

HOME COUNTIES BAPTIST ASSOCIATION.

(FORMERLY KNOWN AS THE "SURREY AND MIDDLESEX"
ASSOCIATION—Formed in 1877.)

➤ REPORT FOR 1895. ◀

WITH

CIRCULAR LETTER

BY

PASTOR JESSE AUBREY,

This Report is intended to be freely distributed amongst the
Officers and Members of the Associated Churches.

GUILDFORD:

BILLING AND SONS, RAILWAY ESPLANADE.

Home Counties Baptist Association.

OFFICERS AND COMMITTEE, 1896.

Moderator:

MR. JOSEPH CORPE, of Ealing Dean.

Vice-Moderator:

PASTOR CHARLES SPURGEON, of Greenwich.

Ex-Moderator:

PASTOR GEORGE WRIGHT, of Kingston.

Treasurer:

PASTOR E. H. BROWN, of Twickenham.

Secretary:

PASTOR E. W. TARBOX, Epsom Road, Guildford.

Minute Secretary:

PASTOR PERCY J. SMART, of High Barnet.

Committee:

PASTOR R. J. BEECLIFF, Metropolitan Tabernacle.

PASTOR E. POOLE CONNOR, Aldershot.

PASTOR J. W. DAVIES, Lee.

MR. C. DEAYTON, Teddington.

MR. J. T. DUNN, Metropolitan Tabernacle.

PASTOR C. INGREM, Wimbledon.

PASTOR J. RANKINE, Guildford.

PASTOR G. H. RUMSEY, Tooting.

PASTOR F. M. SMITH, Peckham.

PASTOR D. THOMPSON, Norbiton.

REPORT OF THE COMMITTEE.

The addition of several pages to the dimensions of the Association Report this year gives us a better opportunity of calling attention to the various enterprises carried on by the Association, and to the actual work it is doing:

1. OUR MEETINGS.—The two General Meetings, held in May at

Aldershot and in October at Redhill, were exceedingly well attended and enjoyable. The same may be said for the intermediate Quarterly Meetings (for afternoon and evening only) at Brixton Hill in March, and at Harringay in July. The minutes of these meetings will be found on pages 8, 9.

2. COLPORTAGE.—The two colporteurs employed and supported by the Association have continued their work happily and usefully. They supply a real need in the villages, not only by selling wholesome books, but also by bringing the Gospel to the people, through personal influence, visiting the sick, and conducting meetings. Of the £80 a year it costs us to sustain this work, £60 is contributed for this special purpose.

3. JUVENILE AUXILIARY.—Under this name we began (in 1894) work intended to encourage special attention to the young people of our congregations, and we gladly record the forming or developing of Christian Bands and Societies of Christian Endeavour as the result. Nearly all our churches now have some such work going on. Our hearty thanks are due to Pastors Connor, Brown, and Ingrem for assisting the Secretary in conducting meetings. Churches desiring help in this direction are invited to apply to the Secretary.

4. SPECIAL SERVICES.—Evangelistic efforts, and meetings for the deepening of the spiritual life, have for many years been encouraged and invited by the Association. Our pastors gladly and freely respond to invitations to conduct such services in connection with any of our churches. We suggest a more general use of their willing service. What advantage is there in seeking special evangelists from outside sources, when so many efficient brethren are willing to do the work gratuitously for love of souls and from brotherly feeling? Several successful missions have been conducted during 1895 on these lines among our churches.

5. MONEY GRANTS TO CHURCHES.—Help has been voted during the year to nine weak churches, generally for extension work, and sometimes to relieve special financial pressure. We find that a little aid, given at the right time, is very welcome and much esteemed. In every case our action has been abundantly justified by results.

6. GRANTS TO AUGMENT PASTORAL STIPENDS.—This very necessary part of our work is now put on a more satisfactory basis. Pastor C. Spurgeon, our Moderator in 1894, during his year of

office, made preaching-visits to many of the churches, and divided the collections between the visited churches and the Association. The share that came to us was, at his suggestion, made the nucleus of an Augmentation Fund. The churches were asked to observe an Association Sunday every year, and make contributions on that occasion to this fund, so that there might be a *reliable annual income*. Churches can secure aid for their pastors on certain most reasonable conditions, the chief of which is that they themselves make a corresponding extra effort to increase the stipend. Four grants have been made during 1895, amounting to £60. We hope gradually to accumulate a little reserve by way of capital. We earnestly press on the churches the desirability of falling in line with the "Association Sunday" scheme, and sending us a collection, or *part*, every year. It will be a great source of strength to us, and of comfort to many struggling ministers.

7. **OVERSIGHT OF CHURCHES.**—We have undertaken the charge of churches that had become very weak, could not support a pastor, and needed our interposition to save them from probable collapse.

GODSTONE is one of these. For two years it has been under our care, Pastor Rankine and the Secretary being our sub-committee for pastoral oversight. We are greatly encouraged at the aspect of affairs. Sunday-School, Week-night Services, and Mothers' Meetings (all of which had been discontinued), have been re-established, and are doing well. The congregations have much improved. Mr. S. Barrow, who built the chapel, continues his generous interest and help. The steadfast devotedness of Mr. Skinner, the deacon, is beyond all praise; and we are indebted to Mr. Fletcher, of Caterham, for taking the superintendence of the school at no little personal sacrifice.

HAMPTON COURT is the other. Burdened with a large debt on the building, and heavily in arrears on other accounts, with a comparative handful of members, it appealed to us for rescue—no easy task. Pastor Wright, of Kingston, nobly and willingly agreed to attempt the anxious and difficult work of keeping things going there. He has done so for nearly two years, and, in such a case, existence is success. We cannot yet report very hopefully, but are not by any means hopeless. Will brethren aid Mr. Wright by their prayers and practical sympathy?

