH INGELow." A. H. Stockwell and Co.

PRETTY little stories—some of them founded on fact,—and all written on behalf of the Baptist Twentieth Century Fund. Those who think that the completion of that Fund will usher in the millennium will be enraptured with these idylls; but those who look upon the Fund as likely to be, to a large extent, simply an endowment for Down-gradeism, will not have their convictions shaken even by these sentimental stories.

Messrs. A. H. Stockwell and Co. have commenced the publication of a series of volumes entitled "The Baptist Pulpit." They are uniformly and neatly bound in green cloth, with the popular but untidy ragged edges, and are issued at 2s. 6d. net each. The first three

are *The Evolution of Faith*, by Rev. CHARLES WILLIAMS; *Christ and Men*, by Rev. W. Y. FULLERTON; and *Visionaries*, by Rev. B. J. GIBBON. In the case of the first and third, the title only refers to the first of the twelve or ten discourses in the volume; but Mr. Fullerton's title applies to the whole of his ten sermons, and is further explained by the sub-title, "Studies in the Human Side of the Christian Life." They are rightly named "Studies," and they are well worthy of being studied, for there is much in them to repay reading, and thought, and meditation. Mr. Fullerton's experiences as an evangelist have furnished him with a great variety of living illustrations of his various themes; and the whole volume will help to maintain his already high reputation as a preacher who combines in a remarkable degree the excellences of pastor, teacher, and evangelist.

Mr. Gibbon's ten sermons are equally worthy of careful reading, and they will go far to explain both his election and his success as pastor of the widely-renowned church at Bloomsbury Chapel. The quiet power of the thoughtful student of the Scriptures, and the Welsh fire which cannot be hid, have combined to produce discourses which will live, and influence many beside those who listened to the preacher when he delivered them. We are glad that two of "our own men" are among the first three representatives of "The Baptist Pulpit." There is much in Rev. Charles Williams' volume with which we agree, but so much with which we have no sympathy, that we do not think our readers would be helped by it.

Mr. Alfred Holness has sent us the *Search and See* and "Day by Day" *Almanacks* for 1901,—both excellent, as in previous years. The former one gives the young folk the profitable exercise of filling in the references to the texts selected by M. S. H., and prizes are offered for those who do it best.

From the same publisher we have

also received *Chalk Talks for Young People*, by J. W. VAN DE VENTER (1s. 6d. and 2s. 6d.), and *Songs of Triumph*, a collection of over 100 Gems of Sacred Song, compiled by J. W. VAN DE VENTER. (6d., 1s., and 1s. 6d.) In reviewing another volume, we have raised the question concerning the attempt to portray the Lord Jesus Christ, so we cannot omit to mention it again, although several of the representations here given are most artistic and pleasing. In other respects, these "Chalk Talks" are admirable, and well adapted to those for whom they are intended. They will also furnish suggestions and illustrations for Sunday-school teachers and other Christian workers. The hymns in "Songs of Triumph" comprise many of the latest favourites on both sides of the Atlantic, with some new melodies for familiar words. In the collection there are some of the sacred songs which

Mr. Sankey has been singing during his recent visit to this country, and the whole together form an acceptable addition to our numerous books for use in public or private praise to God.

After the Magazine was arranged for printing, we received from Messrs. Walter G. Wheeler and Co., 17, Paternoster Row, specimens of their *Christmas and New Year Cards*, and *Mottoes and Calendars for 1901*. It is too late to give any detailed description of them, so we can only say that they are characterized by the artistic taste and aptness of Scriptural quotation for which the Keswick cards, calendars, and booklets, published at Mildmay House, have been so long noted. Before our friends make their selection for this season, we advise them to call at the address given above, or to write for the complete illustrated list of the Keswick Series.

Notes.

The paragraph concerning Mrs. C. H. SPURGEON, in last month's Magazine, might be almost exactly reproduced in the present number. She is no worse than when that "Note" was written, and it is scarcely possible to say that she is any better, so her need of prayerful sympathy continues as urgent as ever.

OUR PROGRAMME FOR 1901.—MR. SPURGEON's unpublished manuscripts will continue to supply the most acceptable mental and spiritual food for the readers of *his* Magazine; and, after them, the first place must be assigned to the long-promised series of papers by Pastor Hugh D. Brown, M.A., of Dublin, on "The Claims of the Bible," which will (D.V.) commence in our next number. Such a theme, handled by such a man, will furnish material for much careful and prayerful study; and we shall be glad if all our readers will help to give the widest possible publicity to Mr. Brown's articles, and so aid in the defence of the central citadel of our faith.

Pastors Charles and Thomas Spurgeon will, through our pages, still speak to the wide constituency which their dear father so long and so powerfully addressed; but, unless the Lord should greatly strengthen their beloved mother, we cannot expect to have a continuation of the articles on "Mrs. C. H. Spurgeon's Work-room" which always afforded delight to so many readers.

