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THE
EARTHEN VESSEL

AND
GOSPEL HERALD

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**PARAGRAPHS AND PIECES
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JANUARY.

Baptism, Death of Pastor J. Box, Resignation, Thame.

FEBRUARY.

Baptisms, Death, Marriage, Portsmouth, St. Alhans, Stonehouse, Strict Baptist Union, Strong Consolation, Surrey Tabernacle, Swanscomb, Woolwich.

MARCH.

Baptisms, Charsfield, Death, Eltham, Forest Gate, Guildford, Reading, Resignation, Rushden, Somersham, Surrey Tabernacle, Sutton.

APRIL.

Baptisms, Canning Town, Death, Quadring, Review the Past, Sntton.

MAY.

Baptisms, Broseley, Death, Quadring, Resignation, Storehouse, Strict Baptist Mission, West Ham.

JUNE.

Baptisms, Brixton Tabernacle, Marriage, Ponders End, Shellanger, South Lopham.

JULY.

Baptisms, Bucklebury, Burgh, Canning Town, Death, Notting Hill Gate, Peckham Road, Ponders End, Quadring, Stoke Ash, Suffolk and Norfolk Association.

AUGUST.

Baptism, Biggleswade, Death, Hoxne, Marriage.

SEPTEMBER.

Baptisms, Erith, Our Australian Column.

OCTOBER.

Baptisms, Death, Ministerial Conference.

NOVEMBER.

Baptisms, Blakenham, Crowfield, Leicester, Maidstone, Marriage, Meopham, Saxmundham, Stevenage, Stratford, Surrey Tabernacle, Wandsworth Common.



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Our Ignorance of the Future.

BY E. MITCHELL.

“Not knowing the things that shall befall me.”—Acts xx. 22.

FOREKNOWLEDGE is an attribute of God in which none of His creatures share. Thus majestically Jehovah speaks by the mouth of His servant Isaiah :—“I am God, and there is none else ; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.” The Divine prescience is here associated with fore-ordination. We have never been able to dissociate these ideas in our own mind. God knows all that shall come to pass, because He has determined all that shall come to pass. “He worketh *all* things after the counsel of His own will.” The figment of God’s prescience, apart from His pre-determination, is an invention of the carnal mind, which ever hates, and refuses to submit to, the absolute sovereignty of Jehovah. But *we* “know not what shall be on the morrow.” The best laid schemes of the wisest men are continually being frustrated. As we stand on the threshold of another year, the uncertainty of the events it will unfold is the only thing certain to us. As with Paul going up to Jerusalem, so with us as we enter upon 1902, we know not what things shall befall us ; whether prosperity, or adversity ; whether health, or sickness ; whether life, or death will be our portion, is to us all unknown. An impenetrable curtain conceals the future from our eyes, so that we see no more than the immediate step we take from moment to moment.

This uncertainty with respect to what may await us has ever been

A SOURCE OF MISERY TO FALLEN AND FOOLISH MEN.

The Preacher voices this feeling for us : “The misery of man is great upon him. For he knoweth not that which shall be ; for who can tell him when it shall be ?” And again, “I hated all my labour which I had taken under the sun ; because I should leave it unto the man that

shall be after me. And who knoweth whether he shall be a wise man or a fool? "Those whose hope is in the things of this life have nothing but vanity and vexation of spirit. Doomed often to see their wisest schemes frustrated, and their dearest hopes blighted, with nothing satisfying in the present, and everything uncertain in the future, they are but in a miserable condition even *here*, without respect to the solemn *hereafter* that awaits them. Plagued with the uncertain nature of the future, they have sought by various means to compel it to disclose its secrets; and thus have fallen a prey to designing impostors in every age, from the learned and pretentious astrologers of old, down to the fashionable pretender to palmistry, and the vulgar fortune-teller of modern days. All attempts to pry into the future, which God holds in His own hands, are unlawful, and strictly forbidden, as well as sternly denounced, in the Scriptures; while they can only deceive and delude those who resort to them. They are not to be tampered with, even by way of amusement, or to gratify idle curiosity. Indulgence here is not only to lay one self open to be deceived, but is wickedness of a high degree—an abomination to the Lord.

The uncertainty of all future events is far from being against the welfare of God's people; rather it does them great service. It need not be even a source of any anxiety to them, for the things that are of the greatest importance to them are neither hidden nor uncertain, but

REVEALED AND SURE.

The covenant of grace, by which their lasting interests are secured, is neither fluctuating nor uncertain, but "ordered in all things and sure." Their God, in whom they trust, is not a fickle, but a faithful God. The Lord Jesus Christ, their Saviour, is "the same yesterday, and to-day, and for ever." The Holy Spirit, their Guide, Teacher and Comforter, remains unalterably true, and will ever discharge His covenant offices in and on their behalf. The heavenly home to which they are travelling is reserved for them, while they are kept by the power of God unto salvation. And the road itself, though unknown by them, has been planned by infinite Love and Wisdom, and Divine faithfulness stands engaged to make every incident of the way minister to their real good and ultimate welfare. All that is necessary for us to know is made known to us, and everything that is of importance to us is fixed and sure.

But, besides this, our ignorance of the future is of

REAL SERVICE TO US,

and this in many ways. "Sufficient unto the day is the evil thereof," said our Lord, when dissuading His disciples from projecting their thoughts into the future. He Himself foresaw all the trials and agonies through which He must pass to save His people, and reach His mediatorial throne. He could bear the sight, but in mercy to our weakness the future is hidden from us, and our trials and sorrows come only daily. This prevents us being overwhelmed with them. Which of all of us, who have sojourned many years in this world, could have borne the trials through which we have already passed, if they had all been drawn up in grim array before us when we commenced our journey? The hiding of the future from our view is a prime mercy to us, for which we should be devoutly grateful.

This order of things serves, too, to keep us *living by faith*. We are made sensible by it of our dependence on God, and kept with our eyes up unto Him. This greatly promotes our welfare. Proud nature desires to be independent, and would be self-sufficient. But grace teaches us far other lessons—it leads us into the school of humility, where we learn to be as little children, trusting in their heavenly Father's love, care, wisdom, power and faithfulness. Sweet is the life of faith, and glorifying to God. Is there any philosophy that will for a moment compare with the teaching of our gracious Saviour—"Be not anxious for your life, what ye shall eat, or what ye shall drink, etc.?" Enough for us that our heavenly Father knows all that is before us, has made provision for all our needs, has undertaken to be our Guide, and will never leave us, nor forsake us. "I lay my head to rest on the bosom of omnipotence," said Rutherford. The very uncertainty of the future is made a help to us, as it leads, or sometimes drives, us to trust in the Lord, under whose control are all the vicissitudes of life.

It also, by the grace of God, teaches us to *set our affections on things above*. So long as we are in the body we shall be largely affected by those things which our senses discern. Hence natural objects exercise a great influence upon us, far more influence frequently than is good for our souls. But the uncertainty of every natural thing, however desirable it may appear to us, helps to detach our affections from it—to prevent inordinancy. We look upon our earthly treasures with a fond eye at times, and our foolish hearts would grasp and hold them tightly, but we remember that we know not what shall happen to them or to us on the morrow, and this thought helps to correct our foolish over-fondness. But there is a land, where no uncertainties are known, and objects, upon which both mind and heart may fasten without fear of disappointment. To them we turn, and say,

"Here let me build, and rest secure,
Nor fear their loss, they aye endure."

The uncertainty of circumstances, and our ignorance of what shall befall us, endear the things that are certain, and of which we have sure information; and so we are led afresh to "seek those things which are above, where Christ sitteth at the right hand of God."

Moreover, the fact that we know not what shall befall us, *calls us to watchfulness*. "Our loins should be girded about, and our lights burning, and we like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh we may open unto Him immediately." Beyond doubt some will read this paper, who will not see the close of the year 1902. Perhaps it may be thus with the writer. Who knoweth? God only. Some it may be will read who have never "fled for refuge to lay hold on the hope set before them." Fellow sinner, life is *very* uncertain, death may be *very* near, What will become of you, if death overtake you outside of the only Refuge, Christ Jesus? Fellow pilgrims, we know not the things that shall befall us this year, nor need we be anxious about them. Let our one aim be, by His grace, which shall be supplied according to promise, and in answer to prayer, to live upon, in, and to the glory of, our Lord Jesus Christ, and the Lord will perfect that which concerneth us. Then, come what may come, all will be well.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 13.—CHAPTER V. 13—17.

IT will be convenient to pass over verse 12 for the present, while we approach the consideration of one of those long parentheses which we often meet with in the writings of the Apostle Paul. Although somewhat of a digression, this parenthesis is nevertheless germane to the subject in hand; we only change for a moment the point of observation, and look at the blessings flowing from justification by faith, as illustrated in the two great federal heads of the human and spiritual families, ADAM and CHRIST.

“(For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, so is the gift; for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man’s offence death reigned by one, much more they that receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.”)

Adam is declared to be “the figure of Him that was to come.” He was the father of the whole human family, all mankind were created in him, and all have descended from him. Whatever obligations he was under as the creature of God, applied equally to his descendants, not only because they, like himself, are the creatures of God also, but on the ground of their federal relationship to him. Now it is not difficult to determine what the nature of that obligation must be. Suppose, for argument’s sake, the circumstances could be repeated in some locality subject to our own observation. Given that the all-wise and infinitely good and gracious Creator had formed by His sovereign power a being of intelligence and rational powers, placed him in a position, the surroundings of which were with peculiar wisdom and forethought adapted to his nature, and which he was capable of contemplating with rapture and enjoyment without interruption or hindrance. Suppose him, further, to be acquainted with his Maker, and conscious of his indebtedness to the Author of his existence and his happiness. What in such a case would be the duty of such a creature towards God? Could it be less than, in the language of the written law, to love Him with all his heart, soul, mind, and strength, and express this love by undeviating obedience and undivided service? And this, in substance, was Adam’s position, the responsibilities of which are inherited by his posterity. *The covenant of works and the law of works* are simply terms by which this obligation to perfect obedience is described.