8. **CHAPEL DEBTS.**—Unfortunately, we have no fund for directly

assisting building enterprises; but our Committee have adopted a suggestion made by Pastor Wright, that we might give our special recommendation to one or two cases each year, to aid their appeals to the Lord's stewards among us and beyond us. The church at Teddington is the first case selected.

9. OUR BALANCE SHEETS.—These will be found given in detail further on. We congratulate the Association on the healthy condition of the funds. Our income has, altogether, reached about £300.

10. PROSPERITY OF OUR CHURCHES.—The statistics returned by the churches show, for the most part, a satisfactory advance in numbers; and many of our churches are building, or have lately built, new and larger chapels and schoolrooms. The new chapels include Norbiton (1894), Teddington, Slough, Silvertown, Tottenham (freehold of hall secured), Morden (Wimbledon), and Hornsey. The new or enlarged schoolrooms are at Aldershot and St. Margaret's.

11. GROWTH OF THE ASSOCIATION.—Seven churches have been added to us during 1895, and one (Oxted) has been removed, as it really belongs to the Congregationalists. We now number 56 churches, possessing 86 chapels and halls, providing 30,000 sittings, and having a membership of about 12,000, and Sunday-schools with 1,500 teachers and 20,000 scholars. Over 700 baptisms are reported for the year. *In every one of these items the Association has more than doubled during the last seven years.*

12. OUR ATTITUDE TO OUR DENOMINATION.—In conclusion, we wish it to be understood that we have the kindest brotherly feeling to all our Baptist brethren. We most earnestly desire the true unity and success of the whole of our beloved denomination, and we do so the more freely because we feel that our present position, by avoiding all risk of friction, enables us the better to maintain and cultivate *real friendliness*. May the blessing of God and the guidance of the Holy Spirit be vouchsafed to all the churches!

The Committee tender their heartfelt thanks to the numerous friends who have aided our work during the year, specially to Pastor Thomas Spurgeon for his sermons, to brethren who have given papers and addresses, and to churches that have offered us hospitality.

A SPECIAL WORD TO PASTORS AND DEACONS.

There is no doubt that Pastor Charles Spurgeon will be willing to continue in 1896 and 1897 that visitation of the churches which he undertook in 1894, but which illness obliged him to leave unfinished. He will wisely avoid the risks of winter travelling; but, with this reservation, he may be invited on the same terms as before, namely, the taking of a collection which shall be equally divided between the church visited, and the Augmentation Fund of our Association; at no expense to the churches except the local printing. In 1894 Mr. Spurgeon visited 19 churches, and, to say nothing about spiritual things, the share that came to our Fund from the amount raised was about £60. This enabled us to launch the much needed scheme for benefiting poorly paid pastors of associated churches (some of whom, alas! are *too poorly* paid to be qualified for assistance from the denominational Augmentation Fund).

Our success, so far, has been encouraging. We have been able to lay aside £50 as capital, and also to make grants amounting to £60. And we now appeal to all our churches, through their pastors and deacons, to send every year a small but regular contribution to this fund, in connection with the observance of the annual "Association Sunday."

Unless this is done we must either refuse many deserving cases, or else we must spend our reserve, and thereby end the fund altogether.

We have suggested the last Sunday in September for Association Sunday, but any church can appoint another date. We have also suggested an exchange of pulpits, but this is entirely optional. We ask for special prayer on the Sunday chosen, and for a part—only a part—of the collection. We know that where Incidental Expenses depend on the Weekly Offering, it is unreasonable to expect an entire collection. So we suggest explaining the object, deducting the usual *average* amount from the collection, and *sending us the extra.*

This has been done by several of our churches, but not by enough to meet our needs. It is to the others that we venture to appeal here. Please mention the matter at a deacons' meeting.

MINUTES OF MEETINGS.

QUARTERLY MEETING AT BRIXTON HILL, MARCH 5.

Pastor Carter and the Raleigh Park Church invited us for the afternoon and evening, providing an excellent tea. The weather was very unfavourable, and influenza was prevalent; nevertheless, twenty-eight churches were represented by nearly eighty pastors and delegates. Brother Wright presided. The afternoon business, after a time of prayer, consisted of a spirited and profitable discussion, introduced by Pastor R. J. Williamson, of Teddington, who read to us a thoughtful paper on "The Limitations of Prayer." The conference was sustained by Pastors Stanley, Heath, Shindler, Reynolds, Brown, Smith, Ingren, and the Moderator. We agreed in thinking that the highest form of faith was that which not only claimed an answer to our pleadings, but implicitly trusted God to answer us in His own way, although there was considerable variety in the way brethren looked at many points involved in the subject.

Public Meeting in the evening. Excellent speeches were delivered by Pastor Frith, of Harringay; Pastor Baily, of Brentford, and Professor McCaig.

SPRING MEETING AT ALDERSHOT, MAY 22.

Pastor E. Poole Connor and his church at the Cargate Tabernacle invited us to Aldershot. Twenty-nine churches were represented by twenty-four pastors, and forty-six delegates and personal members. Mr. Corpe, Vice-Moderator, presided. After an hour's devotional meeting, business began at noon. The churches at Surbiton Hill, Horsham, and Azof Street, East Greenwich, were received. Also personal members: Pastors W. Williams, P. Reynolds, Dr. Gritton, C. Pummell, J. Waite, and Messrs. Coote, Dice, and Hocking.

It was unanimously resolved, on the motion of the Secretary, to enlarge the Committee at next election from six to ten, on the ground of the increased number of churches associated, and the desirability of having some new blood on Committee.

It was unanimously resolved, on the motion of Pastor Davies, to enlarge the Report sufficiently to give an adequate account of the work done by the Association.

Pastor Rankine introduced a conference on "Societies of Christian Endeavour." In a practical discussion, Pastors G. Davies, W. Williams, J. H. Shakespeare, J. Aubrey, and others took part.

