

HOME COUNTIES
BAPTIST ASSOCIATION.

↻ REPORT FOR 1897. ↻

WITH
CIRCULAR LETTER
ON
THE INSPIRATION OF HOLY SCRIPTURE.
BY
A. McCAIG, B.A., LL.D.
ALSO
A PRESENTATION PLATE.

This Report is intended to be distributed freely amongst the
Officers and Workers of the Associated Churches ; and
also amongst Sunday School Teachers.

GUILDFORD:
BILLING AND SONS, RAILWAY ESPLANADE.

Home Counties Baptist Association.

OFFICERS AND COMMITTEE, 1897.

Moderator :

MR. J. T. DUNN, Metropolitan Tabernacle.

Vice-Moderator :

PASTOR C. INGREM, Wimbledon.

EX-Moderator :

PASTOR CHARLES SPURGEON, of Greenwich.

Treasurer :

MR. JOSEPH CORPE, 10, Craven Gardens, Ealing, W.

Secretary :

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

Minute Secretary :

PASTOR PERCY J. SMART, of High Barnet.

Committee :

PASTOR R. J. BEECLIFF, Metropolitan Tabernacle.

MR. R. J. BRAITHWAITE, Twickenham.

MR. F. CARTER, Wimbledon.

PASTOR J. W. DAVIES, Lee.

MR. C. DEAYTON, Teddington.

PASTOR W. L. GIBBS, Ealing Dean.

MR. W. HART, Kingston.

PASTOR J. RANKINE, Guildford.

PASTOR F. M. SMITH, Peckham.

PASTOR G. WRIGHT, Kingston.

*The Committee meet in Rooms at Kingston Chapel, at 3.30 p.m., on the second
Tuesdays in February, May, July, September, and December.*

REPORT OF THE COMMITTEE.

THE Association has come of age!

Three ministers sat talking together in a cosy study at Twickenham one afternoon in the autumn of 1876. They spoke of the need of a fraternal bond for the scattered churches of rural Middlesex and Surrey, and resolved to make the attempt to form an Association. These ministers were Henry Bayley, then of Kingston, now of Addlestone, E. H. Brown, of Twickenham, and J. Hunt Cooke, then of Richmond, now the editor of the *Freeman*. As we mention the names of these honoured brethren, we rejoice that God has graciously preserved them in health and usefulness all through the years. In that study at Twickenham this Association was born. The first Spring Meeting was held at Kingston on June 6, 1877, and the Autumnal Meeting followed at Guildford on October 2, 1877.

Steady and consistent progress has been made from then until now in numbers, income, and usefulness. The table on page 28 shows this. And surely we ought to rejoice together that we close our twenty-first year larger, stronger, wealthier, more united and more actively engaged in the service of God and the churches than at any previous period. We rejoice also that this year has witnessed a general return of Evangelical fervour through the denomination, which may prove to be the precursor of a great forward movement.

STATISTICS.—*Churches*, 64; *places of worship*, 94; *sittings provided*, 33,620; *members*, 11,353; *pastors in charge*, 57; *local preachers*, 268; *teachers*, 1,766; *Sunday-scholars*, 20,764.

NEW CHAPELS.—Seven new chapels have been erected during the year (in each case superseding a smaller one), at Chiswick, East Molesey, Horsham, Guildford, Slough, Uxbridge Road, and Wimbledon, at a total cost of about £15,000.

RECOMMENDED CASE FOR 1898.—There is still a debt of some £1,500 on the new chapel at Chiswick, and the Committee strongly recommend Pastor A. G. Edgerton for any help the churches can render. A small donation, or a part of a collection, from each would hardly be a burden, and would mount up to a respectable sum. For 1897 the recommendation was voted to Norbiton, but the Committee fear that the sad and unexpected

illness of the pastor, continued through the year, has inevitably minimized the financial result.

COLPORTAGE.—Mr. Cole, at Egham, and Mr. Fifield, at Horsell, our two indefatigable Colporteurs, have continued the work with many tokens of blessing, and of a deepening and increasing influence for good.

HOME MISSION.—We have continued to superintend the work at *Godstone*, through Brother Rankine, and are glad to report increased interest and three baptisms, also a growing school. The work at *East Molesey*, recently put in charge of the Pioneer Mission and Brother Harper, is shaping admirably, and the new iron chapel is well attended. The cause at *North Cheam* is also reviving under the fostering care of Brother Ingrem. We took charge of these places when they were in a depressed state, and are indeed thankful for the marked improvement.

GRANTS.—Four grants have been made to churches from the General Fund for Gospel work, and three grants from the Augmentation Fund for increase of pastoral stipends. The seven grants amount to £74. For particulars see the Balance Sheets.

PASTOR C. SPURGEON'S VISITS.—Our ex-Moderator has paid a series of visits to our churches, the proceeds being divided between the church visited and the H.C.B.A. Augmentation Fund. He is continuing this into the coming year. See Balance Sheet.

NEW WORK.—Our twenty-first year has been signalized by the commencement of two new and important movements, each of which promises to develop into a power.

Sunday-school Department.—The first is the forming of a *Sunday-school Department* for the H.C.B.A. A year ago your Committee pressed upon your attention, at the General Meeting at Ealing, the importance of making our young people better acquainted with our distinctive principles as Free Churchmen and Baptists, by means of organized and systematic teaching in our schools. You gave unanimous consent to the general drift of our proposals, and you gave us command to confer with the officers and teachers of the schools of our churches, and to bring about the existence of a Sunday-school department. The Committee have carried out your instructions very successfully. We invited a conference of teachers to the Tabernacle in May, and we elicited their opinions. Having done this, we re-considered our proposals, and requested the schools to send delegates to a meeting held at

Wimbledon in September. And thus the new branch has come into existence with most gratifying unanimity of feeling, and with every reason to be sanguine of good success. You have heard the minutes of those meetings, and it only remains for me to press upon the pastors and deacons the desirability of bringing their schools, if not already brought, into connection with this department. The Secretary is Mr. G. Denne, Coombe Villa, Hartfield Road, Wimbledon.