But there is another public head, a second Adam, to be considered. The Lord Jesus Christ was typified by our first parent in this respect. He, too, has a seed, a family, on which account He is called, “The everlasting Father.” As the whole human race were naturally compre-

hended in Adam, so were the whole elect Church in Christ. He was "set up from everlasting, or ever the earth was," "the beginning of the creation of God, the firstborn of every creature." And the Church was predestinated to be conformed to His likeness, that He might be "the firstborn among many brethren." They were hid with Christ in God; and as Adam, in the day that he was created carried all mankind in his loins, so Christ, in His primeval glory, comprehended the spiritual life of all His people in His complex Person. In this capacity He was regarded by the covenant of eternal love as the responsible Head of His mystical body, and all the arrangements of that covenant were based upon that relationship and union of His people to Himself. They were loved in Christ, chosen in Christ, adopted in Christ, and blessed with all spiritual blessings in Christ. The mind of the Father never contemplated the Church out of Christ, but in all the blessings flowing from everlasting love and eternal election, viewed His chosen as they stand in the headship of the Mediator, through the pre-determined assumption of human nature by the Divine Person who bears that office.

Now it is the object of the apostle to show that the act of each of these representative heads extended to their respective seeds or families, so that as many as are related to Adam are ruined by his fall, and as many as are related to Christ are saved and justified by His blood and righteousness. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This is an emphatic statement of the doctrine usually called that of "*Original Sin*," by which is meant that all men sinned in the one sin of their progenitor, and that justification by the works of the law was then and there put an end to for all persons and for all time. From that moment it became impossible for a righteous law to justify either Adam himself, or any of his posterity, on the ground of their own conformity to it. In the possession of a corrupt nature, every man is an illustration of this sad truth, both to himself and to others. But the proof of it, on which the apostle relies, and which defies contradiction, is the universal reign of death.

Death can reign only where sin exists. The fact that a person dies, therefore, proves him to have been a sinner. And often death reigns over those who have not sinned after the similitude of Adam's transgression, that is to say, have not committed actual sin; in other words, over those who die in infancy, before they have committed sin as Adam committed it; it follows, therefore, that they have committed sin in him. For, if they could not die unless they had sinned, and it is admitted that they have not sinned personally, then their dying proves that they sinned originally in Adam's transgression.

Another important fact also is proved by the same process of reasoning, and that is, that the law of God, requiring obedience and condemning the guilty, existed before it was committed to writing by the hand of Moses. That this must have been so will appear upon reflection to any thinking mind. There are, doubtless, barbarous regions where the rules of arithmetic have never been heard of; but two and two are four in those localities as really as within the precincts of an university. The illiterate labourer who carries the hod up a ladder may be entirely ignorant of the law of gravitation, but he is subject to

it, nevertheless, since, if he fall off the scaffolding he must come to the ground; and if he knew as much about the law as Newton did, his knowledge would not ease his fall, or set his broken limbs. In like manner the moral law of right and wrong does not depend upon knowledge or revelation for its existence and operation. The apostle proves this by the fact that death reigned from Adam to Moses. It is self-evident that sin cannot be charged where there is no law; for sin is the transgression of the law. But the facts are that men died when, as yet, no written code of law had been promulgated; therefore they were sinners, and therefore the law did exist, notwithstanding that it was not revealed in writing. On the whole, then, it appears that all mankind became subject to the law in Adam; that all sinned in him, and came under its condemnation; that all are, therefore, by nature "without strength" to effect their own deliverance from its curse. The only way of salvation is by the appearance of the second Adam, who, by virtue of His relationship to His people, is qualified to take their place; and who, being made under the law, rendered the required obedience, and by His death endured the whole penalty of their sins.

But the apostle is precise and particular. He points out, first, that the evil comes in a natural way to Adam's seed: "Through the offence of one many be dead," whereas the benefits of Christ's headship are a free gift, called "the grace of God," and "the gift by grace." The evil is transmitted, the good is imputed. Secondly, the gift of grace so abounds over the offence, that Christ does not simply restore the lost righteousness of Adam, but brings in an everlasting one in place of it; does not merely reproduce the "*status quo*" that existed before the fall, but communicates a life, a righteousness, a standing, a relationship to God, which never was included in the headship of Adam, and to which his obedience, or that of his posterity, could never have given a title. A third point of contrast is given in verse 16: "Not as it was by one that sinned, so is the gift," &c. In this verse it is shown that one sin sufficed to "bring judgment upon all men;" but "the free gift is of many offences unto justification;" meaning that the righteousness of Christ covers, not only that one offence, but many; that He died, not only for the original sin of His people, but for all their other sins as well.

In the 17th verse we have a most glorious and soul-reviving inference drawn from these considerations: "If by one man's offence death reigned by one, MUCH MORE they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." In verse 15, the gift of grace is said to have "abounded unto many." We have already remarked on that phrase; but in the verse before us, where the seed of Christ are said to receive "abundance of grace and the gift of righteousness," some further remarks seem called for. What is meant by "*abundance*?" Literally, the word signifies more than enough; a surplus; that which remains. In this instance it suggests the super-excellence of the merit of Christ over and above the sin of Adam. If His death had simply placed things as they were; restored the righteousness that Adam lost, and the life which Adam forfeited, that would have been a bare counterpoise to the evil. The "*abundance*," therefore, comprises all the benefits which arise from the headship of Christ, beyond those which were lost in the fall. What is the extent of this

abundance? The apostle again says, "*much* more." As much more as the one head transcends the other in the glory of His complex Person, and the immeasurable value of His work. As much more as everlastingly perfect righteousness exceeds that which hangs on the precarious contingency of creature obedience, as "the righteousness of God" outshines that of man. As much more as the spiritual privileges of a child are higher than the highest condition possible, even to a perfect earthly state; as much more as the eternal felicities of heaven outweigh the lost happiness of the garden of Eden. Does death reign as a powerful monarch over all Adam's children? Yet through this "abundance of grace and gift of righteousness," the seed of Christ shall reign over him, "*shall reign in life* by one, Christ Jesus." The word reign implies elevation above some things or persons in subjection. So reigning in life means that the saints shall have sin, death, and the grave, with all the accompaniments of mortality under their feet; living in the *life*, the *eternal life* merited by a Saviour's righteousness.

Here we might insert another "Selah." For this paragraph, like its predecessor, is a little "Body of Divinity" in itself, showing alike the source and consequences of sin, and the source, grounds, character, and ultimate results of salvation by the free and sovereign grace of God. Another testimony to the often repeated doctrine of God's Word, that while sin and ruin is of man himself, "salvation is of the Lord." And this sentiment very appropriately forms the conclusion of this remarkable and beautiful passage.

AS THE YEARS GO BY.

BY THOMAS HENSON.

"We take no note of time, but from its loss,
To give it then a tongue, is wise in man."

"WE spend our years as a tale that is told;" as we look forward for them, they seem so far away, and long; as we look backward for them, they seem to have come and gone like a "thought in the mind," yea, as a "fleeting breath." To "redeem the time" is a Divine precept. How little we think of moments—or of hours! "The man is yet unborn, who duly weighs an hour." In early life we spend our years like thoughtless spendthrifts. In old age we regret that we have lost so much wealth of time. Listen to an old poet:—

"Youth is not rich in time; it may be poor,
Part with it as with money, sparing; pay
No moment but in purchase of its worth;
And what its worth? ask deathbeds, they can tell."

1901 has been an eventful year, and it is likely to leave a heavy legacy to its successor, not of joy, but of sorrow. Death and disease have been busy in palace, mansion, and cottage; and many a home will have an empty chair in the coming festivities. Nationally, the year is closing under a heavy cloud which is gloomily portentous for the next. Morally, sin and crime have blurred and stained human life, and evil influences flaunt themselves on every hand. Religiously, the kingdom of Christ has a chequered report. There have been victories, but the forces of opposition have become more numerous and subtle. The

enemy has adopted new tactics. Instruments—semi-religious and refined—are employed against the truth of God. The citizens may well cry, "Awake, awake, O arm of the Lord."

Perhaps that retrospective view may prompt a very old question, "Watchman, what of the night?" Well, through the gloom there cometh an answer; the watchman saith, "The morning cometh." Morning is ever the daughter of the night, and in the darkest hour, amid the billows and waves of storm and tempest, ONE walketh on the sea towards the driven ship.

"Hope is a better companion than fear;" so says the poet. With "Mr. Greatheart" to lead us, and with brother "Hopeful" as our bosom companion, we need not fear though the year should set sunless. Old Sol will still be in his place waiting for his moment to shine on the new year, and the Sun of Righteousness will be near the trusting heart to give light on the spiritual highway. In the passing of the years God has graciously revealed Himself by many glorious names which are sweetly seasonable to His people's needs. Abraham was the father of many similar Abrahams, who like him have their Mount "Moriah" trials; but God is ever "JEHOVAH-JIREH" to them—seeing and providing. Do the years in their passage shake you to the very centre of your soul with the tremors of mortality? The great I AM is close at hand to crown you with unfading immortality. If some terrible spiritual Amalek obstructs the way of Christ's spiritual Israel, the heavenly Joshua—JESUS—is at hand to discomfit him, and "JEHOVAH NISSI" is our banner. Divine names are many, to suit the present need of the passing years. "They that know His name will put their trust in Him."

The years, as they pass, become fading memories; but hope remains with us, because God, who has no fleeting years, is with us. It is the Godless who are hopeless. Hope is not born of the years: it is born of God. Time is an interval—an interregnum—in the circle of eternity, years are steps of time, over which we pass, but never return, because they land us in ETERNITY. Hope is the heavenly servant of time, stimulating the soul to patient perseverance.

That was a pertinent question which Pharoah put to Jacob, "How old art thou?" Many a disciple to-day, could answer that question as Jacob did, "Few and evil have the days of the years of my life been;" but the glorious hope they possess looks beyond these "evil years" to the yearless eternity of fulness of perfect joy in Christ Jesus. O how bright the passing years are when Christ is the light of them! "God has been my Father these forty years," said a poor old tottering octogenarian to me one bitter cold day in the winter of 1860. "These forty years." What a story they might tell!