Dinner in the Wesleyan School-hall. Votes of thanks to Baptists and Wesleyans, replied to by Pastor Connor and the Circuit Superintendent, Rev. J. H. Loxley.

Afternoon Session. Address by Pastor Shakespeare, M.A. (Norwich) on "The Claims of a Growing Population in Large Towns." He described the lack of provision made by our denomination in many great cities, and the need of activity in meeting altered conditions. His eloquent address was warmly received. Rev. J. W. Ewing, M.A., then read a beautiful paper on "The Spirit Working by the Word."

After tea, evening service in the spacious Wesleyan Chapel. Pastor Thomas Spurgeon discoursed to a great congregation on the "One Mediator."

QUARTERLY MEETING AT HARRINGAY, JULY 16.

Pastor W. Frith and the members of Emmanuel Church welcomed us to afternoon conference, tea, and public meeting. Twenty-four churches were represented by fifty pastors and delegates. "The Relation of the Temperance Movement to our Churches" was ably introduced by Pastor Edgerton, of Chiswick, and a lively discussion, sustained by Dr. Gritton, Pastors Freeman, C. Spurgeon, Frith, and Brown, and Messrs. Meredith and Dunn. All looked at the matter in different lights, but all concurred in believing the Gospel to be the best weapon for attacking all sorts of sin, drunkenness included. Rev. George Wright presided.

Public meeting in the evening. Earnest addresses from the Moderator and Pastors P. J. Smart, Figg, and G. Davies.

AUTUMNAL MEETING AT REDHILL, OCTOBER 30.

Pastor George Davies and his church entertained a large gathering. Fine weather and a good service of trains brought no less than 130 pastors and delegates, representing 42 churches. After prayer and praise for the usual hour, the Secretary read the report, which was well received, as was also that of the Treasurer, both being most encouraging.

The churches at Vauxhall, Kennington Lane, and Outwood were received into our brotherhood. Hand of Fellowship was given by our Moderator, Pastor Wright, to several pastors and members.

Election by ballot of officers and Committee for 1896. The result is on page 3.

Pastor Aubrey, of Windsor, read a scholarly paper on "The Church Polity of the New Testament." After a short discussion, maintained by Pastors Brown, C. Spurgeon, Chambers, Dunn, Dr. Gritton, Frith, Cox, and Rankine, it was unanimously adopted as the Circular Letter.

Nearly 200 sat down to dinner. Our thanks were acknowledged by the Pastor. Sympathetic reference was made to the absence through illness of Mr. T. Radford Hope.

Afternoon conference on "What is the Greatest Definite Need of our Churches To-day, next to the Power from on High?" Dr. Gritton spoke in support of *expository preaching*. Pastor C. Spurgeon pleaded for *self-denial*. Pastor D. Thompson gave weighty reasons for *prayerfulness*, and Pastor W. Williams powerfully advocated *confident use of the powers already given to us*. The Moderator, Pastor Wright, fitly guided the meeting into devotional exercise, as the best sequel to such addresses.

After tea, the chapel was crowded by a great congregation, to whom Pastor Thomas Spurgeon preached the Gospel with his usual tenderness and power.

The foregoing minutes are, as usual, somewhat *condensed* from the written record in the minute-book.

CIRCULAR LETTER.

(BY PASTOR JESSE AUBREY.)

THE CHURCH POLITY OF THE NEW TESTAMENT,

IN treating of this exceedingly interesting and increasingly important subject, the first question which arises is

I. WHAT IS THE CHURCH? Is it Anglican, Roman, or Greek? It is not. Is it that "political institution established, created, and protected by law, absolutely dependent on Parliament"? Is it that "branch of the Civil Service" or "State department" which assumes to itself the title of "The Church of England"? No; not any one of them, or all of them together, though there are many members of *the* Church in all these folds. There is but one Church, though there are many sections, such as the Episcopalian, Presbyterian, Congregational, Methodist, Baptist, etc. But the Church of the New Testament is the only model and pattern for all countries, all ages, and all fellowships. The word "church" (which is derived from *kuriakoe*, signifying "the Lord's household" or "that which pertains to the Lord") is the rendering for the Greek word *ecclesia*, occurring some 115 times in the New Testament; and this term means (1) an assembly of people called out by the magistrates (Acts xix. 39), or an illegal, tumultuous assembly (Acts xix. 32, 40). (2) In the Jewish sense it is used for a congregation or assembly for public worship in a synagogue (Matt. xviii. 17), or for the whole of the people as a race (Acts vii. 38; Heb. ii. 12). (3) In the Christian sense, it is an assembly of faithful persons called out of the world by the Word of God and the Spirit of God, and given by God to Christ, that they may be sanctified by the truth, and gathered together in the name and presence of Christ (John xvii. 6, 14; Matt. xviii. 20). The Christian *Ecclesia* further signifies (A) the universal and visible Church militant on the earth—*i.e.*, all true Christians throughout the world (Matt. xvi. 18; 1 Cor. vi. 4, x. 32, xi. 22, xii. 28; Col. i. 18, 24; Eph. i. 22, v. 23, 25, 27). (B) The

Universal Church triumphant and glorified (Eph. v. 27 ; cf. Heb. xii. 23). (c) A particular church in any given locality, as "the church in Jerusalem," Antioch, Corinth, Galatia, etc. (Acts viii. 11, xi. 22 ; 1 Cor. i. 2 ; Col. iv. 16 ; Rev. ii. 1, 8, 18, etc.). (d) A particular single congregation assembling in any given meeting-place (Phil. 2, "the church in thy house" ; also Rom. xvi. 5 ; 1 Cor. xvi. 19 ; Col. iv. 15 ; and in the plural, Acts xiv. 23, xvi. 5 ; 1 Cor. xi. 16, xiv. 34, xv. 9, xvi. 1, 19 ; 1 Thess. ii. 14 ; Gal. i. 2). There is no proof that *ecclesia* was ever used of a material building. A simple, yet satisfactory, definition for all practical purposes is found in the well-known words : "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance in all things that of necessity are requisite to the same" (Article XIX.). This is the Church pre-eminently spiritual, indivisible, universal—

"Elect from every nation, yet one o'er all the earth ;
Her charter of salvation—one Lord, one faith, one birth ;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with every grace endued."