Sites Syndicate.—The second new enterprise is the establishment of a "Prospective Sites Syndicate," which, although it cannot be legally described as a branch of the Association, having a necessarily independent basis, nevertheless emanates from the Committee, is composed of members of the Association, and will work in co-operation with it. Let me now explain the project. You will all know that it almost invariably happens that when a good site is wanted for a new church in a growing neighbourhood, it is almost impossible to get except at a fabulous cost. Perhaps even £1,000 may be demanded for a bit of land that might have been picked up a few years previously for £250. This hindrance is a great difficulty in the way of extension, and blocks the advance of many a hopeful cause. Now the object of the syndicate is to buy eligible chapel sites in districts where it knows they will be wanted, while they are cheap, to hold them a few years, and then to re-sell them at cost price to any approved Baptist churches that may come into existence where they are situated. The Syndicate is composed of Baptist gentlemen of our churches willing to provide capital for a few years free of interest as a loan. We have already six substantial business men as a nucleus—Mr. Frederick Carter, who is our chairman and leader; Mr. Marnham, of Addlestone; Mr. Corpe, of Ealing; Mr. Sortwell, of Ealing; Mr. Deayton, of Teddington, and Mr. Tarbox. We invite gifts, or loans, large or small. The money will be absolutely safe. Further details may be had of Mr. Carter. This concludes our report for the year ending October 19, 1897.

With each copy of this report is presented a plate from the photograph of pastors and delegates taken at the Greenwich meeting.

MINUTES OF MEETINGS.

QUARTERLY MEETING AT BOUVERIE ROAD, FEBRUARY 23.

Pastor W. Mitchell and his church invited us to afternoon conference, tea, and evening meeting. The attendance was good.

The Moderator presided. After an hour of prayer, an admirable paper was read by Pastor W. L. Gibbs, of Ealing Dean, on "Regeneration," followed by an interesting conference.

After an excellent tea, an evening public meeting was held, and addresses were given by the Moderator, and Pastors G. Davies, J. L. Stanley, and G. Freeman.

SUNDAY SCHOOL CONFERENCE, TABERNACLE, JUNE 18.

In accordance with the purpose of forming a School Department, approved last year, a conference of officers and teachers from the schools of our churches was called to meet at the Metropolitan Tabernacle, where we were most hospitably entertained by Mr. Pearse and his friends. The feeling of the teachers was ascertained. It was decided to call another meeting in September, to which the schools should send elected delegates, and there to formally establish the department. This May conference was attended by 140 superintendents and teachers from thirty-one different schools. The Moderator presided.

SPRING MEETING AT LEE, MAY 25.

The new and comfortable iron chapel lately erected by Pastor J. W. Davies and his people, was, by their kindness, our place of meeting for the Spring Assembly. The Moderator presided. After an hour's very hearty devotional service, business began at noon. Minutes were read and confirmed. A report was given of the preceding Sunday School Teachers' Conference. A loyal resolution, expressing our thankfulness to God for the long and prosperous reign of our Queen, was carried with acclamation.

The following Churches were then admitted:—Harlington, Pastor W. F. Edgerton; Harmondsworth, Pastor C. T. Byford; West Drayton, Pastor E. B. Warren. Also, as personal members, Pastors Irvine and Pittman, and Messrs. Ablett and Bridger.

Pastor E. H. Brown resigned the treasurership, owing to his leaving Twickenham. Mr. Corpe was appointed in his place.

The formation of a Syndicate for purchasing good sites while cheap, in localities likely to need a chapel, was then reported, and its details explained by Brother F. Carter, its chairman. Hearty approval was given to this movement.

Reference was made to the death of Pastor W. Frith.

Pastor E. H. Brown then read a masterly and racy paper on "Ezekiel's Vision of the Temple," reviewing various theories of interpretation, and propounding one of his own. The discussion upon this was very vigorous, Brethren F. Smith, Dr. Gritton, I. Levinsohn, G. Turner, and others taking part in it.

Dinner was handsomely served at two o'clock. Vote of thanks moved by Brethren Byford and Pittman, and replied to by Pastors Davies and Levinsohn.

Afternoon conference on "The Adaptation of Old Methods of Church Work to Present Day Requirements" was introduced by Pastor Waite. Mr. F. Cockrem spoke on open-air work, and Mr. W. Taverner on tract and sermon distribution.

After tea public service, with sermon on Ezek. xlvii. 5 by the Moderator.

QUARTERLY MEETING AT ESHER, JULY 13.

Rev. T. G. Head and his church gave us a hearty welcome to this lovely spot. The attendance was up to the average of our July meetings, seventeen churches being represented by forty pastors and delegates.

After prayer and praise, the Moderator conducted a Bible-reading on "The Greatness of Christ."

Sixty persons partook of tea, after which the Moderator preached to a full chapel on "The name of Jesus."

SUNDAY SCHOOL DEPARTMENT, WIMBLEDON, SEPTEMBER 21.

The kindness of Pastor Ingrem and his friends put this central meeting-place at the disposal of the Committee for the inaugural business meeting of the School Department.

The Moderator presided. Eighty delegates attended.

Mr. George Denne was elected Secretary, and the following were elected by ballot to serve on the committee (conjointly with

the six officers of the Association):—Messrs. S. Pearse, Everett, Maybrook, Slade, Mrs. Lewis, and Miss Hooper.

Examining centres and subscriptions were decided upon.

The choice of a catechism was debated and referred to the Committee, who were asked to wait until Christmas to receive opinions from the schools, before deciding.

AUTUMNAL MEETING, GREENWICH, OCTOBER 19.

Our twenty-first birthday dawned in fog and rain, which thinned the number of our lady visitors, but did not prevent a very large attendance of pastors and delegates, forty-three churches sending 125 representatives.

Pastor Charles Spurgeon and his people had risen to the occasion, and everything that could contribute to elegance and comfort was provided.

After an hour of earnest prayer business was entered upon.

Minutes and reports were read and passed. Special mention was made of the new Sunday School Department, and of the Sites Syndicate. Financial Report also adopted.

New members received:—Pastors J. M. Bergin, York Town; A. V. G. Chandler, Bermondsey; R. H. Eastty, Walthamstow; Mr. F. Fowler, and Mr. W. J. Godbold.

Ballot for the election of officers and committee.

Result: See page 2 of this report.

A revision of rules of Augmentation Grants was passed.

Mr. J. T. Dunn then took the chair as the new Moderator.

Pastor A. G. Edgerton read a deeply spiritual and suggestive paper on "The Cry for Conversions," which was followed by conversation and prayer.

Dinner was sumptuously served at two o'clock. Brethren Cousens and Godbold expressed our thanks. Pastor Spurgeon and deacon Brewer replied. After dinner a group of 100 ministers and delegates was photographed.