Hope is a twin with holy resolution. The end of the year, like the end of a road, brings us to the opening of a new one. Like Janus, we look backwards, and, like Janus we at the same moment look forward. Looking backwards we see the rocks and hills, the mountains and valleys, the lights and shades, the clouds and sunshines, the weals and the woes, the joys and the sorrows through which we have come, and we gladly say, "Hitherto the Lord hath helped us." But looking forward, we see a vista—long, hazy, and dark. We cannot define any of its features; we say, Lord, we have not been this way before. No,

we have not been this way before. It may be straight, or it may be crooked ; it may be rough, or it may be smooth ; it may be sweet, or it may be bitter ; it may be more restful, or it may be more conflictive ; it may be full of the sunshine of God's face, or it may be one long, deep valley of the shadow of death ; but, O blessed, thrice blessed truth, the same hand that brought us to its opening will lead us through it ; the same pillar of cloud will still lead on—the same pillar of fire will still follow ; the same strong wing will cover us. And, though He lead us by a way we know not, He knows it, and cannot err therein, and we are sure that He will lead us to the city of habitations ; His message therefore is, "Go forward ;" strength shall be given according to thy day ; and grace shall be increasingly sufficient, even as thy increasing needs, until the years shall cease to go by.

ABUNDANT ENTRANCE.

(2 Peter i. 11).

(Suggested by an Ocean Passage),

BY FRED HODDER.

I'm a pilgrim and a stranger here, as all my fathers were,
Beset by storms and dangers, and every hurtful snare ;
I look toward the haven, the port is full in view,
Give abundant entrance, Lord, when I bid this world adieu.

I would not, Lord, be driven in a helpless shattered bark,
With moon obscured and stars bedimmed, the night so cold and dark ;
But standing on the deck of time, with prospects bright and clear,
Abundant entrance give me, Lord, and take away all fear.

Not barely saved from shipwreck, Lord, would I desire to be,
For Thou hast saved, and Thou dost save ; yea, most abundantly ;
The fragrant perfumes off the hills, of frankincense and myrrh,
Already greet the tempest-tossed, yet heaven-bound traveller.

Then when things terrestrial recede from earthly view,
And loved ones wave with streaming eyes, a sad, but last adieu ;
May the pilot's presence re-assure that danger now is past,
And as I reach the heavenly shore, receive my soul at last.

No more sorrow, no more sin, no more tempestuous sea,
For death has lost its poignant sting, the grave its victory ;
All tears for ever wiped away by Father's tender hand,
Saved by His wondrous grace, in His righteousness I stand.

'Twas nought but God's eternal love, that gave my soul a place,
Ere time began, or man was formed, in the covenant of grace ;
"Not unto us, not unto us" will be the glad refrain,
But unto Him, the Anointed Lamb, from earth's foundation slain.

Kept by His power, through living faith, I worship at His throne,
Witness of His unchanging love, all merit I disown ;
Clothed in His righteousness, I'll stand at last in Christ complete,
Without a spot or wrinkle, for the inheritance made meet.

"CHRISTIAN, . . . your Saviour is pleading for you. He is still the praying Christ. His prayers rise like a fountain for us through the endless day. Our intercessions rise and pause, His go on."—*F. Harper.*

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Feathered Folk. No. 1.—Albatrosses and other Aquatic Birds.

AMONG all the tribes of sea-birds the largest, and most remarkable feathered folk are the Albatrosses, whose wings are furnished with a large number of quills, and when expanded will sometimes measure as much as fifteen feet from wing to wing.

The *Albatross* has a beak nearly as long as its head, and it is capable of very long and rapid flight. A captain, who watched them on the Antarctic Ocean, describes the gracefulness and ease with which they swept along within a few yards of the ship, every part of their body steady, only the eye and head slowly turning as if taking stock of everything. He declared that he had sometimes watched one for more than an hour, sailing and wheeling about in all directions, without noticing any movement in its wings. This "sailing," however, is only possible in fine weather; in storm and rain they must use their wings pretty often to propel them onwards. Stormy petrels never sail, some other sea birds do so occasionally for a short time, but the immense sweep of the Albatross's wings, the weight of its body being from fifteen to seventeen pounds, and its construction generally, enable it as before stated, to sail for a long while. It used to be supposed that it slept upon the wing, and it was looked upon as a bird of good omen which it was unfortunate to kill.

Petrels are divided into two kinds, *flying* and *diving* birds. The *divers* have short wings, and no hind toe; while the *flying* ones have a hind toe, and long wings, which enable them to traverse long distances very rapidly. The divers fly hurriedly a little way, then dive into the sea after their prey, and still flying, emerge again; they also swim with their tails down in the water, generally fishing in pairs, or singly. They do not make regular nests, but have burrows on the dry banks, where the soil can be easily penetrated, and there they prepare their nest-chambers, and lay their eggs. They often follow ships, and on dark nights (especially when snow is on the deck) alight on board. The *flying* petrels are much more abundant, and these skim the billows very lightly, their legs often hanging down and touching the waters as they fly. These nest in out of the way places among rocks and boulders, the birds for the most part hiding out of sight in their deep recesses; but generally when not nesting they are met with out at sea a long way from shore.

Sea gulls are of various kinds. One variety found in India frequents the larger rivers, and the birds associate in flocks of from twenty to fifty. Some gulls, like the Skuas, are very ravenous and fierce, not only destroying many fishes, but also pursuing other sea birds, eating their eggs, and killing their young ones. Many of the species of gull, however, are peaceful, harmless creatures, feeding chiefly on small living fishes, or occasionally on large dead ones, and in winter and spring many travel over ploughed fields searching for worms, grubs, and insects, which would destroy the growing crops if the birds did not render their timely aid.

Sea Swallows, or *Terns*, like some of the gulls, are found in Europe, and visit our own shores, flitting gracefully over the water, dipping

down every now and then with a gentle splash after something their quick eyes have detected beneath the surface ; but in the Tropics they abound in almost incredible numbers. A visit to Ascension Island has been described, where thousands upon thousands of them were found ; some nesting, some returning from the sea, grown-up birds, nestlings, and eggs innumerable (the latter often simply laid on the ground, but watched over by the parent), produced a most wonderful and lively impression on the visitor's mind, who felt he could not kill one of the beautiful creatures in dark and white plumage which hovered in such multitudes around him.

Gannets are something like gulls in appearance when on the wing ; one species abounds in Scotland. It is said that more than 20,000 have annually visited Bass Rock, coming about March, and leaving us for warmer shores in the late autumn. They are good sized birds, weighing about seven pounds, and when full grown the plumage is nearly all white, the flying flocks looking from a distance like a snowstorm. They are very fond of herrings, and their presence often betokens to the fishermen that a shoal of these fishes is near. They obtain their prey by suddenly pouncing down upon it from above, "entering the sea amidst a cloud of spray." An amusing story is told of a gannet. Attracted by the sight and smell of a herring fastened to a board in the process of curing, mistaking, or miscalculating, the difference between the yielding water and the unyielding wood, the poor bird came down with full force on the herring ; his bill went through the wood, but the shock was too great for him, he could not withdraw his bill, and so paid the penalty with his life.

Well, we must leave the other feathered folk who dive and fly, till a more convenient season, but hope to return to the subject again and again through the present year. Doubtless they all have their appointed place in the world-wide government of the great Creator, and whether they charm us with the beauty of their plumage, the sweetness of their song, or the gracefulness of their motions, we would admire the Providence which sustains and cares for all.

God's works are all wonderful, but the most wonderful is that redemption which saves and rescues poor sinners such as we, and this—

"Shall live when night has quenched the pole,
And heaven is all departed like a scroll ;
Then this, God's greatest work, and ' They who share
That hope,' which can alone exclude despair,
Shall live, exempt from weakness and decay,
The brightest wonders of an endless day."

May we experience *that* blessedness.—Amen.

HEAVENLY EARNESTS.—"As the odours and sweet smells of Arabia are carried by the winds and air into the neighbouring provinces, so that before travellers come thither they have the scent of that aromatic country ; so the joys of heaven are by the sweet breathings and gales of the Holy Ghost blown into the hearts of believers, and the sweet smells of the upper paradise are conveyed into the gardens of the Churches. Those joys which are stirred up in us by the Spirit before we get to heaven are a pledge of what we may expect hereafter."—*T. Manton.*

THE WHOLESOME DOCTRINE OF ELECTION.

“WE shall never feel persuaded as we ought that our salvation flows from the free mercy of God as its fountain, until we are made acquainted with His eternal election, the grace of God being illustrated by the contrast—viz., that He does not adopt promiscuously to the hope of salvation, but gives to some what He withholds from others. It is plain how greatly ignorance of this principle detracts from the glory of God, and impairs true humility. But though thus necessary to be known, Paul declares that it cannot be known unless God, throwing works entirely out of view, elect those whom He has predestined. His words are, ‘Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work’ (Rom. xi. 6). If to make it appear that our salvation flows entirely from the good mercy of God, we must be carried back to the origin of election, then those who would extinguish it, wickedly do as much as in them lies to obscure what they ought most loudly to extol, and pluck up humility by the very roots. Paul clearly declares that it is only when the salvation of a remnant is ascribed to gratuitous election, we arrive at the knowledge that God saves whom He wills of His mere good pleasure, and does not pay a debt, a debt which can never be due. Those who preclude access, and would not have anyone to obtain a taste of this doctrine, are equally unjust to God and men, there being no other means of humbling us as we ought, or making us feel how much we are bound to Him. Nor, indeed, have we elsewhere any sure ground of confidence. This we say on the authority of Christ, who, to deliver us from all fear, and render us invincible amid our many dangers, snares, and mortal conflicts, promises safety to all that the Father hath taken under His protection (John x. 29). From this we infer, that all who know not that they are the peculiar people of God, must be wretched from perpetual trepidation, and that those, therefore, who, by overlooking the three advantages which we have noted, would destroy the very foundation of our safety, consult ill for themselves and all the faithful. What? Do we not here find the very origin of the Church, which, as Bernard rightly teaches (Serm. in Cantic.), could not be found or recognised among the creatures, because it lies hid (in both cases wondrously) within the lap of blessed predestination, and the mass of wretched condemnation? Scripture is the school of the Holy Spirit, in which as nothing useful or necessary to be known is omitted, so nothing is taught but what is of importance to know. Everything, therefore, delivered in Scripture on the subject of predestination, we must beware of keeping from the faithful lest we seem either maliciously to deprive them of the blessing of God, or to accuse and scoff at the Spirit, as having divulged what ought on any account to be suppressed. Let us, I say, allow the Christian to unlock his mind and ears to all the words of God which are addressed to him, provided he do it with this moderation—viz., that when the Lord shuts His sacred mouth, he also desists from inquiry. The best rule of sobriety is, not only in learning to follow wherever God leads, but also when He makes an end of teaching, to cease also from wishing to be wise.”—*J. Calvin.*

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might. *be* unto our God for ever and ever. Amen."—Rev. vii. 12.