II. WHO IS ITS HEAD? Is it the property of the nation or the State? Does it belong to "the High, the Low, or the Broad Churchmen"? No, it is Christ's property ; it belongs to HIM ; it is His mystical *body*. He, therefore, is its living, loving, quickening, guiding Head (Eph. i. 22, iv. 15, 16 ; Col. i. 18). Not the Pope, not the priest, not the clergy (for the *whole flock* of God are Christ's *heritage* or *clergy*, 1 Peter v. 2, 3), but Christ Himself alone. The Head is One, the mystical body is one. As a man has but one wife, so Christ has but one Church, which is His *body*, His *bride*, and His *kingdom*. See Eph. v. 23-32.

III. WHAT AUTHORITIES RULE IT? Three : (1) CHRIST, (2) the Bible, (3) the Church itself.

1. CHRIST—for as He is its only Head, He only has supreme power in it. He who created it controls it. He who purchased it with His own blood (Acts xx. 28), and so redeemed it, rules it. He calls, qualifies, and appoints its officers. He defines, directs, and energizes its work and workers. He lives and moves in it, supplying all its need. Indwelling by His Spirit, He sheds His love abroad. Under His guidance and upon His arm the Church, as His bride, learns and leans "all the days, even unto

the end of the world" (Cant. viii. 5; 2 Cor. xi. 2; Rev. xxi. 2), and then will be to Him throughout eternity "a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish" (Eph. v. 27; cf. Jude 24).

2. The Bible—the Word of God, also has authority, for it is the revealed will of the Lord. By it He defines our duties in all relationships, solves our difficulties, and heals our disorders; through it He makes us to know the precepts, principles, and practices of Christian life. The Bible alone is the Church's book of rules and regulations for constant observance, performance, and obedience (Ps. xix. 7-11; 2 Tim. iii. 16; John v. 39).

3. The Church also has authority. This must not be forgotten. It has authority and command to *meet* in the name of Jesus Christ; to *edify* the whole; to maintain *public worship*; to unite in *prayer* and *praise*; to explain and "adorn the doctrine of God our Saviour in all things"; to approve or reject for membership; to exercise discipline; to organize; to "perfect the saints unto the work of ministering"; to rebuke the ungodly; to exhort believers, and to preach the Gospel to every creature, and so, to manifest and represent Christ on earth, as Christ manifests and represents it in heaven. (See Matt. xviii. 20; Eph. iv. 12; Heb. x. 24, 25; cf. Luke iv. 16; Eph. iii. 18; 1 Cor. xii., xiv., xi. 23, 34; Matt. xxviii. 19, 20; Acts ii. 37-47; Mark xvi. 15; Titus ii. 10; Jude 22, 23; Rev. xxii. 19; 2 Tim. ii. 25, 26 (R.V.); Heb. iii. 13, viii. 11; James v. 20; Luke i. 74, 75, ix. 60; John xv. 8, 16; Eph. ii. 10; 1 Peter ii. 9; Heb. xiii. 15, 16 (R.V.); Eph. iv. 12, 13 (R.V.); Matt. xvi. 19; cf. John xx. 22, 23; Matt. xviii. 15-18; 1 Cor. v. 7-13, vi. 1-8; John xvii. 18, 21, 23; 1 John iv. 17.)

But let it here be remembered that the Church is only an authority when in harmony with the Word of God, and that the Word of God is an authority only when interpreted in harmony with the mind and spirit of Jesus Christ. And because the Church pertains not to the *body* (though it by no means ignores it), but to the *soul* and *spirit*, it follows that nothing that is material or man-made or temporal can ever have dominion in or over it. Kings and queens, nations and states, human traditions, legislation, forms of prayer, congresses, associations, councils, synods, unions, conferences, encyclicals, and even concordats, have no *authority* over the *Church* at any time and under

any circumstances whatever. If in anything or at any time they are yielded to, it must only be because they happen to voice the teaching of Scripture and express the mind of Christ.

IV. WHAT OFFICERS HAS IT? Two permanent orders of office-bearers, viz., *elders* and *deacons*. There were *no such persons as priests and bishops, in the Anglican sense* of the terms, in the early Church. This fact authoritatively overthrows the much vaunted but empty notion that the episcopalian form of church government is the only valid one. Prof. B. Jowett, M.A., late of Oxford, makes the following admission: "The term 'bishop' is clearly used in the passages referred to (epistles to Timothy and Titus), and in other parts of the New Testament, indistinguishably from presbyter; and the magisterial authority of bishops in after-ages is *unlike*, rather than like, the personal authority of the Apostles in the beginning of the Gospel. . . . The episcopal form of Church government has sufficient grounds; *the weakness is the attempt to derive it from Scripture.*"(1) (See pp. 360, 361, in "Essays and Reviews.") In apostolic times the "bishop" was the same as the presbyter. "Bishop" means overseer; "presbyter" means elder (*episcopos, presbuteros*). That the bishops were identical with the presbyters or elders is clear from the following facts: (1) In Acts xx. 17-28, Paul summoned to Miletus the *elders* of the church at Ephesus; and when they arrived, he addressed them as *bishops*. (2) In 1 Peter v. 1, 2, Peter, writing to the *elders* of the churches, urges them to "fulfil the office of *bishops*" (translated in the A.V. "taking the oversight"). (3) In the Epistle to Titus, i. 5-7, Paul says, "That thou ordain *elders* in every city. If any be blameless, having one wife . . . for a *bishop* must be blameless." The duties of elders were not confined to teaching, for Paul writes: "Let the elders that *rule well* be counted worthy of double honour—(literally, of double *pay*, for *timee* is a valuing by which price is fixed—*honorarium*, fee)—especially those who labour in the word and doctrine" (1 Tim. v. 17). Nor are the duties of the deacons confined to secular matters, for the qualifications of a deacon are almost the same as those of the elder (1 Tim. iii.). Some of the deacons were perhaps evangelists, as Stephen and Philip (Acts vi. 1-8, viii. 5). The "angels" referred to in Rev. ii., iii., were probably bishops, but not bishops in the episcopalian sense of the term, for each angel only presided over *one* church or congregation.