H. T. S., having finished his "Iron-side's" reminiscences of the Cromwellian period, will give us, month by month, extracts from "A Puritan Gentleman's Diary." The interest created by the last series will, we believe, be fully maintained in the records of the less-known reign of Queen Anne as written from the Puritan standpoint.

"Our Own Men" and their Work will still be described in our pages, as there are many of them, both at home and abroad, who well deserve a place in our portrait gallery. We have several more manuscripts in hand or promised for the series on "C. H. Spurgeon's most Striking Sermons;" Pastor J. E. Walton has more to tell

us about Tasmanian religious and public life: Dr. Churcher hopes to keep us informed with regard to all items of interest connected with his Medical Mission work in North Africa; Mr. Elder will report concerning the College Missionary Association's representative in Argentina; and the Tabernacle and its Institutions will be kept before the minds of our readers by the "Notes" of meetings and services, and the lists of contributions in aid of the different branches of the work.

On *Tuesday evening, October 30*, the annual meeting of the METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION was held in the College Conference Hall under the presidency of Pastor Thomas Spurgeon. Although the weather was very unfavourable, there was a good attendance. From the Report, read by Mr. Russell, the Secretary, it appeared that a total of 2,101 services had been conducted during the year, and that, after setting aside legacies as a reserve fund, there was a balance of nearly £20 in hand. Madame Annie Ryall being unable to be present, Miss Russell took her place, and very sweetly sang two sacred solos. The Pastor welcomed the evangelists as the *Christian Imperial Volunteers*, whose hands were not stained with their fellow-creatures' blood, and who had defended something far better than "British prestige." He then delivered a powerful and practical address on "Sermons that mean business;" and, as he had to speak at another meeting, Pastor C. B. Sawday took charge of the gathering. Mr. T. Cox, the former Secretary of the Association, gave an interesting account of his visit to Australia; and Mr. D. F. Matheson, President of the Old Gravel Pit Mission, Hackney, and Mr. C. Matthews, of the Association, also spoke. The proceedings throughout were of a most cheering character.

On *Tuesday evening, November 6*, the annual meeting of MR. J. T. DUNN'S MEN'S BIBLE-CLASS was held in the College Conference Hall, which was crowded. The Secretary, Mr. Thorn, read an admirable Report concerning the work, aims, influences, successes, and standing of the Class. Pastor Thomas Spurgeon presided, and gave an encouraging address, and heartily thanked the members for the £22 con-

tributed to the Pastors' College, in addition to £20 devoted to missionary effort. Rev. W. R. Mowll, M.A., exhorted the brethren to "Preach the Word,"—not literary ideas, but the life-giving Truth of God. Pastor A. G. Brown earnestly urged them to "Know the things of God;" and Pastor J. W. Ewing, M.A., B.D., spoke in his usual eloquent style upon "Heaven's Light our Guide." The speaking throughout the whole evening was of a high order, and must have exerted an abiding influence upon the members of the Class and the large audience in general.

On *Wednesday evening, November 7*, the annual meeting of THE "JOHN PLOUGHMAN" GOSPEL TEMPERANCE SOCIETY was held in the College Conference Hall under the chairmanship of the Pastor. Notwithstanding the wet night, there was a good attendance of the members and friends of the Society. The Report specially referred to the good work done by the visitors, who had called to see those who had signed the pledge, and others who desired visits from them. During the year, 73 pledges had been taken, and 27 members had joined the Society; and there was a balance of £4 10s. 5d. in hand at the close, beside £25 in reserve to replace goods destroyed by the fire. Addresses were delivered by the chairman, and by Pastors C. B. Sawday, C. Joseph (Cambridge), and T. Richardson (Rotherhithe); and Madame Annie Ryall delighted the audience with her sweet singing.

Quite an unusual interest was imparted to the annual meeting of the TABERNACLE AUXILIARY OF THE BAPTIST ZENANA MISSION, on *Monday evening, November 12*, by the presence of Miss Edith Higgs, who had recently returned home after most merciful preservation while journeying, with other missionaries, from the interior of China. The Pastor presided; and, after prayer by Mr. W. Olney, Mr. James E. Passmore read the balance-sheet, which showed that the total receipts had been £129 11s. On behalf of his wife, the Treasurer of the Auxiliary, Mr. Passmore heartily thanked all who had helped, and appealed for additional subscriptions. After heartily supporting his plea, the Pastor referred to the terrible troubles in China, and to the gracious Providence which had enabled them to wel-

come their friend back after her long and perilous journey. Miss Higgs then related in detail her experiences during that trying time; and it was indeed, as the Pastor said, "a thrilling and touching story." Miss Aldridge followed with an exceedingly interesting and vivid account of mission work in North China before the present troubles commenced. Both ladies asked for very special supplication for the native Christians. After prayer by Mr. Harrauld, the Pastor closed the meeting with the Benediction.