WE still linger within measurable distance of the "City of God, the heavenly Jerusalem." We are still thinking of "the innumerable company of angels;" and love to dwell on "the general assembly and Church of the first-born which are enrolled in heaven." What acclamations of joy will be there, when all the children of God meet together! How will the heavens echo, when the bride, the Lamb's wife, shall come to dwell in the mansions prepared for her reception! When the Church, redeemed by precious blood, and sanctified by truth, and perfected by grace, shall enter into the fulness and joy and pleasures for evermore; when they shall behold the unfading beauties of their Lord, and see the streams of Divine glory, and admire the heights of sovereign grace! Such joy! such blessedness is indescribable! One thing we fully anticipate, and that is not only to *listen*, but to *join* in the grand anthem of praise. The worshipping company, rise from their prostration, and unite in rapturous song—in a wonderful *sevenfold* anthem of loftiest praises to the enthroned Jesus, King of kings, and Lord of lords. Their song is like the voice of many waters; the subject—salvation! Burnham caught the inspiration of this anthem:—

"Burst in everlasting praises;
 Chant in most melodious strains:—
 Traverse the celestial country,
 Ride in triumph o'er the plains.
 Hark! my soul; they're sweetly singing;
 What a wondrous happy throng!
 Oh! what sounds of hallelujahs
 Echo in the noble song."

I have already hinted that our subject is that of a sevenfold anthem of praise. I may say that the heavenly anthem has *seven* parts, beautifully complete, and harmoniously arranged; there is variety, yet perfect unity. Under these considerations we cannot do better than examine each part separately, after which we may put them together, and join the universal Amen of all the *myriads* of holy songsters.

THE ANTHEM AND ITS PARTS.

The first part is that of BLESSING. In the common language of men, to bless is to desire happiness and prosperity; it also implies that the person is respected and honoured. To bless God is to ascribe to Him the deepest, purest, and very best expressions which can flow out of a full heart of love and gratitude. So here the word blessing expresses the universal desire on the part of redeemed men, that all honour, praise, and power—the highest possible adoration—shall be fully rendered to God and the Lamb. In this all who have felt the great love, tender mercy, and magnitude of redemption will be most willing to join, and for ever bless the God of their salvation, and the Lamb slain, by whose blood they are cleansed.

The second part is that of GLORY. This word appears to me to be a higher ascription of praise than the word *honour*. Here it is meant

to convey the very highest expression of praise; indeed, no human language can fully express anything like the full meaning of the word. Our present conceptions are inadequate, far too limited to conceive the ineffable glory ascribed to God and the Lamb, by the countless number who stand before the throne, and are engaged in this grand occupation day and night. How very true it is that the heart of man cannot conceive even a part of the ascription of praise rendered by heart and voice to God!

The third part is that of WISDOM. We are not surprised that our Divine Lord should be esteemed as eminently wise, because He has ability to choose the best ends and the best means to accomplish them, and for this reason: "In Him are hid all the treasures of wisdom and knowledge." In this word *Wisdom*, you discover that all God's dealings in providence and grace were wisely ordered; all the circumstances and experiences were *not intended*, but really did work together for good; and the redeemed attribute all their enjoyment, and abounding happiness to the wisdom which made no mistakes in their cases. This will be acknowledged with praise by all of us when we join the company on high and the grand song of the eternally saved.

The fourth part is that of THANKSGIVING. Everybody knows that this is the act of giving thanks. It is intended here to suggest the idea of public acknowledgment of Divine mercy, goodness, and favour. This takes in the whole of life's experience, both what we call temporal and spiritual. It includes the stupendous acts of grace, the manifestations of love, the gracious experience of God's infinite pity; help, and guidance. This is fully realized by those in the paradise of God. It forms an important part of their song.

The fifth part is that of HONOUR. This part of the heavenly anthem seems devoted to a particular part of our Lord's work, and is intended to convey to us that He should be highly esteemed, and greatly honoured for the marvellous display of His grace in salvation; especially His love in laying down His life "a ransom for many." In such sentiments we heartily concur, and unite in the words of Dr. Watts:—

"Jesus is worthy to receive
Honour and pow'r divine;
And blessings more than we can give,
Be, Lord, for ever Thine."

The sixth part is that of POWER. This suggests to us the idea of our Lord's authority to rule over all things. In other words, it is an ascription of praise to our Lord in His universal dominion, and an acknowledgment of His vast possessions, the grand reward of His mediatorial work of eternal redemption. This power must continue till all enemies be subdued, and death itself destroyed; then the glad song shall be heard, "It is done," and the keynote of the anthem given, and all voices strike up the praises of heaven's glorious King and imperial Monarch.

The seventh part is that of MIGHT. This part reminds us of our Lord's ability to accomplish His purposes. This is fully manifested in His victory over the Arch-enemy of mankind, His absolute control over winds, storms, diseases, and death. So by the glorious power of His might we are not only delivered from sin, but shall be saved to eternal glorification. It is by that *might* we are sustained and kept daily. By

that glorious *might* we shall triumph over all, and join the great anthem of praise to Jesus our mighty Captain, glorious Leader, and Prince of Peace.

We have only space to say that, having briefly and imperfectly examined the parts of this anthem, we would like to view it as a whole, *i.e.*, in its completeness and perfection. In doing so, I would say that the sevenfold anthem becomes a sevenfold Doxology. Every part contributes to this, and each part is an expression of devout gratitude, of the pure, deep feelings of soul. We would not forget that those in the future life are well qualified and fitted thus to render unceasing and uninterrupted praise to God and the Lamb, for His wonderful acts to the children of men. They now understand the wonders of redemption, the triumphs of grace, the efficiency of atoning blood, and the superabounding love of Christ their Lord. Thus sharing in the glory of His kingdom, and the beauties of the King, they feel the joy unspeakable, and the glory that excelleth. Thus this Doxology is the expression of their profound gratitude and deep affection to God, to which we attach the universal affirmation of "Amen." So let it be throughout the ages of ages!

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"SPIRITUAL FRUITFULNESS."

IN declaring that wonderful contrast between the works of the flesh and the fruit of the Spirit, in Gal. v. 19—23, the great apostle is led to give in detail the peculiar characteristics of each; and when we look at the lengthy catalogue given, it solemnly proves that out of the heart by nature can come no good thing; but only such as are abhorrent and hateful to the just and holy God, who is described in His Word as a Spirit, and as Love. It is apparent then that all spiritual fruitfulness is the result of Divine power, for on the one hand we get the *works* of the flesh, by which no man can inherit eternal life; and on the other the *operation* of the Holy Spirit within us, bringing forth fruits acceptable and well-pleasing unto God. What these fruits are may be briefly summed up in the words of the apostle: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," while the works of the flesh are of such a character as to bring the sinner under the righteous and just condemnation of God. Again the apostle shows in Eph. v. 9, that "the fruit of the Spirit is in all goodness, and righteousness, and truth," and is the result of the life of those who were sometimes darkness, but now are light in the Lord, and walk as children of light.

This spiritual fruitfulness being then the result of Divine power, the right and prerogative of God alone, is made manifest in our union with Christ, who is the fountain of life and grace, according as we read Phil. i., where the Apostle commending the Church, prays that they may abound in love, knowledge, and judgment; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and power of God. How very sweetly does our Lord set this forth under the symbol of the Vine, in John xv., while He declares that the branch is the fruit-bearing part, when, and only when, it is united with Him-

self. How frequently under the similitude of trees do we find the children of God spoken of in His Word. Psa. i. 3, and Jer. xvii. 7, 8, tell us that "he is like a tree planted by the waters," and in Solomon's Song they are compared to "fair trees in a garden enclosed," and like "a watered garden;" while the wise man tells us again in Prov. xi. 30, that "the fruit of the righteous is a tree of life." The Psalmist, too, speaks of him as a "palm tree, planted in the house of the Lord" (Psa. xc. 2.)

Such then is the beauty and worth of the Christian character. Christ's trees are of almost endless variety, and all are trees of righteousness, the planting of the Lord. But they bear different fruits; for as in nature, so in grace. Fruitful trees are the delight and satisfaction of their owners, and nothing gives greater pleasure than to walk among them in garden or orchard, and note the promise of a luxuriant crop that each year attends their labours. Thus the Lord Jesus, as the keeper of the vineyard, comes into His garden, and looks for the fruit, and is glorified thereby. Fruitfulness is the evidence of life, and the sign of its vigour. It is the final effort of the tree, and should be its greatest glory and fullest perfection. The sanctified child of God has his fruit unto holiness, and where holiness is there should be much happiness. He is a standing witness of the sweetness and efficacy of Divine grace, both to the professing Christian Church, and the world at large. But spiritual fruitfulness is better measured by quality than quantity; it is not so much the amount of work done, as so much true grace working within and flowing without. It is not always the *quantity* of fruit on the tree that makes it valuable, but rather the *quality* that is conspicuous for its sweetness, beauty and worth.

The fruits of the Spirit—apart from those mentioned in Gal. v.—which are made manifest in the living child of God, are many, and of real and vital importance. They may be summarised as "fruits meet for repentance" (Matt. iii. 7—12); "the fruit of the lips" (Heb. xiii. 15, and Isa. lvii. 9); "the liberality of the saints" (Rom. xvi. 26; Phil. i. 11.): "the faith of the saints" (Col. i. 2 6); "fruit unto holiness" (Rom. vi. 22 and vii. 4); besides many others. But as we have already shown, the measure of fruit-bearing differs greatly. Our Lord in His beautiful parable of the sower, shows how some received the seed into good ground, or hearts prepared by the Holy Ghost, and brought forth fruit, some thirty, some sixty, and some a hundredfold. And again in John xv. there are three degrees spoken of; there are those who bear "*fruit*," (verse 2), "*more fruit*" (verse 2), and "*much fruit*," (verse 8). In other parts of His blessed Word we read that believers should be "fruitful in every good work"—"always abounding in the work of the Lord," "They shall bring forth fruit (or as we read in one Version, '*more fruit*') in old age." In all these does the believer appear like a tree laden with golden fruit, and may it ever be our desire to be thus beheld by the great Master of the Vineyard.