The afternoon was occupied with a conference on "Inspiration," introduced by Dr. McCaig, in our circular letter.

A crowded tea-meeting at six o'clock, and also a crowded audience for the public service in the evening, which was conducted by our kind helper and brother, Pastor Thomas Spurgeon, whose earnest gospel discourse fitly closed a memorable day.

CIRCULAR LETTER

THE INSPIRATION OF THE HOLY SCRIPTURES.

PROFESSOR A. McCAIG, B.A., LL.D.

I HAVE cheerfully complied with the request of your Committee that I should write a paper on the important subject of Verbal Inspiration. The subject is a large one, and I cannot attempt to deal with every phase of it: my main object is to set before you the foundations of our faith in this matter.* Let me therefore remind you of the

PROOFS OF PLENARY AND VERBAL INSPIRATION.

We have in these days been driven to lay stress upon the epithet "Verbal." Personally, we could be content with "Plenary," which indicates Inspiration in its *fulness*, a fulness which must include the words if it is to be understood literally; but as many use the word "Plenary" in the sense of a fulness which is a *sufficiency*, and their idea of sufficiency does not extend to the *words*, we, to make clearness doubly clear, speak of Verbal, or Plenary and Verbal, Inspiration. May I here quote a previous statement of my own, which has been commended as a good definition or description of the fact: "We believe in the Plenary and Verbal Inspiration of the Holy Scriptures—that is to say, we believe that the writers of the various portions were so influenced by the Spirit of God, that they were led to record those truths which God wished to be handed down in language which God Himself approved; so that the narration is inspired in every part, in an authentic, authoritative, and infallibly accurate record of all the facts of which it treats, whether these be facts of revelation supernaturally communicated, or facts of history, biography, observation, and experience which lay within the ken of the writer, or could be acquired by the use of natural means."

Now, we consider that this doctrine is to be proved, not by *a priori* assumptions, but by an appeal to the Scriptures them-

* Some preliminary remarks made about Canoncity, Higher Criticism, and Theories of Inspiration are omitted through lack of space.

selves. In doing this, we are not begging the question. We are first assured that the Scriptures are in some sense inspired, are in some way a message from God. This is proved by all the external and internal evidences. The Scriptures thus authenticated as in some way a message from God, we turn to them to ask what they say as to the *nature* of Inspiration, just as we go to them to understand any other doctrine; or, even taking still lower ground, considering the Scripture as a true record, we ask it, "What sayest thou of thyself?" The testimony of a truthful and honourable man as to his own feelings and doings is always of paramount importance in forming an estimate of his character. The importance of the Scripture testimony on the subject of inspiration cannot be overrated.

1. *The Witness of the Old Testament to Itself.*—In Exod. iv. 12 the nature of the inspiration vouchsafed to Moses is clearly indicated: "Now therefore go, and I will be with thy *mouth* and teach thee *what* thou shalt *speak*"—not simply "with thy *mind* and teach thee what thou shalt *think*." The expression points to Verbal Inspiration. This is still more forcibly expressed in the 15th verse, where the relation of Aaron to Moses is likened to the relation which Moses sustains to God: "And thou shalt speak unto him and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach ye what ye shall do." In Exod. xx. the Decalogue is prefaced by the significant statement, "God spake all these words, saying," and all the minute directions which follow the Ten Commands are represented as being the *words* of the Lord. In the 24th chapter we read, "Moses came and told the people all the *words* of the Lord and all the judgments; and all the people answered with one voice and said, All the *words* which the Lord hath spoken will we do." I do not quote these passages as proofs of the inspiration of the written Word, but as showing that God's revelation of His will to Moses was couched in words. But we are taken a step further by the statement of the 4th verse of the 24th chapter: "And Moses wrote all the *words* of the Lord . . . and he took the book of the covenant and read in the audience of the people"—the book in which he had written "these words," and the people repeat their determination to be obedient to "all that the Lord hath spoken." We believe that the "book" mentioned is really the nucleus of the Pentateuch; in any case, as "all these words"

are written in this book which we have, we are warranted in saying that, as far as that portion is concerned, we have Verbal Inspiration. Much of the remainder of Exodus is recorded as what the Lord spake to Moses; nearly all of Leviticus is described in the same way, as is also very much of Numbers. Deuteronomy claims to be, in the main, a rehearsal by Moses of the Lord's dealings with the people, and a reiteration of the various laws. Moses is the spokesman of God, and the whole book is thus introduced, "These be the *words* which Moses spake"; and throughout it is repeatedly declared that the *words* of Moses are the *commandments* of the Lord.

In various places special mention is made of the book written by Moses, and Divine authority is ascribed to the very *words* of that book, see Deut. xxviii. 58, 61; xxix. 20, 21, 27, 29; xxx. 1; xxxi. 9, 19, 22, 24. Now, I think that, taking all these passages together, and bearing in mind the fact that on other occasions Moses, by Divine direction, committed certain events to writing, such as the conflict with Amalek, and the journeyings of Israel, we are warranted in concluding that the "Book of the Law" placed by the side of the ark was practically the book which we now call the Pentateuch; but the special point we wish now to emphasize is the fact that in all these passages the importance of the *words* is indicated, which seems only consistent with the doctrine of Verbal Inspiration.

I cannot dwell in detail upon the many other proofs which the Old Testament affords as to the extent of its inspiration. I would, however, remind you that the Lord commanded Joshua to take "this Book of the Law," and follow its directions, "to do all that is written therein"; that Joshua, having been guided throughout by that Word, at the end of his career caused the people to renew their covenant with God, and then "wrote these words in the Book of the Law of God." God had declared that He would be with Joshua, as He had been with Moses, and the Spirit had been given to Joshua; so that he makes this addition to the Book of the Law by Divine inspiration, and that inspiration extends to the *words*.