At the prayer-meeting in the Tabernacle, another portion of the foreign mission field was described in the farewell address of Mr. Kempton, who was to sail, two days later, for Yakusu, on the Upper Congo River, Africa. Earnest prayer for him was presented by two of his fellow-students, and also by the President.

COLLEGE.—Two students have completed their course, and accepted pastorates,—Mr. F. J. H. Humphrey, at Whitley, Northumberland; and Mr. C. H. Sheen, at Cornwall Road, Brixton.

The following brethren have removed, or will shortly do so,—Mr. A. W. L. Barker, from Worthing, to West Bromwich; Mr. J. E. Brett, from Tewkesbury, to Blakeney, Gloucestershire; and Mr. W. J. Tomkins, from Quorndon, to Whitstable, Kent. Mr. S. A. Dyke has gone, from Toronto, to Woonsocket, Rhode Island, U.S.A.; and Mr. J. A. Soper, from St. Kilda, to Bathurst Street, Sydney, New South Wales.

Special Notice.—The annual meeting of the College is (D.V.) to be held on *Thursday evening, December 6*. Tea at 6 o'clock; tickets, 6d. each, which will secure early admission to the public meeting. Addresses will be given by the President and the Vice-President, and by Dr. McCaig and a student; and Rev. Dinsdale T. Young will deliver a lecture entitled "Charles Haddon Spurgeon — Reminiscences and Recollections." As this will be the first College meeting in the new Tabernacle, will all our brethren in or near London endeavour to be present, and also try to induce their people to come in large numbers?

ORPHANAGE.—ON *Wednesday evening, November 14*, the collectors met for tea, and afterwards watched, with great interest, the boys' musical drill

and handbell-ringing, and listened to their singing. Mr. Partridge's arrangement of a number of nursery rhymes was capitally rendered, with appropriate action, by the orphan choir. At the meeting in the Memorial Hall, both boys and girls took part, one of the hymns sung being the familiar one, "There is a happy land," with additional verses by Pastor Charles Spurgeon. The chairman, George Pocock, Esq., was only able to stay for a little while; but he remained long enough to express his very hearty sympathy, which he practically proved by giving £25 to the funds of the Orphanage. Then, learning that the amount brought in was less than at the corresponding meeting of last year, he generously promised £10 more on condition that an effort should be made to equal the total on that occasion. The President very heartily thanked Mr. Pocock for coming, and also for his liberal gift and challenge; and, before the meeting closed, he was able to announce that the desired sum (£133) had been reached.

A very special item in the programme for the evening was the delivery, by Pastor Charles Spurgeon, of his dear father's lecture on "Sermons in Candles." Having heard the beloved lecturer deliver it nine times, and having been presented by him with the original apparatus, on the publication of the lecture in 1890, he was able most effectively to reproduce it, and to apply its homely and useful lessons to his large audience. Many of the older listeners, who had heard Mr. Spurgeon give the lecture in days long past, were greatly interested in its repetition; while the younger friends, who had never enjoyed that privilege, could form a very definite idea of what it was like; and both alike constantly applauded the different illustrations as they were explained to them. At the close, the President expressed to his brother the cordial thanks of all present for the part he had taken in making that collectors' meeting such a successful one.

Christmas at the Orphanage and at the Sea-side Home.—The orphans at Stockwell and Margate will be very grateful if our readers will remember them, as in previous years, and send special gifts for the Christmas Festivities Fund, so that the happy season may be duly celebrated according to long-honoured custom. All contributions of money, or donations in

kind, should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

COLPORTAGE.—In nearly all the Districts, the colporteurs have to report bad sales in consequence of the effects of the war. Their labours, therefore, have to be the more unremitting although the less remunerative to the Association.

Encouraging reports of spiritual results have been coming in. A brother, labouring in a new District, writes:—"God seems to be blessing me in the District already. A lady, seeing me pass a shop in which she was making purchases, rushed out; and, greeting me, said how thankful she was for the little book, *Precious Truths*, which I had recently sold her, and which had done her so much good." Another brother bears witness to the blessing which the *Colportage Block Calendar* has proved in his District. Among other cases, he says:—"A man, suffering from paralysis, told me that he has been committing the daily texts to memory, and keeping them, as they are torn off, close by him for reference. He repeated to me those which he had learned during the past three weeks."

The colporteurs, and the Secretary also, are busy in their effort to secure the Aged Colporteurs' Fund of £500 before the year closes. As we go to press, about £260 is in hand. One of the brethren, after soliciting a contribution, received the following kind reply:—"I know what good work you do, and am very glad to be able to help in this worthy object. I have much pleasure in enclosing you a cheque for £5." Mr. H. Mears has been holding meetings, on behalf of the fund, at Brentford, Ealing, Hounslow, and Southall; and has shown a zeal for the interests of the Association which is greatly appreciated by the Committee. Other brethren are helping with the lantern lecture, which has been given several times in Kent, Sussex, Berkshire, and Suffolk. The Secretary has also delivered it to an overflowing audience in the Conference Hall of the Pastors' College. He will be pleased to book engagements, near London, for any friends who will promise a collection for the funds of the Association. Address, Mr. S. Wigney, Pastors' College, Temple Street, London, S.E.