The child of God as a tree planted by the waters has been already noticed; and it is from the Water of Life that he draws nourishment and strength, which aided by the warmth of Divine sunshine, cause him to bring forth the fruits of the Spirit. Believers should be careful to use every means to promote fruitfulness. "Every tree is known by his fruit" (Luke vi. 44, 45). Every obstacle that hinders or prevents

spiritual growth should be diligently removed out of the way (Isaiah v. 1, 2.) A close attendance upon the means of grace, whether in public or in private; the diligent study of the Word of God; the storing of the mind with sanctified wisdom; the cherishing of the buddings and beginnings of spiritual desires; the improving of God's wise and gracious prunings (John xv. 2), and above all, the abiding in Christ, and seeking fruit from Him, is the surest way to obtain the "Well done!" of our beloved Lord.

ALBERT VINE.

October, 1901.

"HITHERTO."

BY PASTOR E. WHITE, OF WOOLWICH.

"Hitherto hath the Lord helped us."—1 Sam. vii. 12.

THE review of the past fills the heart with gratitude: every waymark has a voice to awaken praise to Him who has brought us thus far on life's journey: it enkindles hope for the future. These stones of help which we have reared, are stepping stones to higher and nobler efforts than have as yet been achieved. These are the lessons we would gather. Let us note in this instance,

DIFFICULTIES OVERCOME.

If there were no conflicts there would be no monuments of victory reared. It is, where we have fought and won the battle, we set up a token of our thanksgiving to our God; as one dear old saint said to the writer, "If the children of Israel had not had some rough stones to walk over, they would not have found any to set up their Ebenezer with." Difficulties stimulate courage; they prove the genuineness of our faith, and they give us a retrospective experience which is very valuable; we look upon these stones of help, and it nerves our arm to fresh conflicts; we gird on our armour with renewed courage, and present a dauntless front to the foe. Every weary pilgrim on heaven's way coming to one of these waymarks breasts the hill before him with better heart; where other footsteps have trod he will endeavour to plant his feet, until he reaches the summit, and stands upon the "Mouut of God, with sunlight in his soul." "Hitherto" is not written in anyone's history without tears, conflict, and much hard toil. Every step forward has been hardly won with many a prayer, and ofttimes a weary heart.

DEPENDENCE ACKNOWLEDGED.

The servant of God who has the most marvellous history, takes no praise to himself. It is the Lord's doing, and it is to Him the glory is due. He who labours more abundantly than they all, writes at the end of his lifework, "Yet not I, but the grace of God which was with me." The Lord is pleased to unite His almighty aid to our poor efforts, and thus it is it comes to pass that there are stones of help reared; but it is His name which is inscribed upon them all; His tender gracious nearness has been the source of strength; His unfailing help has supported, or no "Hitherto" would have been written. Instead of a fair column, erect and whole, studding the path we have trod here and there, there would have been broken pedestals and ruined monuments, lying in fragments all along the way to mark our defeat and disaster. But it is

not so ; we gladly, gratefully own how much we owe to Divine help in all we have passed through, every temptation overcome, every good deed wrought, every triumph achieved in the cause of right and truth, every upward ascent in the path to glory, " 'Tis He who hath helped." We have been but working out what He has wrought within. All glory be to His name. Our feet have stood firm in the evil day, " but we have been kept by the power of God unto salvation."

DELIGHTFUL RETROSPECT.

" Hitherto ! " What many tender memories that word awakens as we review the past ! How much we have been helped in providence. Jacob is not the only one who could say, " With my staff I passed over this Jordan, and now I am become two bands." Reflect upon the early struggles, the straitened means, the anxious care, the constant fear lest you would not be able to " provide things honest in the sight of men," and that Holy Name by which you are called would be dishonoured in your failure before the world. But it has not been so ; the barrel may have yielded but one handful, but it was never exhausted, and now in many instances He hath stored the barns with plenty, and the presses burst forth with new wine. The table now groans under the weight of increased good, where once it was but scantily furnished. This should awaken grateful reflections of thanksgiving to Him.

But there are higher notes than these. The man is more than circumstances. He hath opened His hand bountifully to our daily needs, but He hath given Himself for our souls. He hath begun a good work in our hearts which has been the source of joys unutterable, and hopes only bounded by eternity. The reminiscence of that time, when first we heard in our hearts the voice of pardoning mercy, lingers and echoes in our memory as the notes of sweetest music long drawn out, times of hallowed intercourse with heaven come back and awaken very tender feelings in our breast.

DETERMINATION INCITED.

The past is, after all, a stepping stone in our onward march. We must not stay permanently even round our Ebenezers : we must erect them, and press on. These are rather for those who come after us to see what great things God did for us ; while we attempt greater deeds in the name of our God. The faith which bore us onward to one stone of help will be all the stronger for an untried path which lies before us, and the very fact we have all these monuments behind us will nerve our hearts with courage to greater daring in the cause of the Lord. We have seen that we have not reached the present in our own strength. That help which has brought us hitherto, will be with us to the end, and there is ever a reserve of power with our God. We have no limit in the supply. We may draw upon Him. The sea hath bounds, the earth is weighed in the balance by Him, and the heavens are measured ; but there is no place where you can erect a statue, and say, " Hitherto God's help comes to His people, and no further." Whatever may be in the unknown future, His " hitherto " carries us onward without any limit. Whatever foes we may have to meet, or trials to bear, we feel quite equal to in His strength ; His help will not fail at any crucial time, but then we shall prove it all-sufficient. Thus would we lift our standard, and wave it boldly as we march forward. " Hitherto the Lord hath helped us."

THE ABOMINATIONS OF THE POPISSH MASS.

“IF in Paul’s times an ordinary abuse of the Supper could kindle the wrath of God against the Corinthians, so that He punished them thus severely (1 Cor. xi. 30), what ought we to think as to the state of matters at the present day? We see, throughout the whole extent of Popery, not merely horrid profanations of the Supper, but even a sacrilegious abomination set up in its room. In the *first* place, it is prostituted to *filthy lucre* (1 Tim. iii. 8) and merchandise. *Secondly*, it is maimed, by taking away the use of the cup. *Thirdly*, it is changed into another aspect, by its being customary for one to partake of his own feast separately, participation being done away. *Fourthly*, there is *there* no explanation of the meaning of the sacrament, but a mumbling that would accord better with a magical incantation, or the detestable sacrifices of the Gentiles, than with our Lord’s institution. *Fifthly*, there is an endless number of ceremonies, abounding partly with trifles, partly with superstition, and consequently manifest pollutions. *Sixthly*, there is the diabolical invention of sacrifice, which contains an impious blasphemy against the death of Christ. *Seventhly*, it is fitted to intoxicate miserable men with carnal confidence, while they present it to God as if it were an expiation, and think that by this charm they drive off every thing hurtful, and that without faith and repentance. Nay more, while they trust that they are armed against the devil and death, and are fortified against God by a sure defence, they venture to sin with much more freedom, and become more obstinate. *Eighthly*, an idol is *there* adored in the room of Christ. In short, it is filled with all kinds of abomination.”—*J. Calvin.*

KEEP UP YOUR COMMUNION WITH GOD.

“YOUR strength to stand and withstand Satan’s fiery darts is from your communion with God. A soul in high communion with God may be tempted, but will not easily be conquered. Such a soul will fight it out to the death. Communion with God furnisheth the soul with the greatest and the choicest arguments to withstand Satan’s temptations. Communion is the result of union. Communion is a reciprocal exchange between Christ and a gracious soul. Communion is Jacob’s ladder, where you have Christ, sweetly coming down into the soul, and the soul, by divine influences, sweetly ascending up to Christ. Communion with Christ is very inflaming, raising and strengthening. . . . So long as your communion with God is kept up, you will be too hard for “spiritual wickedness in high places;” but if you fall from your communion with God, you will fall, as others, before the face of every temptation. . . . Job keeps up his communion with God, and conquers Satan upon the dunghill; Adam loses his communion with God, and is conquered by Satan in paradise. Communion with God is a shield upon land, as well as an anchor at sea; it is a sword to defend you, as well as a staff to support you; therefore keep up your communion.”—*T. Brooks.*

CHRIST is the best Physician He never takes down the wrong bottle.

THE FAITHFUL WITNESS OF THE BAPTIST MARTYRS.

No. X.—CONCLUSION.

TIMES of prosperity and peace have their drawbacks as well as their advantages. It is questionable whether we have now the robustness of character and strength of conviction which our ancestors possessed.

“Unto the faith they bought so dear,
 We pay each day less reverent heed;
 And boast perhaps that we outgrow
 The narrowness which marked their creed.
 Despise their narrow creed who will!
 Pity their poverty who dare!
 Their lives knew joys, their lives wore crowns,
 We do not know, we cannot wear.”

Do we prize the privileges in obtaining which, by their patient sufferings and faithful death, these Baptist Martyrs had such a conspicuous part? Do we rise to the opportunities afforded us? I trow not.

“We lightly hold
 A right which brave men died to gain,
 The stake, the cord;
 The axe, the sword;
 Grim nurses at its birth of pain.”

Dr. Barrett, in delivering a series of Protestant discourses, in Prince's-street Congregational Church, Norwich, took occasion on Sunday, November 29th, 1896, to say:—“It is possible in this country, the land of truth and liberty, things may come to such a pass that England may be again reconciled to Rome: and, if so, I would not give a year's purchase for the life and liberty of anyone of you who dared to defy the authority of the Roman Church.”

On Tuesday evening, February 2nd, 1897, the Rev. “Father” Breene gave an address in Shoreditch Town Hall, on the subject, “Does the Church invent new doctrines?” Amongst the questions sent up to the platform at the conclusion was this:—“If the Church of Rome gained the upper hand would she burn, or otherwise put heretics to death?”

In answer, Monsignor Moyes said that “under certain circumstances, she certainly would!”