Lest there should be the smallest hold for the doctrine that our Lord created a clerical order or priesthood, He said: "Where two or three are gathered together in My name, there am I in the midst of them." Let it be distinctly understood that from the beginning He *forbade a hierarchy*: "Be not ye called Rabbi, for One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8-10), as if He had foreseen that a time would come when a "priest" would wish to be called "father," when the chief priest would be called "pope" (papa), and when, even in a Protestant country, the chief ministers would be addressed as "Most reverend Father in God." In these days it cannot be too often proclaimed that the word "priest" (*hierus*) never occurs in the New Testament with reference to *ministers*, but *always* and *only* with reference to the whole body of believers (Rev. i. 6; cf. 1 Peter ii. 5), and that the Bible gives no sanction to the priestly claims of Romanist or Ritualist clergy. The Epistles to Timothy and Titus distinguish and define the two offices of *pastor* and *deacon*, and their directions are absolute and final. At the same time, the terms "elder," or presbyter, and "bishop," or overseer, while we regard them as synonymous, were inclusive of other offices. For instance, the overseer-elders who had the general supervision were called (1) pastor or shepherd (Eph. iv. 11; Heb. xiii. 20; 1 Peter ii. 25); (2) manager or superintendent (the equivalent of "rule over you," 1 Tim. v. 17; 1 Thess. v. 12); (3) guardian or protector of the needy (Rom. xii. 8); (4) governor or ruler, controlling in counsel, leading by influence (Heb. xiii. 7, 17, 24) in all the various forms of (5) deaconing or serving. Paul sent into Macedonia "two of them that deaconed (lit.) unto Him" (Acts xix. 21). "I go unto Jerusalem to deacon unto the saints" (Rom. xv. 25). "I magnify my deaconship" (Rom. xi. 13). (See also Greek of 2 Cor. iii. 3, iv. 1; Phil. i. 1; 1 Tim. iii. 8, 12; Rom. xvi. 1.) The word is used frequently of Christian ministers, though hardly as an official name.

V. WHAT ARE ITS ORDINANCES? There are but two: (1) Baptism, *i.e.*, the immersion of each true believer, young or old (for it is *faith*, not age that is requisite), in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19). (2) The Lord's Supper, which tells of our life through death, and of our union and unity. We eat the same bread, drink the same cup, and live the same life with one another and with

Christ. We are one bread and one body. By this sacred feast we unite the two advents. With loins girt we eat our Passover, remembering His shame, anticipating His manifested glory, and awaiting our final exodus into the land flowing with milk and honey. These two ordinances are binding upon the whole Church militant "till He come" (Matt. xxvi. 26-30; 1 Cor. v. 7, 8, xi. 23-30).

VI. WHO ARE ITS MEMBERS? They are those who are "joined to the Lord" (1 Cor. vi. 17); "born again" (John iii. 7); "passed from death unto life" (1 John iii. 14), and are "new creatures in Christ Jesus" (2 Cor. v. 17). *All* such as these, and *only* such, are members of the Church of Christ, and they all ought to join that section of the Church which most clearly conforms to the New Testament type. Which is that section? That company of disciples, saints, brethren, or believers (the old names), who, because baptized *as believers* into the name of the Trinity, are called Baptists. This utterance may seem to savour of pride; but it is lawful to glory in the truth, and the truth is that, without doubt, the Church of the New Testament was composed of immersed believers, and would to-day be called a Baptist Church. And that Church has been preserved, under different names, by immersed believers through all the centuries to this present hour, and in this year of grace is most closely followed and most clearly represented by the Baptist Church throughout the world. That New Testament Church alone is the model Church; and if we conform to that, we cannot be non-conformists in the true sense of the word. Nor *are* we dissenters, save by dissenting from those errors in preaching and practice, which have arisen through departure from the New Testament pattern.

VII. WHAT IS ITS GOVERNMENT? "The form of government which obtained in the churches of the Apostolic age was congregational, . . . by which we mean the management of the affairs of each church by the decision of its own members. This system asserts the right of each church, by the free suffrages of its members, to admit or reject candidates for membership; to exclude members who have dishonoured their profession; to restore such backsliders when penitent, and to elect all office-bearers, together with the management of every other matter pertaining to the regulation of the affairs of the Church" ("Handbook of Theology," Stock). The power of the laity (so-called) was ever recognised.

The elders and deacons never *commanded* the Church authoritatively. Even the *Apostles* appealed to the united body of believers (Acts xv. 22, ch. xi. ; 2 Cor. viii. 19). The churches were voluntary, self-governing associations, where the motto (purified and glorified) of the French republic might have been inscribed—“Liberty, Equality, Fraternity.” On reading carefully Matt. xviii. 15-20, the Book of Acts, and the Epistles, we are compelled to believe that the form of government which obtained was not autocratic or monocratic (episcopalian), but democratic and theocratic—the people being the members, the deacons being the officers, the pastor being president, and the whole in living, lasting contact and fellowship with God our Saviour and the Lord Jesus Christ.

In addition to all this, however, it will be clearly seen that, though there was a definite and distinct form of Congregational government, it was not absolutely inflexible. On the contrary, each church is seen to be an independent, self-contained community, strenuously maintaining all the principles and practices of such form of government, and yet gladly adapting itself to suit local requirements. There is always loyalty to fundamental truths and forms, combined with elasticity of method. There is all the similarity and naturalness of life, yet all the beautiful diversity of its manifestations.