Baptisms at Metropolitan Tabernacle, November 1, eight.

Metropolitan Tabernacle Rebuilding Fund.

Statement of Receipts from October 15th to November 14th, 1900.

	£	s.	d.
Amount previously acknowledged	£23,963	1	3
Sale of Hymn Sheets and Souvenirs	67	0	6
Mr. George Sievwright	1	1	0
Mrs. F. Rhodes	0	3	0
Proceeds of Church Anniversary Tea, Auckland Tabernacle, N.Z.	27	0	0
Proceeds of Mr. F. G. Buckmaster's counter box, 3rd instalment	1	17	9

	£	s.	d.
Mr. Joseph Raynor	...	0	2
Sale of book boxes	...	15	0
A friend	...	0	2
Mr. Joseph Hill (Pastor's vestry table)	...	15	5
Collecting box, Mr. G. New	...	0	10
	£24,091	3	10

Pastors' College, Metropolitan Tabernacle.

Statement of Receipts from October 15th to November 14th, 1900.

	£	s.	d.
Mr. J. Billing	...	0	10
Mrs. Brown	...	0	10
Mr. W. Pitcher	...	1	0
Balance of legacy from the late Mrs. Baker, of Wimbledon	8	6	8
Proportion of special collection at Tabernacle Re-opening Services	31	7	6
Grant from Pastor T. Spurgeon's Birthday Fund	100	0	0
Mr. John Cameron	...	50	0
Rev. R. J. Beechiff	...	0	2
Sir Frederick Howard	...	2	2
Mr. J. T. Dunn's Men's Bible-class	22	0	0

	£	s.	d.
Mr. West	...	0	5
Pastor W. Holyoak	...	0	5
Mr. J. Carter	...	0	4
A friend, Ireland	...	1	0
Weekly Offerings at Met. Tab.:			
Oct. 21	...	2	1
" 28	...	2	18
Nov. 4	...	7	16
" 11	...	1	9
	14	5	2
	£231	17	10

Pastors' College Missionary Association.

Statement of Receipts from October 15th to November 14th, 1900.

	£	s.	d.
Mr. J. Billing	0	10	0
Miss Tarrant	0	10	0
Mr. Dunn's Bible-class, for Rev. J. P. Wigstone	20	0	0
Mr. West	0	5	0
A friend (Ireland)	0	10	0

	£	s.	d.
For Christ's sake	0	5	0
Collecting boxes:—			
Mrs. Westbrook	0	6	10
Miss Partington	0	8	6

£22 15 4

The Stockwell Orphanage.

Statement of Receipts from October 16th to November 15th, 1900.

	£	s.	d.
Miss Brown	0	1	0
Mrs. M. Banks	0	5	0
Mrs. Powell	0	5	0
Miss E. Stokes	0	6	0
Mr. W. Nix	0	10	0
Mr. A. Marshall	1	0	0
Miss M. Hall	3	3	0
Miss Muir	1	0	0
Collected by the late Mrs. Sippetts	0	5	0
Mr. J. Toon	0	10	6
Mr. J. Billing	5	0	0
Plaistow Congregational Church Sunday-school, per Mr. W. H. Ford	2	2	0
Miss M. Fergusson	1	1	0
Mrs. Simpson	1	0	0
Mr. Geo. Buchanan	0	10	0
Mr. J. Wilson	0	10	6
Mr. C. Ibberson	0	3	0
Postal order, Gloucester	0	2	6
Mr. J. Lamont	5	0	0
Mr. A. Cowell	1	1	0
Miss C. Sladen	0	5	0
Mr. W. Baldwin	0	5	0
Mrs. S. Cousins	0	1	3
Rev. J. Fletcher	0	10	0
Mrs. Hewkley	1	0	0
Collected by Mr. E. Rowcliffe	0	5	0
A widow's mite	0	1	6
Stamps, St. Leonards	0	0	5
Mrs. E. Reynolds	0	2	6
Mrs. Reed	3	0	0
Messrs. J. Sherriff and Sons	0	5	0
Mrs. E. Hood	0	15	0
Mrs. C. E. Moody	0	12	6
Mrs. Hart	0	2	0
Miss Greenaway	0	5	0
M. A. G.	5	0	0
Mr. C. Moss-Cockle	1	0	0
R. B.	0	6	0
Mrs. E. Williams	2	0	0
Mrs. S. Brazil	2	2	0
Mr. T. Clydesdale	1	0	0
Miss Winckworth, per F. R. T.	0	5	0
Peckham Park Mission, per Mr. L. Wood	1	5	0
Mr. J. Marnham	5	5	0
Mr. T. Penny	2	2	0
Postal order, Weymouth	0	5	0
Miss Gregory	0	5	0
Mr. J. Toller	0	5	0
Miss Dunn	2	2	0
Proportion of collection at Re-opening Services, Metropolitan Tabernacle, per Treasurer	31	7	6
Mrs. E. W. Winter, per Messrs. Passmore and Alabaster	1	1	0
Mrs. Whatley	0	5	0
Mrs. F. Whittaker	0	15	0
Mr. J. Batten	0	10	0