In a January issue of the *Daily Express*, 1901, was the following information:—

“A numerous body of Anabaptists, resident in Switzerland, writes our Lausanne correspondent, have determined to emigrate to the United States, as they state that they cannot perform their religious duties in this country without suffering much annoyance at the hands of the other religious bodies.

“Many of the new emigrants are small farmers owning their own land, which they have sold at a heavy loss, so keen are they to reach the new Jerusalem awaiting them in the United States.

“They propose to found a colony far from the haunts of man, where they can perform uninterrupted their religious observances.”

If times of persecution in this country returned should we stand the test? Many expert soldiers and sailors fear our national defences are not efficient enough for certain contingencies. What about our spiritual defences? Brethren, it behoves us to awake, and arouse, and see to it.

I doubt not but what the grace of God will ever prove sufficient for those who possess it. I believe that when most we feel our need of Him, then it is we have the fullest consciousness that “the Lord is at hand.” For “God is our refuge and strength, a very present help in trouble.”

“The clouds which rise with thunder, slake
 Our thirsty souls with rain;

The blow most dreaded falls to break
 From off our limbs a chain.
 And wrongs of man to man but make
 The love of God more plain.
 As through the shadowy lens of even,
 The eyes look farthest into heaven
 On gleams of star, and depths of blue,
 The glaring sunshine never knew."

But, let us not be unmindful of the special and continuous grace so absolutely necessary for us to serve our God and Saviour day by day—year in and year out—consistently and fruitfully to His glory; presenting our bodies a living sacrifice, living epistles, known and read of all men, witnessing for Jesus in the common things amongst the common people in ordinary every day life.

"If the prophet had bid thee do some great thing, would'st thou not have done it?"

"The trivial round, the common task,
 Would furnish all we ought to ask;
 Room to deny ourselves: a road
 To bring us daily nearer God." AMEN.

[I propose to follow on with a series of papers on "Some Historic Baptist Churches in England," by the Editor's kind permission; which I think will prove most interesting to the readers of this Magazine.]

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., Dec., 1901.

THE PULPIT, THE PRESS, AND THE PEN.

"*Cheering Words Annual.*" Edited by B. J. Northfield. London: R. Banks & Son, 5, Racquet Court, Fleet Street, E.C. Cloth, lettered, portrait frontispiece. Price One Shilling.

WE notice that this is the fifty-first volume. Its founder and first editor was the redoubtable Charles Waters Banks, who conducted it for 36 years. To him the lamented William Winters succeeded in 1886, and since his departure to the home-land, in 1893, our esteemed brother, Mr. B. J. Northfield, has been responsible for its production. It is deservedly popular among the Churches, not a few of whom have adopted it as their Church Magazine. Thoroughly sound in its teaching, it is full of interesting and instructive articles. The volume for 1901 will compare favourably, in our opinion, with any of its predecessors. A well-known feature of the Annual is its portrait frontispiece of two ministers of our own Strict Baptist Churches. This year the respected, and rising young pastor of the Church at Chatham Road, Wandsworth Common, Mr. J. E. Flegg, and the pastor of the Church at "Mount Zion,"

Chadwell Street, have been chosen for the place of honour. The get-up of the volume reflects great credit on the publisher, and all our friends, we think, will wish to possess it. The price is merely nominal. We should advise orders to be placed at once to avoid disappointment.

"*The Baptist Almanack*" for 1902. London: R. Banks & Son, 5, Racquet Court, Fleet Street, E.C. Price Two-pence.

WE heartily welcome this old friend. It would cause us little short of dismay were its publication to cease. The extent, variety, and general accuracy of its information is noticeable. It is, of course, a necessity for every minister, deacon, and Church vestry, but we go as far as to say that every Baptist should possess a copy. The Directory is very full, and no pains have been spared to make it accurate. Buy it, and try it.

"*The Olive Branch.*" A magazine for our Sunday Schools and families. Edited by Mr. Josiah Briscoe. London: J. Briscoe, 18, 20, & 22, Banner Street, E.C., and R. Banks & Son. Monthly. Price One Half-penny.

We are glad to see that this sound little monthly has reached its sixteenth year of issue. Children will read; and it is the solemn duty of parents, and others who have to do with them, to place wholesome and Scriptural literature in their hands. We can heartily recommend "*The Olive Branch*." Interesting incidents from the life of David are selected, and placed before the readers in this volume, also articles on the "Animals of the Bible," and good, moral, and spiritual teaching in various forms. We are glad to note that the new pastor at "Providence," Highbury, is employing his pen, as well as his tongue, and rendering valuable assistance to the Editor. Send for a specimen copy, courteous reader, and judge for yourself. Mr. Briscoe will forward four copies, post free, for twopence.

"*Worm Jacob's New Sharp Threshing Instrument*," by Andrew Bools, to be had only of the author, 70, Salisbury Road, Smethwick, near Birmingham. Price Fourpence, or Three Shillings and Sixpence per dozen, post free.

THIS is an exposition, spiritual, experimental, and practical of Isa. xli. 15. Flashy, fleshly religionists would most probably scoff at this production. Ignorant as they are of all the inward exercises of living souls, the author's meaning would not be apprehended by them; yet these very persons would do well to obtain a copy, and study it, and their own religion in the light which it affords, if, perhaps, God might grant them a true knowledge of real experimental religion by means of it. Spirit-taught men will recognise in its pages the workings of grace depicted, and will need no interpreter. Mr. Bools clearly distinguishes between flesh and spirit in believers, and insists upon the fruit of the Spirit being brought forth in the lives of those who are truly regenerated. A difference of opinion may exist here and there as to whether the right meaning of the passage has been hit, but there will be full consent in the truth of the teaching advanced. The author knows the ground he traverses, and can plainly describe its features.

"*The Best Book of All, and How it Came to Us*," by F. J. Hamilton, D.D. London: Morgan & Scott. Price, stiff covers, One Shilling; cloth, One Shilling and Sixpence.

DR. HAMILTON gives an excellent summary of how we have received our "English Bible." It is pleasantly written, profusely illustrated, and the author ever keeps this end before him—to exalt the Word of God, and in-

crease a sense of its value in the minds of his readers. It is just the book to place in the hands of our young people. We quote its closing paragraph touching on the price of our English Bible. "Ah! we see now that it has been purchased for us at the cost of much labour, and suffering, and blood. Let us remember that others have paid a great price that we might have it cheaply, and let us value it as our most precious possession." Sunday-school superintendents and secretaries, scatter this book among your scholars. Parents, see that your children have it, that they may know how God has given us this rich treasure, and at what cost it has come down to us, so that they may learn to value it increasingly, and defend it tenaciously as their choicest birthright possession.

"*Grove Pasture*." To be obtained from J. C. Dennis, 16, Malfort Road, Denmark Park, Camberwell, S.E. Price, cloth lettered, One Shilling and Sixpence; postage, Threepence extra. Six or more copies, post free.

THE yearly volume of Mr. T. Bradbury's sermons, twelve full-weight, savoury, Gospel sermons. To those who are acquainted with Mr. Bradbury's sermons we need say no more than that these are fully up to his usual high mark of excellence. To other of our readers to whom his productions may not be known, we say, "If you want sound, Scriptural, savoury, sermons, that will instruct, edify, comfort, and establish in divine truth, get this volume, and 'read, mark, learn, and inwardly digest' its contents, and, by the blessing of God, you shall find the wholesome nourishment you seek." There is no dead fly in this pot of ointment.

"*Thoughts from the Word of God*," edited by Percy W. Heward. London: W. G. Wheeler & Co., 17, Paternoster Row, E.C., or of the Editor, 14, Pier Head, Wapping, E. Price, cloth boards, Three Shillings; limp, Two Shillings.

THIS is the first bound volume of a magazine that is issued monthly, and contains the numbers issued from August 1900, to December 1901. One of its chief features is a profound reverence for the Bible as the *Word of God*. Its theological position is not just where we ourselves stand—we should judge from its articles the editor is a decided, but not a high, Calvinist. It, however, always gladdens us to see an uncompromising defence of the plenary inspiration of the Bible, and a clear

unambiguous testimony to the all-glorious Trinity. These are in the very warp and woof of this magazine. The editor is a Bible-student, and many of the articles that appear are both instructive and suggestive, and must, we think, prove very helpful to those that read them. Here and there, however, we meet with phrases that to us are distasteful, such as *offer* in connection with salvation. We believe that salvation was purposed and preordained by the Father, purchased and procured by the Son, is preached, proclaimed, by every Gospel minister, and powerfully applied to the hearts and consciences of those for whom it was purposed and purchased by the Holy Ghost. Anything short of this seems to us utterly unavailing. Probably Mr. Heward

agrees with us in this, despite the use of the word *offer*, as we know the Puritan writers do. The personal second coming of our Lord we believe in with all our heart and soul, it is the Church's great hope, but we cannot subscribe to the view that He is coming to convert the nations to Himself. To us this view appears to be the very opposite of what the Scriptures declare. No amount of ingenuity can make it lay straight with the plain unambiguous statements of 2 Peter iii. 4—10, and 1 Thess. v. 1—4. Notwithstanding these differences we wish Mr. Heward success in his efforts in defence of the Word of God, and to increase the number of Bible-students. The editor will send a specimen monthly number for a penny stamp to any address.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CLERKENWELL.—Jubilee services in connection with the Church at Mount Zion, Chadwell-street, were held on Lord's-day, the 8th, and Tuesday, the 10th of December. On Lord's-day the pastor, Mr. E. Mitchell, occupied the pulpit, and preached two suitable sermons. The morning's subject was "*the faithfulness of God*," text Psa. lxxxix. 5, "Thy faithfulness also in the congregations of the saints." The evening text was Isa. lxi. 2, "To proclaim the acceptable year of the Lord." The jubilee as illustrating the Gospel, and the super-excellency of the Gospel above the type, were the divisions of the discourse. The weather was very unfavourable, especially in the morning, yet fairly good congregations assembled, the pastor was helped, and the Word preached with power. On Tuesday afternoon, favoured with fine weather, a good congregation assembled—the body of the chapel being filled to its utmost capacity—when Mr. W. Kern, of Ipswich, preached a spiritual, stirring, and savoury discourse from Psa. lxxxix. 15, "Blessed are the people that know the joyful sound." Judging from the attention of the hearers, and the expressions one heard from their lips after the service had closed, it was a time of hearing for many. Tea was served in the schoolrooms in White Lion-street, where the lower hall was packed, and a number of friends were accommodated in classrooms above the hall. Happy faces and cheerful conversation prevailed. At 6.15 a public meeting was commenced in the chapel, the pastor presiding. After singing, and reading the Scriptures, Mr. H.