Then we have David's testimony to the nature of the inspiration which he enjoyed: "The Spirit of the Lord spake by me, and His *word* was on my tongue." To Isaiah God says, "I have put My *word* in thy mouth"; to Jeremiah, "Behold, I have put

My words in thy mouth"; to Ezekiel, "Thou shalt speak My words unto them." Then, remember how often you meet with such phrases as "the mouth of the Lord hath spoken it," "thus saith the Lord," "the word of the Lord came unto me." These and kindred passages clearly prove that, as far as the Old Testament writers are concerned, in many cases the *very words* were given or suggested, and, as many of these passages are recorded in the Book, it is clear that at least some portions of it are verbally inspired. I say some portions, but I might say the greater part of it, for you will find that all the prophetic books claim to be written by the authors as the words of the Lord. This is specially seen in regard to the Book of Jeremiah. Thus, in the 36th chapter we read, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel and against Judah"; comparing this with the opening words of the first chapter, it is evident that the injunction covered all the prophecies which Jeremiah had delivered. According to the command, the words are written by Baruch the scribe at the dictation of the prophet. Then we have the graphic account of the reading of the Book before the king and his scornful treatment of it—cutting it in pieces with his penknife and burning it in the fire; but in the end the word of the Lord comes to Jeremiah, "Take thee another roll, and write in it all the former words that were in the first roll." This is done, and "there were added besides to them many like words." That writing remains to us in the Book of Jeremiah, and we are taught the important lesson that, though the Word of God may be cut in pieces by infidel or critical penknives, and cast into the fires of criticism, it shall nevertheless survive every attack, and remain for the confutation of its enemies and the vindication of its Author.

Thus, did time permit, I might go on referring to passage after passage in the prophets, showing that their messages, spoken or written, were delivered under an inspiration which extended to the words, and this we call Verbal Inspiration.*

2. *The Witness of the New Testament to the Old.*—Without at present considering the nature of the inspiration of the New Testament, but taking it simply as a true record, we turn to its

* Ezra vii. 11, Neh. viii., and 2 Kings xxii. and xxiii., were considered as showing the reverence paid to the *words* of Scripture, and as disproving the Higher Critical theory of the origin and publication of the Book of the Law.

pages for the opinion of Christ and His apostles with regard to the Old Testament. We have (a) the *witness of general usage*. We find that Christ and His apostles always treated the Old Testament as of supreme authority. They appeal to it on all occasions. It is to them the infallible Word of God, the judge in all controversies, the guide in all matters. By it they silence their enemies, and vindicate their own claims, and they are constantly tracing its fulfilment in the great events of Gospel times. I need not stay to prove such an obvious matter, so obvious, indeed, that no one has the temerity to dispute it. That the inspired apostles should attach such weight to the Old Testament is a strong testimony to its value; but when we find the Lord of the apostles ever giving it the highest place, there is no room left for doubting its supremacy. The bearing of this evidence upon the question of verbal inspiration is seen in the fact that Christ and His apostles make no distinction as to parts; they take the Word as a whole, the Law, the Prophets, and the Psalms, the entire Jewish canon, which even higher critics admit to be the same as the Old Testament which we now possess. From any part they quote, as, "It is written," "The Scripture saith." Now, we have seen that great portions of the Old Testament claim to be verbally inspired. Christ and His apostles put them all on the same level; they give no indication that one part is less inspired than the other, and we therefore conclude that they considered all as equally, that is, verbally, inspired.

(b) *The Witness of particular treatment*.—Verbal Inspiration is clearly implied in Christ's treatment of the Scriptures. He always deals with the language, the words, of Scripture. He gives no hint that only the thoughts are God-given, and that the language is humanly chosen and subject to error. He frequently condemns the unscriptural teaching of the Jews. He often corrects the mistaken conceptions of His disciples, but He never attempts to correct the Scriptures. He often shows the importance of studying the Scriptures: He never suggests a suspicion of their accuracy. On the contrary, He often founds His argument upon a single word, and unless the *words* were regarded by Him as inspired, many of His citations would be pointless. The same may be said of the practice of the apostles. I have elsewhere examined almost every passage quoted in the New from the Old where stress is laid upon particular words, and I can only now remind

you of a very few of these as samples of the rest. Matt. xxi. 16 : " Out of the mouths of babes and sucklings Thou hast perfected praise ;" the whole point of the application of the passage lies in the particular terms of it. Again, Matt. xxii. 32 : " I am the God of Abraham," etc.; the whole significance of Christ's argument for the Resurrection rests upon the present relation of God to the patriarchs as expressed by the exact words of the text, " I am." So in Matt. xxii. 43, the point of the citation from Psalm cx. is found in the personal pronoun, " The Lord said unto *my* Lord." John x. 35 : " I said, Ye are gods ;" the stress of the argument is upon the plural number of the noun. Of apostolic quotations we may note 1 Cor. xv. 45, where the apostle's reasoning turns upon the expression, " living soul." Gal. iii. 11 : " The righteous shall live by faith ;" *by faith* is the phrase upon which the apostle builds. So in verse 16 of the same chapter the weight of the argument rests upon the use of the singular rather than the plural. " He saith not unto seeds, as of many ; but as of one, unto thy *seed*, which is Christ." In Heb. iii. and iv. the whole reasoning turns upon the use of the word " to-day," and in Heb. xii. 27 upon the phrase " Yet once more." Now, such a method of using the Old Testament Scriptures seems only consistent with the belief in their verbal inspiration. It cannot be maintained that such passages only prove the verbal inspiration of the passages quoted, because, as we have already seen, the Lord and His apostles treat the Word as a whole, and the quotations given by them are taken from every kind of writing in the Old Testament, from the Law, the Prophets, and from the Hagiography.

(c) Again, we have *the witness furnished by the definite statements* as to the nature of the inspiration. In Matt. v. 17 Christ says : " Think not that I came to destroy the law or the prophets ; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." He does not repeat the word " prophets" in the second member of the sentence, but manifestly He speaks throughout of the *law* and the *prophets*, and with regard to their contents He here affirms the authority of every part, even to the jots and tittles ; but the authority depends upon the inspiration, therefore we can take the statements as an assertion of the inspiration of every detail of the law and the prophets.

Another strong proof of Verbal Inspiration is found in Peter's assertion (1 Pet. i. 11) that the prophets often did not understand the meaning of their own predictions, proving conclusively that they never could have accurately expressed the Spirit-given thought had the same Spirit not aided them in the selection of the words as well. It is a well-known principle that what a man does not clearly understand he cannot clearly express; so these prophets, *left to themselves*, could not have chosen words which would clearly and fully set forth the Divine thought in their mind which they did not understand. Manifestly the same Spirit which gave the thought was needed to *direct* the *expression* of the thought. In 2 Peter i. 20 the apostle, referring to the Divine testimony given to Christ on the Mount of Transfiguration, declares that the prophetic Word is thus made more sure. By the prophetic Word he means the whole of Scripture, and that is confirmed by the testimony of God to His Son. To this Word we are to "take heed as to a lamp shining in a dark place," and the reason for so highly valuing the Word is thus given: "Knowing that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man, but men *spake* from God, being moved by the Holy Ghost"—not simply that men were moved by the Holy Ghost as to their *thoughts*, but under that sacred influence they *spake*. God not only inspired the thought, but guided the utterance.