	£	s.	d.
Mr. J. Cutler	1	1	0
Mr. E. E. Gowing	1	0	0
Mrs. Rosevear and sister	0	2	6
Mr. J. K. Collett	6	6	0
Mr. T. Creese	1	1	0
Pastor G. W. Linnecar	0	12	6
Miss Walters	5	0	0
Rev. P. H. Good	0	6	0
Postal order, Welshpool	0	10	0
Sandwich, per Bankers	2	2	0
Mrs. E. Oakes	0	5	0
Mrs. Faulconer	100	0	0
Readers of "The Christian," per Messrs. Morgan and Scott	7	0	6
Mr. Jas. Wilson	0	10	0
Miss E. Povey	0	5	0
Mr. T. G. Green	1	1	0
Harvest Thanksgiving service, Codi-cote Mission, per Mr. H. Bowden	0	15	2
In memoriam, Wishaw	0	10	0
Miss R. Bousfield	16	0	0
Miss E. Adams	0	10	0
Mr. C. W. Bull	0	10	0
Lad of the world	0	10	0
Mr. H. Bell	0	10	0
Collected by Miss Roe	2	7	0
J. B. C.	1	0	0
Miss L. Stuchberry	1	0	0
Mr. W. J. Tulloch	0	5	0
Postal order, Hatton Garden	0	5	0
Mr. J. Taylor, jun.	0	8	0
Hirst S.S.C., per Mr. W. Andrew	0	10	0
Miss E. B. Reid	0	2	6
Mr. D. Foord	5	0	0
Mr. F. Flanders	1	0	0
Miss Salmond	0	10	0
Mrs. Curtis	0	5	0
Mrs. C. Heasman	0	10	0
Mrs. C. Wimbush	0	10	0
Mrs. E. W. Diver	0	2	6
Rien sans Dieu	0	2	6
Mr. J. Carter	0	4	0
Mrs. M. Harvey	0	5	0
Mr. J. E. Bates	10	0	0
Miss M. H. Donaldson	0	5	0
Miss Hewitt	0	10	6
Collected by Mrs. Voysey	2	16	0
Mrs. E. Leeks	0	2	6
Mr. J. Cameron	50	0	0
Mr. T. Brown	0	10	0
Mr. J. B.	0	10	0
"Given to Christ," (Postal order, Warley Tower, Bristol)	0	4	0
Collected by Miss S. T. Pocock	1	7	0
Mr. J. Slater	1	1	0
A working-man	1	0	0
Collected by Miss M. H. Sharp	6	0	0
Miss Teasdale	0	5	0
Collected by Mrs. B. Coward	0	3	6
God's tenth	0	2	0

	£	s.	d.
Collected by Mrs. Holder ...	0	10	0
Collected by Mr. W. H. Snow ...	0	7	0
Collected by Mr. J. Hicks ...	0	2	1
Miss G. Cobley ...	0	3	0
L. R. D. ...	2	6	6
Collected by Mr. J. Howland ...	1	18	0
The Misses A. B. and M. L. Crumpton (in memory of the late Miss S. M. Crumpton) ...	3	3	0
Collected by the late Miss S. M. Crumpton:—			
W. F. Masters ...	2	2	0
F. G. D. ...	5	0	0
Mrs. Haward ...	0	10	0
C. K. ...	0	5	0
E. H. ...	0	5	0
L. H. ...	0	2	6

Collected by Mrs. Perry ...	8	4	6
Collected by Miss E. Moores ...	0	10	9
Y. W. S. C. E., Victoria Baptist Chapel, Deal, per Miss F. Pledge ...	6	15	0
Collected by Miss E. E. Epps ...	2	10	5
Collected by Miss M. Rayner ...	0	3	6
Collected by Miss A. Wells ...	0	5	5
Collected by Mrs. Henshy ...	0	1	6
Collected by Mrs. Henshy ...	0	5	0
Collected by Master D. J. Freeman ...	0	6	0
Collected by Mrs. Hazelton ...	0	10	11
Collected by Miss E. Cubitt ...	0	19	10
Collected by Mr. T. F. Bromham ...	0	7	1
Collected by Mr. T. Powell ...	0	5	0
Collected by Mrs. Holland and friends ...	1	0	0
Collected by Mrs. Wilkinson ...	0	10	0
Collected by Mr. G. Spooner ...	0	7	6
Mrs. M. A. Stringer ...	0	2	6
Per Mrs. C. H. Spurgeon:—			
Mrs. Pool ...	1	1	0
Mr. A. Cumpsteys ...	0	10	6