Dadswell, of Clapham, formerly a member of the Church, sought the Lord's blessing on the gathering, and the Church, in an appropriate and comprehensive prayer. The chairman then gave a short account of the origin and progress of the Church, compiled chiefly from the excellent biography of its first pastor, the late beloved Mr. John Hazelton, of fragrant memory, written by Mr. W. J. Styles. Its first pastor discharged his office from June, 1852—having served the Church for three months previously—until January, 1888, when his Lord called him home, a period of nearly 36 years. The present pastor succeeded him in October, 1889, and has, therefore, well entered upon his thirteenth year of service. Brother E. Marsh delivered a warm-hearted address from Isa. lxiii. 4, "The year of My redeemed is come." Brother O. S. Dolbey followed with a thoughtful speech founded on Psa. lxxxix. 15, 16, "They shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted." Mr. Kern came next with a characteristic address from Heb. xii. 2, "Looking unto Jesus." To him succeeded Mr. T. Jones, who spoke well from Col. i. 18, "That in all things He might have the pre-eminence." The concluding address was by Mr. F. Fells from Rom. v. 8, "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." All the addresses were spiritual, lively, and appropriate. The absence of Mr. J. Bush, from illness, was much regretted. A cheerful letter from Mr. G. Sawyer, for many

years a member and deacon of the Church, but now residing at Hove, was read; the letter contained a cheque for £2 2s. After the chairman had thanked the numerous friends from other Churches who were present, and the ladies who had ministered bodily comforts, the Strict Baptist National Anthem, "Crown Him Lord of all," was sung, and prayer and the Benediction brought a remarkable series of services to a close. The collections amounted to £57 12s. 7d.

STEPNEY.—The twenty-seventh anniversary of the re-opening of this house of God was celebrated on Lord's-day, November 10th. Two sermons were preached by our pastor, Mr. J. Parnell. Morning text, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," making the following divisions—1st. This choice is of individuals. 2nd. It is in Christ. 3rd. It is from eternity. 4th. It is to holiness. 5th. To the adoption of sons. 6th. The good pleasure of His will. 7th. The object, His own glory. Evening text, "Behold, how good and how pleasant it is for brethren to dwell together in unity." He dwelt (1st) on the spirit of union; 2nd. The nature of union; 3rd. The quality of union. The following Tuesday, Mr. E. Marsh preached in the afternoon. A good company of friends remained to tea. Mr. W. Harris, presiding at the evening meeting, read Col. i. 1—11. and our pastor offered prayer. The chairman addressed a few loving words to pastor and people, remarking that love would bind us together, would close our eyes to the faults of our brethren, and would magnify their virtues. If we love the doctrines of grace, it is only among God's people we can be happy. Mr. E. White spoke from "I will mention the lovingkindness of the Lord," &c. He said lovingkindness has marked all the way the Lord our God has led us, calling us by grace and uniting us in Christian fellowship. He has given us a heart to love Him, an interest in Christ, access through Him to the Father, an interest in the Gospel, and the inheritance beyond. Mr. T. Jones addressed us from "Gather My saints together unto Me." He remarked: It is an exhortation, a proclamation. It is the language of a Father giving special directions for the gathering of His own people. Jesus Christ is the great centre, the rallying point of all the redeemed and blood-bought ones. God's people are gathered under the powerful influence of the Gospel to Jesus Christ. The Lord gathers His people when the journey is done. Mr. F. C. Holden spoke from "A goodly heritage." He said: The

goodly heritage is the portion of those who are put among the children of God. They stand in a glorious relation to the Most High God as being their Father, and they His children. Related to the Redeemer, to God the Holy Ghost, as being quickened, taught, and led by Him, they have glorious titles—sons and daughters, kings and priests unto God; glorious privileges—being interested in Divine and everlasting love, privileges of communion, fellowship with God, and a glorious prospect. Mr. J. Clark founded his address upon Phil. iii. 20, 21. He said: The child of God is a citizen of the highest state, a subject of the highest hope; the most glorious manifestation—the appearing of the Lord Jesus Christ; the transformation—who shall change our vile body? There is a conviction that He will appear: we believe it as a certain fact, we have no doubt about it. Does that not seem to carry with it a conscious preparedness to meet Him? We shall hail His appearance with joy, and welcome it with delight. Does it not imply that His second advent is necessary? The gathering together of His redeemed out of every land—the second thing that renders His second advent necessary—is to vindicate the integrity of the government of God. The transformation—Who shall change! There is a reference made to the original of the body—earthly, sinful; it refers to the condition in the grave. Whatever the body of the Lord Jesus Christ is now in glory, will be the body of His people in glory. Mr. H. F. Noyes spoke from 2 Tim. iv. 6—8. He dwelt upon his subject thus: The past perfect—"I have fought," "I have finished," and, "I have kept;" the present—"I am now ready;" the future—"Henceforth there is laid up for me," &c. Mr. E. Marsh delivered a very inspiring address upon "Peace be with you all that are in Christ Jesus." Our pastor said: We have had God's divine blessing in our midst, five have been added to the Church during the year; we have some splendid prayer-meetings. He spoke on "Goodness and mercy," remarking that it was free, rich, present, everlasting, and all that a poor sinner needed. We heartily sang "All hail the power of Jesu's name."—HAYTER SCRIVENER.

SHOULDHAM-STREET.—The 25th anniversary of the Sunday-school was celebrated on Lord's-day, November 24. Suitable discourses were delivered in the morning by the pastor, Mr. W. F. Waller, in the afternoon by Mr. H. T. Chilvers, and in the evening by Mr. R. Muntimer. On the following Tuesday, the 26th, after tea, a meeting was held, at which Mr. F. T. Newman presided, who, with the following ministerial brethren—Messrs. Fells, J. E. Flegg,

Thomas, Dadswell, and the pastor—gave very encouraging and helpful addresses. We regret our brother Mitchell was unable to be present owing to ill-health. We as workers are pleased to be able to report progress both in the number of scholars attending and also of teachers. Although small, we trust it may be maintained and greatly increased in the coming year, that again this portion of the Lord's vineyard may be prosperous and fruitful as in years that are past. Friends from other Causes encouraged us by their presence and help. The collections realised £9 8s. 7d., for which we are thankful.—S. R. ROBINSON.

STREATHAM (PROVIDENCE).—The pastor's second anniversary was celebrated on November 19th. In the afternoon Mr. Mutimer delivered a Christ-exalting sermon from Jer. xxxi. 12. Our brother spoke sweetly of the gathering of Zion and encouragingly to those being led there, for their weeping shall give place to divine joy. About sixty friends sat down to tea. The evening meeting was presided over by Mr. Rundell. Brief, spiritual addresses were given by brethren C. Cornwell, E. Beecher, H. Dadswell, O. S. Dolbey and the pastor. Collections good, and all agreed it was one of the best meetings, spiritually considered, ever held. We hope our pastor may long be spared to preach the distinguishing doctrines of grace to the comfort of poor sinners, whose only hope and help is in the Lord, and be the means of bringing many precious souls into the liberty of the Gospel.—CHAS. RUSSELL.

BRADFIELD-ST.-GEORGE.—The members' and friends' annual meeting was held on Tuesday evening, Nov. 26. Tea was provided in the schoolroom; between forty and fifty of the members were present, including some friends of the congregation, also Mr. F. Channell, Mr. W. Sharpe, and Mr. E. Smith, from Bury-St.-Edmunds. The executor of Miss Abi Last provided a joint of beef. Tea was superintended by Mrs. W. Bland, assisted by Mrs. Last, Mrs. W. Sharpe, and Mrs. W. Morley. The meeting after tea was presided over by Mr. W. Dixon, pastor, who said, as a Church and congregation, they had many reasons for deep gratitude to God for the help and blessing received through another year, and for the unabated interest that was maintained in the ministry of the Word. The congregations—drawn from seven villages—proved that faith in the Gospel of the grace of God through the Lord Jesus, the Saviour of lost men, was still a living power amongst us. Mr. D. Bland, senior deacon and secretary of the Church, read the financial accounts,

which showed that all the Church funds were in a satisfactory condition. Over £10 had been subscribed to the Home and Foreign Mission during the year, nearly £4 of this from the Sunday-school. Mr. F. Channell said it gave him very great pleasure to be present, and he felt truly grateful to God for the unity among them; also, he felt that there was deep, true thankfulness to God for sustaining Mr. Dixon in the ministry for so many years. Mr. W. Scarfe, deacon, spoke very hopefully and encouragingly of the state and condition of the Church, and said how very much the services on the Sunday were enjoyed. He felt one verse in the Psalm our minister read was just our case—"They that seek the Lord shall not want any good thing." Mr. W. Bland proposed, and Mr. W. Morley seconded, that the hearty thanks of the meeting be given to Mr. D. Bland for the very excellent joint of beef which he had provided, which was carried unanimously. Mr. D. Bland replied, and said that he had, he believed, attended all the annual meetings save one, this being the 61st. A very happy meeting closed by singing,

"Blest be the tie that binds
Our hearts in Christian love."

SNODLAND.—The anniversary of the Sunday-school was on Wednesday, December 4th, 1901. A sermon was preached in the afternoon by pastor E. Marsh. After tea the chapel was well filled for the evening meeting. Mr. Marsh presided, and was supported on the platform by brethren H. J. Walter and W. Brown, of Maidstone. After the opening hymn and reading of the Scriptures by the chairman, Mr. E. Patterson, a former superintendent, fervently sought the blessing of the Lord. The secretary read a most encouraging report, which showed progress in the work all round. The balance-sheet declared £2 in hand, after the year's expenses had been met. Twenty-one recitations were admirably rendered by scholars of the school, after which our brethren Walter and Brown delivered stimulating addresses alike for teachers, scholars, and parents. Following these addresses was the distribution of a large number of prizes. The collections amounted to £2 2s. 1½d., for which we thank God and take courage in our work among the young.