Then we have that famous passage in 2 Tim. iii. 17: "All Scripture is given by inspiration of God." It does not matter which rendering we adopt; in either case the reference to the canonical books is fixed by the previous mention of the "sacred letters" in which Timothy had been instructed. The phrase "given by inspiration of God" represents the Greek word *θεόπνευστος*, which means "God breathed," and the description applies not so much to the writers of Scripture as to the *Scriptures*, and it is not simply to the thoughts or substance of Scripture that this inspiration is attributed, but to the *Scripture* itself, the *writings*, the "sacred letters." Peter's statements may plausibly be made to refer to the prophecies of Scripture alone, but this broad, general statement of Paul's refers to the whole book.

On this point I quote only one more passage as establishing the organic unity of the whole. I have already alluded to John x. 35 in proof of the importance attached to particular words implying

Verbal Inspiration. But now mark how He refers to the Scripture in making the quotation, "If he called them gods, to whom the Word of God came, and the Scripture cannot be broken." Well does the late Dr. Watts of Belfast say on this: "It will be observed that He does not single out the passage on which He bases His argument, and testify of it that it is unbreakable, making its infallibility depend upon His own authority. Stated formally, His argument is as follows :

"Major—The Scripture cannot be broken.

"Minor—'I said, Ye are gods' is written in your law, which is Scripture.

"Conclusion—'I said, Ye are gods' cannot be broken.

"Such unquestionably is our Saviour's argument, and it assumes and affirms the unbreakableness and infallibility of all that was recognised by the Jews of His day as Scripture—the infallibility of the entire Jewish Bible; for He argues the infallibility of the clause on which He founds His argument from the infallibility of the record in which it occurs. According to His infallible estimate, it was sufficient proof of the infallibility of any sentence, or clause of a sentence, or phrase of a clause, to show that it constituted a portion of what the Jews called (*ἡ γραφή*) the Scripture."

3. *The Witness of the New Testament to its own Inspiration.*
 —No one who accepts the Gospels as a true record can question the fact of the inspiration of Christ's own utterances. Even His opponents in His own day admitted that He was a Teacher come from God, that "He spake with authority." Coming straight from the source of all revelation, He most undoubtedly had a message from God to men. On the lowest supposition, then, we have in the Gospels the record of His inspired utterances; but, having once accepted the Gospels as histories on the same grounds on which other histories are accepted, we find that Christ promised inspiration to His Apostles, and that they claim to have received the fulfilment of that promise. But inspiration being promised and given, we are warranted in regarding the Gospel narratives as written in the exercise of that inspiration. In the Acts of the Apostles we find that God spake through these men, and in the Epistles they claim to write with Divine authority. We have seen how, in the exercise of their inspiration, the

Apostles treated the whole Old Testament as the inspired Word of God. Now we are met by the significant fact that they place their own writings on a level with the Old Testament. Thus Peter speaks of Paul writing all his Epistles "according to the wisdom given unto him," and asserts that the ignorant and unstedfast wrest them, as they do also the *other* Scriptures, unto their own destruction. Again (2 Pet. iii. 1, 2), he claims authority for his own Epistle, and bids them "remember the *words* which were spoken before by the holy prophets, and the *commandment* of the Lord and Saviour *through* your *Apostles*."

Paul charges the Thessalonians that his Epistle be read unto all the brethren; bids them hold the traditions (the truth *delivered* to them) which they had been taught, whether by word or by his Epistle, and denounces the man who should refuse to obey his word by his Epistle. To the Corinthians he says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord." In 2 Tim. iii. 14 he says to his son in the faith, "Abide thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;" and then he couples with this knowledge of apostolic doctrine the knowledge of the sacred writings which he had had from infancy, and the expression which follows about the authority and value of every Scripture inspired of God, may well be taken as covering the apostolic writings as well as the Old Testament. In 1 Tim. v. 18 a passage is quoted from the Gospel according to Luke as of equal authority with Deuteronomy: "For the *Scripture* saith, Thou shall not muzzle the ox when he treadeth out the corn," and "the labourer is worthy of his hire," the latter being the words of the Lord Jesus, as recorded by the Evangelist.

Of course, these passages are only a specimen of the authoritative style of the New Testament. The writers of it speak as men who are in the secret of the Lord, and are overshadowed by His authority. These passages prove the fact of the inspiration of the New Testament, and some of them also indicate that the inspiration extends to the *words*. Then, remembering that we have seen that the Apostles attribute Verbal Inspiration to the Old Testament Scriptures, the fact that they place their own writings on an equality with the Old Testament is in effect a claim that Verbal Inspiration attaches to these writings even as to the other

Scriptures. In addition, we have, both by Christ and His Apostles, statements concerning the nature of their inspiration, which can mean nothing less than Verbal Inspiration. As to Christ's own inspiration, we have the great prediction in Deut. xviii. 15-19: "I will raise them up a prophet from among their brethren like unto thee, and I will put My words in His mouth." Christ claims to be this Prophet, and continually speaks of Himself as speaking what the Father had given Him to say. Constantly he emphasizes the "words," as in His prayer in John xvii. 8: "I have given unto them the words which Thou hast given Me."

As to the inspiration which He promises His disciples, it is equally clear that it extended to the words. In their defence before the authorities the very words they had to speak were to be given them. He was to give them a *mouth* and *wisdom*—word and thought. They were not to consider *how* or what they should speak, for it should be given them. Again, the form and the substance must be understood by the *how* and the *what*. Paul, in 1 Cor. ii. 13, describes the inspiration with which he was favoured, and I see not how the passage can be understood if it does not teach Verbal Inspiration. He speaks of the *things* that are given him of God, the *thoughts* of God, the *substance* of his message; and these *things* he declares that he speaks in *words* which the Holy Ghost teacheth. The *words* are taught by the Holy Ghost as certainly as the *thoughts*. Many other passages might be quoted, but these are sufficient to establish the Verbal Inspiration of the New Testament, as securely as other passages have already established the Verbal Inspiration of the Old.

I can only mention, without elaborating, certain *confirmatory considerations*.