Mrs. J. L. Bradley ...	1	11	6
Mr. R. H. Parsons ...	1	0	0
Collected by Miss Luxford ...	0	10	0
Collected by Miss Cowles ...	0	8	0
Collected by Mrs. Benson ...	0	7	6
Collected by Mrs. G. Rees ...	0	7	6
Orphan boys' collecting cards:—	0	9	4

H. Hayes ...	0	8	7
F. Swain ...	0	12	0
W. Woods ...	0	3	0
J. Angus ...	0	4	0
H. Kay ...	0	3	0

Orphan girls' collecting cards:—	1	10	7
R. Wiffen ...	0	4	0
M. Ebdon ...	0	5	0
M. Williams ...	0	12	0
G. Baker ...	0	6	3
L. Hussey ...	0	3	4
G. Davies ...	0	10	6
M. and D. Morley ...	0	3	0
A. Stalker ...	0	2	6
B. Benthall ...	0	0	6
M. Bradley ...	0	17	6

A well-wisher ...	3	4	7
A. and M. ...	0	5	0
A friend ...	1	0	0
Orphanage box at Tabernacle gates ...	0	10	0
Miss Maulby: ...	0	6	0
Executors of the late Mrs. Ann Baker ...	0	5	0
MEETINGS BY MR. CHARLESWORTH AND THE ORPHANAGE CHOR:—	8	6	8

Deal ...	11	9	6
St. Peter's ...	2	7	6

SEA-SIDE HOME, MARGATE:—			
Miss Brown ...	0	1	0

RECEIVED AT COLLECTORS' MEETING, NOVEMBER 14TH, 1900:—

Collecting Boxes:—

Andrews, Mrs. ...	0	11	6
Allen, Miss ...	0	15	6
Angus, Mrs. ...	0	2	11
Bradbury, Miss ...	0	2	9
Bailey, Master ...	0	3	0
Bevan, Mrs. ...	0	14	4
Bingham, Mrs. ...	0	7	0
Bridle, Miss B. ...	0	1	7
Box, Master ...	0	2	7
Boswell, Mrs. ...	0	12	9
Bolton, Mrs. ...	0	7	2
Brooking, Mrs. ...	0	6	5
Boyce, Miss G. ...	0	16	3
Burton, Mrs. W. ...	1	11	5
Butler, Mrs. ...	1	3	0
Carter, Miss ...	0	19	5
Cracknell, Mrs. ...	0	3	11
Cooke, Miss A. M. ...	0	6	7
Crowder, Mrs. ...	1	0	1
Davies, Mrs. ...	0	7	0
Dobson, Mrs. J. ...	1	15	2
Elliott, Mrs. ...	0	4	10
Field, Mrs. ...	0	2	3
Goodwin, Miss ...	0	2	3
Haddock, Mrs. ...	0	4	11
Harrauld, Miss ...	1	1	7
Hart, Master ...	0	2	6
Harvie, Miss G. ...	0	5	0
Hertzell, Mrs. ...	0	6	1
Hollobone, Mrs. ...	0	4	7
Hull, Miss ...	0	7	11
Jeal, Mrs. ...	0	1	3
Jewhurst, Miss ...	0	3	2
Jifkins, Mrs. ...	0	2	10
Jones, Mrs. ...	0	3	1
Larkman, Miss ...	0	6	2
Lee, Mrs. ...	0	1	4
Mallison, Mrs. ...	0	6	3
Manning, Miss ...	0	14	4
May, Miss ...	0	5	0
Messent, Master ...	0	3	6
Middleton, Mrs. ...	0	2	1
Millwood, Mrs. ...	0	3	1
Moore, Master A. ...	0	18	8
Moore, Miss E. ...	0	4	10
Newton, Mrs. ...	0	2	3
New, Mr. C. ...	0	13	10
Pain, Mr. ...	0	9	5
Pankhurst, Mrs. ...	0	7	0
Pearson, Miss F. ...	0	2	4
Proudfoot, Miss ...	0	9	1
Plummer, Miss N. ...	0	12	11
Pryce, Master S. ...	0	3	6
Roberts, Master W. ...	0	2	1
Roper, Mrs. ...	0	7	10
Russell, Mrs. ...	0	3	9
Rymer, Mrs. ...	0	3	11
Stevenson, Mrs. ...	0	10	6
Silley, Mrs. ...	0	5	11
Smith, Master ...	0	3	11
Taffs, Miss L. ...	0	4	0
Tarrant, Mrs. ...	0	12	11
Tompkins, Master H. ...	0	3	0
Thorn, Miss N. ...	0	2	0
Thorn, Master R. ...	0	2	6
Turner, Miss ...	0	2	11
Tregear, Miss G. ...	0	17	6
Vears, Mrs. ...	0	12	8
Vincent, Mrs. ...	0	7	1
Watling, Mrs. ...	1	3	10
Willmott, Mrs. ...	0	5	4
Wren, Mrs. ...	0	6	2