VIII. WHAT ARE THE DUTIES OF ITS MEMBERS? Briefly, these: (1) To love all sincere Christians, and specially the Church to which we belong (John xiii. 35 ; Heb. xiii. 1 ; Gal. vi. 10). (2) To promote the strength and unity of the Church (1 Peter iii. 8, 9). (3) To submit to the decision and discipline of the Church (Eph. v. 21 ; 1 Peter v. 21 ; 2 Cor. vii. 9 ; Prov. xi. 13). (4) To carefully watch the interests of our fellow-members (1 Tim. v. 22 ; Lev. xix. 17 ; 2 John 11). (5) “To obey them that have the rule over you, and submit yourselves ; for they watch for your souls as they that must give account” (Heb. xiii. 7, 17). (6) To follow peace with all men (Rom. xii. 18). (7) To attend all public services as far as possible (in this imitating our Lord, Luke iv. 16 ; Acts ii. 42 ; Heb. x. 35). (8) To support the work and ministry from the means God has given us (1 Cor. ix. 14 ; Gal. vi. 6 ; Prov. iii. 9, 10). (9) To remember and contribute to the collections (1 Cor. xvi. 1, 2 ; 2 Cor. viii. 2 ; Heb. xiii. 16). (10) To yield to Christ always and everywhere (Rom. xiii. 7, 8 ; 1 Cor. x. 31 ;

Heb. xiii. 2). (11) To seek work for "Christ and the Church," and do it. Here is work incumbent on all church members: "Pray for one another" (James v. 16). "Admonish one another" (Rom. xv. 14). "Exhort one another" (Heb. iii. 13). "Teach one another" (Col. iii. 16). "Forgive one another" (Eph. iv. 32). "Provoke (stimulate) one another" (Heb. x. 24). "Prefer one another" (Rom. xii. 10). "Serve one another" (Gal. v. 13). "Speak often to one another" (Mal. iii. 16). For to everyone there is obligation and qualification (Luke i. 74, 75; John xv. 8, 16; Eph. ii. 10; Rev. xxii. 17); to everyone there is a work (Mark xiii. 34); a call (Matt. xxi. 28); ability (Matt. xxv. 15); reward (Matt. xvi. 27).

Then what further need we wait for? Here is *polity*, but we need *power*. Here are our *mechanics*, but we need *dynamics*. We need the Holy Ghost; there can be no substitute for Him. Increase agencies and machinery as we will, it will avail nought unless "the spirit of the living creature be in the wheels." The Church ever needs Pentecost. And all who would see new vigour in the work of missions abroad, and new "Acts of the Apostles" wrought through zeal and liberality at home, must beseech God, and besiege His mercy-seat for the cleansing power and a soul-quickenng revival.

"I love Thy Church, O God!
 Her walls before Thee stand,
 Dear as the apple of Thine eye,
 And graven on Thy hand.
 For her my tears shall fall,
 For her my prayers ascend;
 To her my toils and prayers be given,
 Till toils and cares shall end."

SPECIAL TO MIDDLESEX CHURCHES.

Churches *north* of the River Thames are informed that the Minute Secretary, Rev. P. J. Smart (White House, High Street, Hadley), has kindly agreed to act as the Secretary's *agent in the northern district*, as it is very difficult for the Secretary, living at Guildford, to keep in close touch with them.

All applications for grants, and all statistical returns are still to be sent to the General Secretary, and he is as willing as ever to undertake services and meetings in Middlesex or Essex when desired.

AUGMENTATION FUND.

RECEIPTS.		£ s. d.		PAYMENTS.		£ s. d.	
Balance in hand, Oct. 1894	...	73	11	3	By grants paid—		
Collections—					Esher	...	10 0 0
Anthonys	...	1	5	0	Silvertown	...	20 0 0
Barnet	...	3	15	0	Southgate (Old)	...	20 0 0
Dormansland	...	0	18	0	Wealdstone	...	10 0 0
Greenwich (South Street)	...	5	5	0	Balance in hand	...	79 17 0
Godstone	...	0	10	0	(Of which £50 is reserved for		
Guldford	...	0	6	0	capital.)		
Lee	...	1	7	9			
Mitcham	...	0	10	6			
Slough	...	0	15	0			
Tooting	...	1	1	0			
Wealdstone	...	1	0	0			
Wimbledon	...	3	10	0			
Donations—							
Rev. E. W. Tarbox	...	5	0	0			
Mr. W. Taylor	...	5	0	0			
Mr. Band	...	0	10	0			
Wimbledon	...	0	5	0			
Anonymous	...	0	2	6			
Conditional Payments—							
Esher	...	5	0	0			
Silvertown	...	10	0	0			
Southgate (Old)	...	10	0	0			
Wealdstone	...	5	0	0			
,, for 1895	...	5	5	0			
		£139	17	0			£139 17 0

HOME MISSION FUND—GODSTONE.

RECEIPTS.		£ s. d.		PAYMENTS.		£ s. d.	
Balance in hand, Oct., 1894	...	4	12	11	Incidental expenses	...	14 12 10
Weekly Offerings	...	16	14	10	Supply of pulpit	...	25 9 6
Pew rents	...	5	4	0	Voted to General Fund	...	10 0 0
Collections	...	3	9	8	Balance in hand	...	9 18 8
S. Barrow, Esq.	...	30	0	0			
		£60	1	0			£60 1 0

NOTE.—Accounts audited by Messrs. Slade and Wright. The financial year closed on October 31. The deficiency on the General Fund has been more than covered by subscriptions paid a few days too late for insertion in the 1895 account. Some friends evidently think we strike the balance at Christmas; but this is done in October, when the election of Treasurer takes place.