1. *The necessity of Words to clearness of Thought*.—Metaphysicians have disputed as to whether or not it is possible to think apart from language, but all are agreed that for any progress of thought, for aught beyond the most rudimentary forms of thought, language is essential. It is admitted on all hands that there is an intimate and inseparable connection between thought and language. So intimate is that connection, that it seems hard to understand how the thought could be inspired without the inspiration being extended to the language, and what a study of the human mind would warrant us to expect, that the Scripture shows

to be the case, when it claims so emphatically to be, both as to thought and word, given by inspiration of God.

2. *All writings are valued, not only for their thoughts, but for the expression of those thoughts.*

3. *Consider the importance attached to words in interpreting any writing.* The lawyer, in dealing with legal documents, or with his text-books, must scrutinize the very words, and important decisions constantly turn upon the use of particular words in a contract, a will, or other writing. So doctors have to pay regard to the technical words in medical treatises, and in writing their own prescriptions must be very careful to use the correct words; and to give no other instance, do not all students of the Bible feel the necessity of examining carefully its words? How could we have any clear understanding of the doctrines of Election, Atonement, Regeneration, or indeed any Scripture doctrine, apart from the particular words in which Scripture declares them? Where would be the doctrine of Believers' Baptism if the words descriptive of the ordinance are not inspired? It is a waste of time to argue about the necessity of baptism, about the need for faith and repentance, about the force of the prepositions "into" and "in" and "out of" unless all these terms are inspired. In fact, even those who do not believe in Verbal Inspiration are continually, by their use of Scripture, acting upon the assumption that the doctrine is true.

Now time will not allow me to take up the many points which suggest themselves for treatment, but I should like to mention some important distinctions that ought to be made in discussing the subject.

1. We should distinguish between the *matter* and the *manner*, the *what* and the *how*, of inspiration. It is through not attending to this distinction that our opponents characterize our theory as *mechanical dictation*. We have no theory of the "how"; we believe in the fact so fully declared in the Scriptures that they are verbally inspired, but we do not hold any mechanical theory. We believe that the Spirit of God so possessed the writers that they were led to express God-given thoughts in words Divinely suggested or approved; but we believe that at the same time the writers were left free to use their own faculties, and to write according to their individual styles. How they could be thus controlled, and yet free, we cannot explain any

more than we can explain how in Regeneration the Spirit of God is absolute while the spirit of man is left free. We cannot at all explain how the Infinite Spirit comes into contact with the finite, whether in Regeneration, in Illumination, in Sanctification, or in Inspiration. The mystery indeed belongs, not so much to any theory, as to the *fact* of Inspiration, which necessarily implies contact between the Spirit of God and the spirit of the writer. We cannot explain the mystery: we must admit the fact.

2. We must distinguish between *Revelation* and *Inspiration*, between the *efflux* and the *influx*. Revelation is the communication of new truth to the mind of the seer: Inspiration is the power enabling him infallibly to record the truth revealed. That Inspiration led the writers not only to record what God directly revealed to them, but also many facts which they could acquire by the use of natural means, in so far as God wished these facts to be recorded. This distinction is one of the most helpful that I know, and will prove an Ariadne clue to lead the inquirer through many of the difficulties attending the subject.

3. We must distinguish between the *actions* and *writings* of inspired men. But I must close. I cannot even glance at any of the objections that are brought against our doctrine, but if that doctrine is securely founded, as I have tried to show, upon Scripture testimony, it will be possible to meet all objections; or if there be any that we cannot meet, we shall feel that our lack of understanding some obscure point is no reason for disbelieving a doctrine which stands luminous in its own Scriptural light.

TREASURER'S ACCOUNT.

GENERAL FUND.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Collections—		Balance due from 1896	6 9 5
Bouverie Road	3 5 1	Colportage Association for our two	
Lee	3 13 0	Colporteurs for one year	80 0 0
Esher	1 3 7	Printing	15 3 3
Greenwich	10 15 0	Carriage and postage for reports and	
For Colporteurs—		circulars	4 1 6
Metropolitan Tabernacle	40 0 0	Travelling expenses, and Tea of	
Egham district, per Mrs. Tice	20 0 0	Committee and Sub-committees	7 4 0
Church Subscriptions—		Secretary, stamps, and fares	4 5 6
Addlestone (2)	0 10 0	Sundries	0 4 1
Bedfont	0 5 0	Grants to Churches—	
Bouverie (4)	1 0 0	East Molesey	10 0 0
Brentford	0 10 0	Chiddingfold and Worplesdon	5 0 0
Cheam	0 10 0	Horsham	3 0 0
Chiswick	0 10 0	Morden	5 0 0
Dorking	0 5 0		
Ealing Dean	0 10 6		
Feltham	0 5 0		
Godstone (2)	0 10 0		
Greenwich, East (4)	1 0 0		
Guildford	0 10 0		
Harlington	0 10 0		
Harringay (2)	0 5 0		
Hornsey Park	0 5 0		
Hornsey Road (2)	0 10 0		
Horsham	0 5 0		
Kennington Lane (2)	0 10 0		
Lee (2)	0 10 0		
Leigh	0 5 0		
Metropolitan Tabernacle	5 0 0		
Mitcham	0 5 0		
Slough	0 5 0		
Teddington (2)	1 1 0		
Tooting	0 10 0		
Twickenham	0 10 6		
Wealdstone	0 10 0		
West Drayton	0 5 0		
Wimbledon (2)	2 2 0		
Woodford, Primrose Road	0 10 0		
Special donations—Godstone Funds	5 0 0		
Dormansland	1 17 0		
Slough	1 0 0		
Tooting	1 1 0		
Wimbledon	2 13 3		
Personal subscriptions—			
Rev. J. M. Bergin	0 10 0		
Mr. Braithwaite	0 10 0		
Mr. Bridger	0 10 0		
Mr. J. Brewer	0 10 0		
Rev. J. Burnham	0 10 0		
Rev. E. Carter	0 10 0		
Rev. F. Carter	0 10 0		
Rev. R. H. Bastly	0 5 0		
Rev. T. S. Fidge	0 5 0		
Mr. Fowler	0 5 0		
Mr. Godbold	0 5 0		
Dr. Gritton	0 5 0		
Rev. J. Harrald (2)	0 10 0		
Rev. J. G. C. Irvine	0 10 6		
Mr. Irwin	1 1 0		
Rev. F. Joseph (2)	0 10 0		
Mr. Klickman	0 5 0		
Mr. Meredith	1 1 0		
Mr. Mould (2)	1 0 0		
Carried forward	£120 19 5	Carried forward	£140 7 9

GENERAL FUND—Continued.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Brought forward	120 19 5	Brought forward	140 7 9
Rev. E. J. Page	0 5 0		
Rev. C. Pittman	0 5 0		
Rev. J. H. Scoones	0 5 0		
Rev. T. Spurgeon	0 10 0		
Rev. E. W. Tarbox	5 0 0		
Mr. W. Taylor	1 1 0		
Rev. J. Waite	0 5 0		
Rev. T. G. Williams	0 5 0		
Balance due to Treasurer	11 12 4		
	<u>£140 7 9</u>		<u>£140 7 9</u>

N.B.—The deficit is covered by subscriptions due, but unpaid at date of balance sheet.