Collecting Books:—			
Alderton, Miss ...	0	14	6
Barrett, Mr. H. ...	3	3	0

	£	s.	d.
Coleman, Mrs.	0	7	6
Per Mrs. Charlesworth:—			
Messrs. Pocock Bros. 2 2 0			
Mr. W. W. Thompson 2 2 0			
J. L. A.	1	1	0
Mr. G. Smith	0	10	0
Mr. Ingle	0	10	0
	6	5	0
Everett, Miss	2	12	6
Howes, Mr. C.	0	12	6
Ogilvie, Mr. D. J.	1	5	0
Saunders, Mr. E. W.	3	10	0
	18	10	0
Donations:—			
Allen, Mrs.	0	2	6
Dykes, Mrs. W.	1	2	6

	£	s.	d.
Everett, Mrs., and son	0	5	0
Farmer, Miss	0	5	0
Jones, Miss M.	0	3	0
Pocock, Mr. G. (chairman) 35 0 0			
Raybould, Mrs.	1	0	0
Tyson, Mrs.	0	5	0
Collection at the doors, after the meeting	5	17	0
Sale of tickets for lecture on Candles, by Vice-President, Pastor C. Spurgeon	3	13	6
	47	17	0
	£485	13	0

LIST OF PRESENTS RECEIVED FROM OCTOBER 16TH TO NOVEMBER 15TH, 1900.

PROVISIONS:—1 Sack Potatoes, Mr. W. Cutter; a Quantity of Plums, Mr. H. Steed; a large Barrel of Apples, Mr. Samuel Perry; 1 New Zealand Sheep, Sir A. Seale Haslam; 1 Sack of Apples, Mr. W. Mills; 1 Sack Vegetables, "Westerham"; 2 Hampers of Apples and a Quantity of Eggs and Fruit, Miss E. M. Studd; 20 Bushels of Apples, Messrs. E. and S. Fowler.

BOYS' CLOTHING:—6 pairs Socks, Miss Hall; 19 Night Shirts, 121 Day Shirts, Mr. T. A. Smith; 5 dozen Peak Caps, Mr. C. B. Wellden; 4 pairs Stockings, Miss E. B. Reed; 6 pairs Socks, Mrs. Graham; 3 Articles, A.D., W.B.N.

GIRLS' CLOTHING:—57 Articles, Ladies' Working Meeting, Metropolitan Tabernacle, per Miss Higgs; 41 Articles, The Ladies' Working Meeting, Beulah Baptist Chapel, Bexhill-on-Sea, per Mrs. Cunningham; 92 Articles (boys' and girls'), The Reading Young Ladies' Working Meeting, per Mrs. J. Withers; 32 Articles, The Niton Baptist Sewing Meeting, per Mrs. W. J. Attrill; 20 Articles, Mrs. R. Mason; 23 Articles (boys' and girls'), Mrs. Wilson; 24 Articles, Mrs. E. Proctor; 9 Articles (boys' and girls'), Mrs. J. Girdlestone; 53 Pinafores, Mrs. Charles Spurgeon's Working Party.

GENERAL:—2 Quilts, 3 Articles, Anon.; a Parcel of Combs, Anon.; a Parcel of Books for Children, Mrs. A. J. Pike; a Parcel Worn Clothing and Scrap Book, Mrs. Gregory and Miss Smither; 1 Bed Spread, Mrs. R. E. Overbury; a Parcel Worn Clothing, Anon.

Colportage Association.

Statement of Receipts from October 15th to November 14th, 1900.