Payments have been received from churches at Bedford, Chiswick, Dorking, Feltham, Greenwich, Leigh, Norbiton, Peckham, Silvertown, Uxbridge, Wimbledon, Woodford, and Wraysbury; also from Pastors Aubrey, W. F. Edgerton, J. T. Mateer, and T. Spurgeon, and Messrs Deayton and Sortwell. These will be detailed in the next balance sheets.

STATISTICS.

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Addlestone, Surrey ...	1828	Henry Bayley ...	1888	330	110								112		294	22	
" <i>Stone Hill</i> ...				100											60	5	
Aldershot, Hants ...	1883	E. Poole Connor ...	1893	450	57	8		11		4	6		66		120	14	
" <i>Ash Vale</i> ...				250									9		50	6	
" Anthony's, Woking, Surrey	1888	E. W. Tarbox, hon.	1888	100	25								25		70	4	
Barnet (High), Middlesex ...	1892	Percy J. Smart ...	1892	300	90	24		6		3	4		113	2	80	14	
Bedfont, Middlesex ...	1881	J. E. Johnson ...	1881	100	17	2							19		80	8	
Bracknell, Berks ...	1886	H. Kempton ...	1893	200	23	3		5					31		60	5	
Brentford, Middlesex ...	1802	T. G. Pollard ...	1895	500	190								95		300	20	
Brixton Hill (Raleigh) ...	1889	A. Dickerson ...	1895	400	20								50		70	10	
Cheam, Surrey ...	1862	T. G. Griffiths ...	1895	150	105	8		3		3		2	111		73	11	
Chiswick, Middlesex ...	1866	A. G. Edgerton ...	1892	300	139	18	3	6		1	11	1	152	3	295	24	
Dorking, Surrey ...	1869	T. F. Waddell ...	1892	250	80	5		3		4			83		89	12	
Dorman's Land, Surrey ...	1792	Reuben Wilson ...	1891	400	42								42		60	8	
Ealing Dean, Middlesex ...	1864	W. Leonard Gibbs ...	1893	400	185	9		7	3	14	6		180		355	32	
Esher, Surrey ...	1852	T. G. Head ...	1893	200	53	4							57	1	70	8	
" <i>Oxshott</i> ...	1873			100											48	6	
Feltham, Middlesex ...	1894	J. W. Avis ...	1894	100	12			2		1			13				
Godstone, Surrey ...	1882	H.C.B. Association	1893	250	10			2					12		30	4	
Greenwich (East), Kent ...	1892	W. E. Wells ...	1892	250	65	5		4		5			69		250	17	
Greenwich, South Street ...	1879	Charles Spurgeon ...	1879	950	640								640	2	1300	60	
Guildford, Surrey ...	1824	John Rankine ...	1879	220	78	7		3		4	2	2	80		100	12	
" <i>Chiddingfold</i> ...	1889			120	26	2				2			26		49	5	
Hampton Court, Surrey ...	1885	H.C.B. Association	1894	300	58								58		50	9	
Harringay, Middlesex ...	1888	William Frith ...	1888	400	106			9		7			108	5	120	13	
Hornsey Road, Holloway ...	1893	Edwin Smart ...	1893	250	28			8		2			31	4			
Horsham, Sussex ...	1895	Student ...	1895	400		25		11					36		36	7	
Hounslow, Middlesex ...	1871	J. E. Barnes ...	1894	300	71	10	5	11		2	14	2	79	8	175	13	
Kennington Cross (Regent)	1821	D. Henderson ...	1895	500	60	2				1	4		57	1	170	18	

LIST OF PERSONAL MEMBERS.

MR. W. ALLEN, Newington, S.E.	PASTOR F. JOSEPH, Alford, Surrey.
MR. J. ASHLEY, Woking, Surrey.	PASTOR E. J. MATEER, Dulwich.
PASTOR J. AUBREY, Windsor, Berks.	PASTOR J. T. MATEER, King's Cross.
MR. R. J. BRAITHWAITE, St. Margaret's, Middlesex.	MR. J. B. MEREDITH, Croydon.
MR. J. BREWER, Greenwich.	PASTOR F. B. MONTI, Acton, Middlesex.
PASTOR E. A. CARTER, Pioneer.	PASTOR P. REYNOLDS, Highbury, N.
PASTOR F. M. COCKERTON, Limps- field, Surrey.	PASTOR G. SCUDAMORE, St. John's Wood, N.W.
MR. A. COOTE, Shalford, Surrey.	PASTOR R. SHINDLER, Sydenham, Kent.
MR. C. DEAYTON, Teddington, Middlesex.	PASTOR H. S. SMITH, Fenny Strat- ford, Bucks.
MR. J. DICE, Lee, Kent.	PASTOR J. L. STANLEY, Chatsworth Road, Norwood.
PASTOR H. DUNNINGTON, London.	PASTOR H. E. STONE, St. John's Wood, N.W.
PASTOR W. F. EDGERTON, Har- lington, Middlesex.	PASTOR E. W. TARBOX, Guildford, Surrey.
PASTOR J. GRITTON, D.D., Hackney.	MR. B. TICE, Egham, Surrey.
PASTOR J. W. HARRALD, Norwood, Surrey.	PASTOR J. WAITE, Fulham, S.W.
PASTOR N. HEATH, Dulwich.	MR. E. B. WARREN, Shap Street, N.E.
PASTOR J. S. HOCKEY, Henfield, Sussex.	PASTOR C. WICKERSON, Harringay, Middlesex.
MR. G. HOCKING, Greenwich.	PASTOR W. WILLIAMS, Upton, Lambeth.
MR. S. IRWIN, Teddington, Middle- sex.	
PASTOR A. E. JENNINGS, Cheam, Surrey.	
PASTOR W. C. JONES, Brixton, S.W.	

COLPORTEURS.

MR. F. J. BRIDGER, Horsell district. | MR. E. COLE, Egham district.