AUGMENTATION FUND.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Balance in hand from 1896	78 17 2	Dormansland	20 0 0
Collections—		Esher	20 0 0
Aldershot	1 1 0	Wealdstone	10 10 0
Dorking	1 6 0	Balance in hand	91 12 9
Godstone	1 0 0		
Twickenham	1 9 8		
Wealdstone	1 0 0		
Wimbledon	2 4 4		
Per. Rev. C. Spurgeon's visits—			
Barnet	2 0 6		
Brixton	1 3 3		
Guildford	8 14 0		
Hounslow	1 6 6		
Teddington	3 15 0		
Twickenham	1 10 0		
Wood Green	1 19 7		
A Friend	1 11 2		
Moiety of profit of lectures by the			
Hon. Secretary	10 0 0		
Qualifying payments—			
Dormansland	10 0 0		
Esher	10 0 0		
Wealdstone	5 5 0		
	<u>£142 2 9</u>		<u>£142 2 9</u>

The Greenwich Church contributed Mr. Spurgeon's expenses.

BUILDING FUND.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Contribution of Committee	10 0 0	Norbition Building Fund receives	35 10 0
Contributions from Churches to date, for Norbition	25 10 0		
	<u>£35 10 0</u>		<u>£35 10 0</u>

GODSTONE CHAPEL.

RECEIPTS.				PAYMENTS.								
				£	s.	d.						
Balance from 1896	6	12	5	Local expenses	...	...	22	18	9
Weekly Offerings, etc.	23	12	2	Supply of pulpit	...	...	27	7	6
S. Barrow, Esq.	30	0	0	To General Fund	...	...	5	0	0
							„ Augmentation	...	...	1	0	0
							„ Building Fund	...	...	1	0	0
							Balance in hand	...	...	2	18	4
				£60	4	7				£60	4	7

SITES SYNDICATE.

Present nominal capital	...	...	...	600	0	0
Paid up	...	...	...	220	0	0
Donation, T. H. Olney, Esq.	...	...	...	50	0	0

Two sites have been secured.
Money needed and invited—loans or gifts.

The accounts have been properly audited.

A TABLE

SHEWING THE PLACES WHERE GENERAL MEETINGS HAVE BEEN HELD.

YEA R.	WINTER.	SPRING.	SUMMER.	AUTUMN.
1877		Kingston		Guildford
1878		Addlestone	Harefield	Twickenham
1879	Kingston	Croydon	Pinner	New Malden
1880	Twickenham	Limpfield	New Malden	Brentford
1881	New Malden	Esher		Alperton
1882		Horley		Richmond
1883		Kingston		Twickenham
1884		Teddington		Brentford
1885		Wimbledon		Hounslow
1886		Limpfield		Wraybury
1887		Woking		Twickenham
1888		Kingston		Wallington
1889		Brentford		Wimbledon
1890		Guildford		New Malden
1891		Twickenham		Greenwich
1892		Ealing Dean		Peckham
1893	Tottenham	Brentford		Tabernacle
1894	Chiswick	Tooting	Godstone	Norbiton
1895	Brixton Hill	Aldershot	Harringay	Redhill
1896	Hornsey Road	Teddington	Dormansland	Ealing Dean
1897	Bouverie Road	Lee	Esher	Greenwich
1898	West Drayton	Chiswick		Kingston

Holloway, Hornsey Road ...	1893	Edwin Smart ...	1893	250	44		7	6					7		1	49	5	120	11
Hornsey Park, Green-lane ...	1892	F. Horace Newton ...	1894	120	44		1	1		6	5					35		40	6
Horsell, Anthony's, Surrey ...	1888	E. W. Tarbox, hon. ...	1888	100	25		5	2		2	3					27	4	50	5
Horsham, Sussex ...	1895	W. R. Chesterton ...	1895	300	48		1	8		3				1		65		80	11
Hounslow, Middlesex ...	1871	J. E. Barnes ...	1894	300	97		4	1	10				10	1	2	99	5	177	15
Kennington Cross (Regent)	1821	D. Henderson ...	1895	500	60		4			3	3		3	3	2	59	2	170	15
Kensal Rise, Middlesex ...	1893	T. Maycock ...		400	116											116		250	20
Kingston, Surrey ...	1790	George Wright ...	1883	760	270											270		330	32
<i>Hampton Wick</i> ..				100															
Lee, Bromley Road, Kent ...	1877	James W. Davies ...	1886	350	139	20	5	9		14	6					153		140	18
<i>Summerfield</i> ...				40															
Leigh-on-Sea, Essex ...	1893	A. C. Sidey ...	1893	150	27		2	1			1			1		28		50	5
Manor Park, Essex ...	1889			350	100											100	2	120	11
Metropolitan Tabernacle	1719	Thomas Spurgeon	1894	4880	4708	140	25	52		241	122	7	69			4487	130	1352	113
<i>20 halls, 23 schools</i> ...		C. B. Sawday, Asst.	1896	3905														7478	580
Mitcham, Surrey ...	1882	J. Thorold Figg ...	1891	200	62		7			4	10					55		110	12
New Malden, Surrey ...	1862	S. H. Moore ...	1883	350	103		6	4		7	3			1		102		150	14
Norbiton, Surrey ...	1882		1892	850	262		8	2	7		10	11		4		254	8	400	27
Outwood, Surrey ...		Thomas Green ...		150	22											22			
Peckham Tabernacle ...	1887	Frank M. Smith ...	1887	800	205	13	7	5		6	7			2		215	3	200	20
Redhill, Surrey ...	1864	George Davies ...	1890	550	220	19	12	9		4	14			2		240	18	143	19
Silvertown, Essex ...	1887	Vacant ...		350	95											95		320	31
Slough, Bucks ...	1894	T. Cousens ...	1897	300	49			6	1	5						51		60	13
Southend, West Cliff, Essex	1896		1896	250	30											30			
Southgate (New), Middlesex	1863	G. Freeman ...	1892	300	312	12	9	7		15				4		321	6	420	35
<i>Muswell Hill</i> ...				120														200	13
Southgate, Chase Rd., Midlsex	1886	Vacant ...		250	53											53	1	63	8
Stratford, Major Rd., Essex	1885			400	142											142		350	24
Surbiton Hill, Surrey ...	1874	William Baster ...	1874	500	110	12	3	14	1	3	11			1		125		90	15
Teddington, Middlesex ...	1883	R. J. Williamson ...	1892	600	202	18		14								234		170	20
Thornton Heath, Surrey ...	1888	Thomas Lardner ...	1892	300	150	12	6	3		6	9			1		155		293	26
Tooting, Longley Rd., Surrey	1880	G. Hunt Rumsey ...	1888	340	100	3	7	8		8	3			2		105	1	270	20
Tottenham, S. Middlesex ...	1887	C. E. Coles ...	1887	250	38			3	1	3	20					19	2	100	10
Twickenham, Middlesex, and	1852	S. Jones ...	1897	250										2		204	3	401	22
<i>St. Margaret's</i> ...		C. Underwood, Asst.	1895	140	190	17	4	2	3	4	6							125	9
Uxbridge, Middlesex ...	1885	Vacant ...		200	37											37		30	6