DISTRICT SUBSCRIPTIONS:—	£	s.	d.	Collected by Mr. C. Gibbs	£	s.	d.
Tewkesbury, per Rev. W. Davies	1	5	0		5	0	0
Eden Bridge, per Rev. R. Hill	11	5	0		£57	13	1
Powell	1	5	0				
Tewkesbury, per Mrs. T. White	1	5	0				
Stratford-on-Avon, per Mr. J. Smallwood	3	15	0				
Horsforth, per Miss Bilbrough	11	5	0				
Brentford, per Messrs. Greenwood Bros.	10	0	0				
Fritham, per Mr. R. W. Griffiths	11	5	0				
Home Counties Baptist Association	30	0	0				
Axbridge, per Miss Lizzie Wall	2	10	0				
Tewkesbury, per Mrs. Robinson	5	0	0				
Cardiff, per Mr. John Cory, J.P.	11	5	0				
Orpington, per Mr. Wm. Jones	11	5	0				
	£115	0	0				
AGED COLPORTEURS' FUND:—	£	s.	d.	GENERAL FUND:—	£	s.	d.
Mr. C. H. Price	10	0	0	Mrs. E. A. Calder	10	0	0
Collected by Mr. C. Payne	3	0	0	Mr. M. Gay	3	0	0
Mr. Ingham Whitaker, per Mr. G. Botwright	5	0	0	Mrs. H. Windmill	0	10	0
Mr. C. F. Allison	5	0	0	Mr. J. G. Carswell	3	0	0
Mr. F. Elgar	0	10	0	Mr. Henry Frowde	1	1	0
Mr. W. Hart	5	0	0	Mr. Matthew Rogers	1	1	0
Miss J. Fletcher	0	5	0	Proportion of collection at Tabernacle Re-opening Services, per Mr. J. E. Passmore	31	7	6
Collected by Mr. J. W. Andrew	6	6	0	Mr. Richard Cory, J.P.	1	1	0
Mr. John Cory, J.P.	5	0	0	Mr. and Mrs. J. N. Higginbottom	0	10	0
Mr. E. J. Martell	0	5	0	Mr. R. F. Weymouth, D.Lit., M.A.	0	10	0
Collected by Mr. Henry Mears	4	12	1	Mrs. E. Bocock	0	10	0
Mrs. E. Raybould	1	0	0	Mr. W. C. Edwards	0	10	0
Proceeds of lecture by Secretary in the Pastors' College	7	0	0	Miss Lizzie Jenkins (collecting box)	0	10	9
				Mr. George Herbert (collecting box)	0	2	4
				Mr. F. Elgar	0	10	0
				Mrs. L. Morgan	1	1	0
				Miss M. Cowen	0	2	0
				Pastor Thomas Spurgeon	5	0	0
				Proceeds of meeting at Brentford, per Mr. Henry Mears	2	16	4
				Proceeds of meeting at Ealing, per Mr. Henry Mears	1	7	3
				Mr. J. Gazard	0	5	0
				Mr. Wm. Matthews	2	0	0
				Mr. A. S. Tatnell	5	0	0
				Mr. J. Billing	1	0	0
					£72	15	2

Mrs. Spurgeon's Fund for General Use in the Lord's Work.

Statement of Receipts from October 15th to November 15th, 1900.

	£	s.	d.		£	s.	d.
Mr. and Mrs. T. G. A.	2	10	0	Mr. Henry Higbed	0	5	0
Miss Susan Bevan	2	0	0	FOR TRANSLATIONS OF SERMONS:—			
Mrs. A.	10	0	0	Mrs. Williams	2	0	0
Mr. John Cameron	5	0	0				
Mrs. Edwards	0	10	0				
Postal order, Northampton ..	0	10	0				
					£22	15	0

Beulah Baptist Chapel Manse, Bexhill-on-Sea.

Balance-sheet from November 15th, 1898, to October 25th, 1900.

RECEIPTS.				PAYMENTS.			
	£	s.	d.		£	s.	d.
1898							
Nov. 15, Balance brought forward from Chapel Fund	104	6	3	Land and building, including extras	627	8	0
Contributions, as per lists in "Sword and Trowel," January to October, 1899	462	3	8	Legal expenses, including conveyance to Chapel Trustees	31	16	3
Miss Harvey	0	5	0	Paving and road-making	22	10	1
Miss Norton	1	0	0				
Mr. George Hilder	1	0	0				
In boxes at Beulah Baptist Chapel ..	0	13	0				
Mrs. Allen	0	5	0				
Mrs. Sinclair	0	5	0				
"Homeward bound"	2	0	0				
A friend, per J. S. H.	10	0	0				
Quit rent	0	10	0				
"Ebenezer"	99	6	5				
	£681	14	4		£681	14	4

Examined with vouchers, and found correct,

October 25, 1900,

S. SPURGEON, Treasurer.

JOSEPH W. HARRALD.

In addition to the amounts received for Mrs. Manton Smith with the names of the donors, 2s. has come from F. G. D., Hastings.

Special Notice.—Contributions "For General Use in the Lord's Work," and for Foreign Translations of C. H. Spurgeon's Sermons, should be sent to Mrs. C. H. Spurgeon, "Westwood," Beulah Hill, Upper Norwood, London, S.E.

Donations for the Pastors' College, the Pastors' College Missionary Association, and the Metropolitan Tabernacle Colportage Association, should be addressed to the President, Pastor Thomas Spurgeon, c/o the Secretary, Metropolitan Tabernacle, Newington Butts, London, S.E. All amounts for the Metropolitan Tabernacle School Extension Fund should be similarly directed.

Contributions and gifts in kind for The Spurgeon Orphan Homes should be addressed to the Treasurer, Stockwell Orphanage, Clapham Road, London, S.W.

Cheques and money orders should be crossed, and made payable to the President or Treasurer of the Institution for which the donation is intended. Donors are earnestly requested to send their full names and addresses with their gifts, and to write to the President if they do not receive an acknowledgment within a week.