N.B.—Personal Membership is intended for the convenience of Baptist Ministers whose churches will not or cannot join, or who are without pastoral charge, and of Baptist Laymen not directly representing churches as delegates, but loyal to the aims and work of the Association.

AN OFFER.

The late Rev. C. H. Spurgeon gave the H.C.B.A. several thousands of Norcott's little book on Baptism. A good many are still left, and can be had for the asking. Apply to Pastor G. Wright, 18, Gibbon Road, Kingston, saying how many you would like.

A few copies of Rev. C. Spurgeon's Address at Norbiton are also in stock. They can be had from the Secretary at half the cost price, namely, 8d. a dozen, post free.

The Circular Letter by Pastor Aubrey can also be had, printed separately, for distribution, from the Secretary, at 6d. a dozen, post free.

R U L E S .

1.—That the Association consist of Churches and Pastors of the Baptist denomination in the Home Counties, or thereabout, and of such approved personal members, being Baptists, as shall subscribe not less than five shillings annually to the funds of the Association.

2.—That the Association meet from time to time for prayer and worship, to cultivate friendly intercourse between Ministers and Churches, to strengthen each other in distinctive principles, to consider plans for Christian work, to take mutual counsel on public questions, and in general to seek by united effort the advancement of the kingdom of our Lord and Saviour Jesus Christ.

3.—That the Association meet in May and October in each year. The time of meeting to be 11 a.m., the first hour to be spent in prayer and praise, business to commence at 12 o'clock, public worship or a public meeting in the evening.

4.—That the officers consist of Moderator, Vice-Moderator, Treasurer, and Secretary, all of whom, except the Moderator, shall be elected annually at the Autumnal Meeting; the Vice-Moderator to become Moderator the following year. These, with the Ex-Moderator and six others to be elected at the same time, to form the Committee.

5.—That each Church be entitled to send its pastor, being approved by the Association, and one delegate if not more than fifty members, two delegates if more than fifty and not more than one hundred members, and three delegates if over one hundred members and not more than two hundred and fifty, one delegate being allowed for each additional two hundred and fifty members, to take part in and vote on the proceedings. Such delegates to be baptized members in full communion with the Churches they represent.

6.—That no topic affecting the terms of attendance at the Lord's Supper shall be discussed.

7.—That each Church send annually statistics, and a contribution to the Association Fund. This fund, after necessary working expenses have been met, to be appropriated to home mission purposes in the district.

8.—That the Secretary have power to call a Special Meeting on receipt of a requisition signed by representatives from five different Churches in the Association.

9.—That the Committee meet every other month, or at such other times as may be deemed necessary.

10.—That the Committee have power to act and decide on pressing business connected with the Association between the meetings of the Association.

11.—That all applications for membership in the Association be submitted to the Committee, who shall report the case at the next meeting, and a vote shall be taken thereon.

12.—That at the meeting of the Committee prior to the Association meetings of May and October, arrangements be made as to business and speakers for such meetings.

13.—That should any Church omit to send a messenger, or to subscribe to the funds of the Association, for two consecutive years, the Secretary remind such Church of the neglect, and if the omission be continued the third year, the Church so acting shall be considered no longer a member of the Association.

14.—That notice of all proposed changes in the rules be submitted to the Committee before the first day of March or the first day of August, and on their report the same shall be considered and decided by the Association at its next meeting.

15.—That the attention of each Church, and minister, and personal member, applying for entrance to this Association, shall be called to the following declaration.

DECLARATION.

That among the truths believed and held by the Churches comprising this Association, the following are entitled to special enumeration :

- 1.—The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion.
- 2.—The existence of three equal Persons in the Godhead—the Father, the Son, and the Holy Spirit.
- 3.—Eternal and personal election to holiness here, and eternal life hereafter.
- 4.—The depraved and lost state of mankind.
- 5.—The atoning efficacy and vicarious nature of the death of Christ.
- 6.—Free justification by His imputed righteousness; the necessity and efficacy of the work of the Holy Spirit in conversion and sanctification.
- 7.—The final preservation of the saints.
- 8.—The duty of all men to whom the Gospel is made known to believe and receive it.
- 9.—The spirituality of the Kingdom of Christ, and His supreme authority as sole Head of the Church.
- 10.—The resurrection of the dead, both the just and the unjust.
- 11.—The general judgment.
- 12.—The eternal happiness of the righteous, and the eternal misery of such as die impenitent.

A TABLE

SHOWING THE NAME OF THE MODERATOR, THE NUMBER OF ASSOCIATED CHURCHES, AND THE TOTAL INCOME RECEIVED FOR EACH YEAR SINCE THE FORMATION OF THE ASSOCIATION.

YEAR.	MODERATOR.	CHURCHES.	INCOME.
1877	Rev. C. Slim (<i>pro tem.</i>)	9	£5
1878	Rev. J. A. Spurgeon	11	8
1879	Rev. H. Bayley	13	10
1880	Rev. J. H. Cooke	15	24
1881	Rev. E. H. Brown	16	33
1882	Rev. W. A. Blake	18	54
1883	J. C. Woollacott, Esq.	21	65
1884	Rev. E. W. Tarbox	24	35
1885	Rev. J. Rankine	25	26
1886	Rev. G. Wright	26	22
1887	Rev. C. Ingrem	25	20
1888	Rev. J. E. Jasper	24	30
1889	Rev. J. S. Hockey	26	180
1890	Rev. S. H. Moore	33	258
1891	Rev. J. A. Spurgeon	38	230
1892	Rev. J. E. Perrin	36	204
1893	Rev. F. M. Smith	40	175
1894	Rev. C. Spurgeon	50	265
1895	Rev. G. Wright	56	295
1896	J. Corpe, Esq.

The present Moderator has been our faithful friend and helper from the very beginning of our history. He was then a deacon at Twickenham; now at Ealing Dean.