STATISTICS—Continued.

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.	Expire.	Exclusion.	Death.			Scholars.	Officers.
Uxbridge Rd., Shepherd's Bh.	1890	F. B. Monti	1891	200	88		5	2		3	3	1		88	3	360	29
Vauxhall, Kennington Lane	1864		1895	700	173									173		300	20
Waltham Cross, Herts	1895	T. Douglas	1896	300	33	13		4		10				40	2	136	13
Wealdstone, Middlesex	1875	J. G. Wells	1894	200	98		14	4		7	2			107		198	24
West Drayton, Middlesex	1827	E. B. Warren	1897	350	36	4						1		39	2	89	10
Wimbledon, Surrey	1871	Charles Ingrem	1880	1000	388	44	2	13	1	26	11		4	407	19	504	41
" Merton	...			200												210	18
" Morden	189			200												90	11
Woodford, South, Essex	1883	F. D. Robbins	1897	620	130									62	1	87	10
Wraysbury, Bucks	1868		1895	180	35									35		76	6

PERSONAL MEMBERS.

MR. G. ABLETT, Finsbury Park.
 MR. W. ALLEN, Newington, S.E.
 MR. J. ASHLEY, Woking, Surrey.
 PASTOR J. AUBREY, Windsor, Berks.
 PASTOR J. M. BERGIN, York Town.
 MR. R. J. BRAITHWAITE, Twickenham.
 MR. J. BREWER, Greenwich.
 MR. F. J. BRIDGER, Horsell.
 PASTOR J. BURNHAM, Brentford.
 REV. C. T. BYFORD, Harmondsworth.
 PASTOR E. A. CARTER, Pioneer Mission.
 PASTOR F. CARTER, Barnet.
 PASTOR C. CHAMBERS, Peckham.
 PASTOR A. V. G. CHANDLER.

MR. A. COOTE, Shalford, Surrey.
 MR. C. DEAYTON, Teddington.
 PASTOR J. H. EASTTY, Walthamstow.
 PASTOR W. F. EDGERTON, Harlington.
 MR. F. FOWLER, Twickenham.
 MR. W. J. GODBOLD, Newington, S.E.
 PASTOR J. GRITTON, D.D., Hackney.
 PASTOR J. W. HARRALD, Norwood.
 PASTOR J. S. HOCKEY, Bexhill.
 MR. G. HOCKING, Greenwich.
 PASTOR J. G. C. IRVINE, Woodford.
 MR. S. IRWIN, Teddington, Middlesex.
 PASTOR A. E. JENNINGS, Dulwich.
 PASTOR W. C. JONES, Brixton, S.W.
 PASTOR F. JOSEPH, Alford, Surrey.
 MR. R. KLINKMAN, Dutch Baptist Union.

PASTOR E. J. MATEER, Dulwich.
 MR. J. B. MEREDITH, Croydon.
 PASTOR E. JUDSON PAGE, Cambridge.
 PASTOR C. PITTMAN, New Cross.
 PASTOR C. PUMMELL, Kennington.
 PASTOR P. REYNOLDS, Highbury, N.
 PASTOR J. R. SCOONES, Peckham.
 PASTOR F. T. SNELL, Peckham.
 MR. R. SORTWELL, Ealing.
 PASTOR E. W. TARBOX, Guildford.
 REV. J. WAITE, Kennington.
 PASTOR C. WICKERSON, Harringay.
 PASTOR T. G. WILLIAMS, Southall.
 PASTOR W. WILLIAMS, Upton Chapel.
 MR. R. FIFIELD, COLPORTEUR.
 MR. E. COLE, COLPORTEUR.

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

YEAR.	MODERATOR.	SECRETARY.	CHURCHES.	INCOME.
1877 ...	Rev. C. Slim (<i>pro tem.</i>) ...	Rev. J. H. Cooke ...	9 ...	£5
1878 ...	Rev. J. A. Spurgeon ...	" ...	11 ...	8
1879 ...	Rev. H. Bayley ...	Rev. E. W. Tarbox ...	13 ...	10
1880 ...	Rev. J. H. Cooke ...	" ...	15 ...	24
1881 ...	Rev. E. H. Brown ...	" ...	16 ...	33
1882 ...	Rev. W. A. Blake ...	" ...	18 ...	54
1883 ...	Mr. J. C. Woolacott ...	Rev. E. H. Brown ...	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 ...	Rev. E. B. Pearson ...	25 ...	20
1888 ...	Rev. J. E. Jasper ...	Rev. G. Wright ...	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 ...	Rev. E. W. Tarbox ...	40 ...	175
1894 ...	Rev. C. Spurgeon ...	" ...	50 ...	265
1895 ...	Rev. G. Wright ...	" ...	56 ...	295
1896 ...	Mr. J. Corpe ...	" ...	61 ...	290
1897 ...	Rev. C. Spurgeon ...	" ...	64 ...	300
1898 ...	Mr. J. T. Dunn ...	" ...	...	...