BRIGHTON (SALEM).—An interesting incident was witnessed in the Sunday-school on Lord's-day, Nov. 24th, when the pastor (Mr. F. Shaw) presented to the superintendent (Mr. Smith)—to commemorate the 50th year of his age—a handsome marble clock, with the following inscription engraved

on the plate: "Presented to Mr. David Rowland Smith by the officers, teachers and scholars of Salem Chapel Sunday-school on the occasion of his jubilee, November 22nd, 1901." Mr. Shaw spoke of the esteem in which the superintendent is held by all connected with the school for his work's sake. Mr. Smith thanked all for their past encouragement and for that day's surprising manifestation of their kindness, and expressed the well-grounded hope that the existing unity may long continue.

STRATFORD. — GURNEY-ROAD DORCAS SOCIETY. The annual meeting of the above Society was held on Wednesday evening, December 11th, 1901. The meeting was presided over by the pastor. Our esteemed brother, Mr. Jonathan Elsey, who for many years has rendered practical help to this Society, delivered an interesting, stimulating address from the words, "Without Me ye can do nothing." Addresses were delivered by deacons Rider (who was warmly welcomed by all, after his long absence through affliction), Crouch and Gray. The President of the Society (Mrs. Marsh) was unable to attend through affliction in the home. The annual report read by the secretary, Mrs. Cutmore, elicited deserved praise from each of the speakers. The following is a brief extract:—"We feel it a great privilege to be permitted to minister in any measure to the comfort of our needy brothers and sisters, especially those of the household of faith. 'Bear ye one another's burdens, and so fulfil the law of Christ.' . . . Our friends who have been able to attend the work meetings have worked heartily, and some have had work home, and thus evinced their interest; so that we have accomplished the making of a goodly number of garments. . . . Our friend, Mr. Elsey, again sent us a very useful parcel of material, which will be distributed in garments this evening. At the close of our meeting last year we distributed 55 parcels of clothing for adults and children, and 57 parcels of grocery. Five subscribers and active workers have been removed to other localities. Our hearts are up to God to constrain others to come to our help. With grateful hearts to God we take courage and press forward to the work of the coming year." The financial statement showed a balance in hand of £2 14s. 0d., which was more than expended in gifts at the close of the meeting. Heartly thanks were accorded the Secretary and officers, special mention being made of the labours of Mrs. Crouch as cutter, and conducting the Maternity branch of the Society. The meeting was one of the best ever held, and a large distribution of parcels was made at the close.

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

Two very interesting conferences have been recently held in connection with the above. The first was at Brentford on the evening of October 29th, 1901, when a goodly number of friends gathered, representing about 15 schools.

In his own happy way our President, pastor R. E. Sears, presided, and after a few words of welcome, asked pastor W. H. Rose to give his paper, and open the discussion on the subject "How to Make our Sunday-school Work More Effective." The paper was admirable, every Sunday-school worker ought to read it, and it was rightly said, "Our brother Rose has done well." The discussion was profitable and interesting, about 12 persons taking part.

The second conference was held on the evening of Friday, December 13th, 1901, at Soho Baptist Chapel. It was a drenching wet evening, nevertheless between 40 and 50 assembled. Our President again ably presided.

Pastor T. Jones, of New Cross, in his own characteristic way, gave his paper, and opened the discussion on the subject, "Are Our Methods Orthodox?" The paper was excellent, and many took part in the discussion. It was decided that the paper be printed, and circulated by the Sunday-school Committee. This proposition was carried with applause, several promising help to defray the expenses.

May the Lord bless our Sunday-schools and give great spiritual success.

H. TYDEMAN CHILVERS,
Hon. Sec.

P.S.—Brother Jones' paper is in the printer's hands. Applications for same can be made to the Secretary.

OUR CHURCHES.

*An earnest appeal from the Committee
of the M.A.S.B.C.*

MONDAY EVENING, JANUARY 13th, we trust will be a long remembered season of special blessing when our Churches are gathered together for the outpouring of the Holy Spirit on every effort of the Church to glorify God during the year 1902.

"Prove Me now," saith our God. Now let us prove Him. True to His Word, His Word shall be true to all who trust it.

Any of our readers who may be unable to meet with their own people that evening we trust will remember the gathering together for prayer, and in their seclusion join in spirit with the congregated host, while we trust the meetings themselves for numbers gathered together, fervency of spirit, and fellowship of heart will be a mighty power to stimulate every worker in the vineyard of the Lord. To

come closer together, to stand shoulder to shoulder in the great battle against increasing errors, and defence of the faith, to have one's own individual life revised that we may be strong to labour,

"LET US PRAY."

The words of Hannah More on the attractions of prayer are worth passing on one to another:—

"Prayer draws all the Christian graces into its focus. It draws charity followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws repentance, with her holy sorrows, her pious resolutions, her self-distrust.

"It attracts faith, with her elevated eye: hope, with her grasped anchor; beneficence, with her open hand; zeal, looking far and wide to serve; humility, with introverted eye, looking at home. Prayer by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice."

God grant that the appeal from the Committee of the M.A.S.B.C. may be responded to far and wide, and the blessing following be seen in greater effort than ever to fill the place in all the gatherings for prayer each Church arranges throughout the year.—E. M.

THAME.—For some years we have been without a pastor. In the Providence of God we believe we have been led in the choice of an under-shepherd. Mr. W. Chambers came to us as a supply in May last, and by invitation, preached for several Sundays with acceptance. At a meeting of the Church and congregation it was unanimously agreed that Mr. Chambers be approached with regard to taking up the work permanently. We are able to report that he has seen his way to accept the pastorate, and that he will commence his ministry among us on the first Sunday of the New Year. The Church desires to thank all the brethren who have so kindly supplied the pulpit during the years of our pastorless condition.—C. W.

WOOD GREEN, PARK RIDINGS.

BRIEF abstract of address by pastor E. Marsh, on the occasion of the recognition services of Mr. Hutchinson, as pastor, held on Tuesday, December 3rd. THE NATURE OF A GOSPEL CHURCH.

Can a better description be given of it than that of the Holy Ghost as recorded by Paul in his counsel to Timothy, touching his deportment therein, given in his second epistle, third chapter, and fifteenth verse, "The House of God, which is the Church of the living God." From these words let us consider:—

I.—Its Founder.

II.—Its nature, or constitution.

III.—The end for which it exists.

I.—Its Founder. It is the House of God, the Church (Ecclesia, gathered or congregated company) of the living God.

We distinguish between the Church of Christ, visible and invisible, militant and triumphant; the kingdom of God in grace and glory.

Its Founder is God. It is to be formed according to the divinely revealed will of Jehovah, the Father, Son, and Holy Ghost. The Holy Ghost has recorded all that is necessary to inform us as to its origin, instruct us as to its government and discipline; encourage us in all its militant trials; and stimulate in its attainments to the end for which He organised it.

The living God is the Founder of His own House, the architect of His own building, the everlasting Father of His own family in Christ Jesus His dear Son, their elder brother.

We do not go to a legal dispensation to find the formation of a Gospel Church except so far as such provides us with type and symbol, promise and prediction.

The House of God is the household of faith. This House is His, because He has so willed it. Distinguished from the world by His love to them, in Christ before the world was formed. The fall of man could not disturb the purposes of God, but by it He wrought the glory of His grace in the redemption of His House from all its consequences.

His House is founded upon His own eternal purpose and decree, "This people have I formed for Myself they shall show forth My praise." He has founded it upon the perfection of His work in their redemption, and "Unto Him that hath loved us, and redeemed us to God by His own blood," must be their own and only song.

He has founded it upon the glory of His own power and might, by which they are quickened into spiritual life, and called by His grace, therefore, "Unto Him shall the gathering of the people be," and all this altogether independent of what they were, or ever could become.

A Gospel Church, as the Church of the living God, is His House wherein He dwells; for which He makes full provision, ever watches over, and where He displays Himself as seen nowhere else.

As the Church of the living God, He is its life, He gave it being, He keeps it in being, and is "the life of the House" in all its employments, enjoyments, changes, and conflicts.

As His House, the Church of the living God is His own freehold property, kept in preservation by Him,

can never be taken from Him, and by Him shall never be destroyed.

As His House, the Church of the living God contains His property and possession; indeed is put in sacred trust, and charge thereof. To contend earnestly for the faith once for all delivered unto the Saints," is the spiritual duty, delight, obligation, and privilege of the members of this household.

We fight for no credal theory of a human organisation, but contend for the truth as those entrusted with the property of our beloved Lord in which He has given us our life interest, and by which our eternal life is secured.

As the Founder of His own House, the living God has given us His Word as our guide in all matters of faith and practice. Whatever may be said for "our book of rules" His Word alone is to rule. Our arrangements at best are but guides to action. "This is the book must end the strife." The Church of the living God as His House rejects human institutions as innovations. Divine authority demands obedience from every possessor of divine life. Where we have no direct command we are free to follow the dictates of our conscience seeking His guidance in all things.

Where we have a divine command we are never free to obey or disobey as policy or expediency may dictate.

Baptism and the Lord's Supper are divine institutions, and obedience to His commands concerning them are by Him made a test of our love to Him.

The right to the Lord's Table is membership with His household, the entrance to which is by a public confession of Christ in baptism; the right to baptism is faith in Christ who instituted it, attended to it Himself, and commanded it to His disciples, the motive to it is love, and the immersion of the whole body can alone be baptism, and the only persons having the right to attend thereto are disciples of Christ (see Matt. xxviii. 19, 20, &c.).

A strict adherence to this New Testament order gives us one part of our denominational title, while the maintenance of our redemption by Christ as personal and particular, with an adherence to those doctrines He has taught us, supplies the second, viz., particular; and while we would to God we had not to be so designated by reason of the departure from the simplicity of the faith and order of His Word constituting His Church, we are not ashamed of our title, and as monuments of His grace would glorify Him alone as the Founder of our Gospel Church state.

On a delicate and difficult point here, the late John Hazelton spoke most clearly.

"Christ's authority in Revelation,

both in baptism and the Lord's Supper is before charity, conscience, infirmity, policy, or one's inability to see their importance, and they are binding to the end of time."

II.—ITS CONSTITUTION.

Those dead in trespasses and sins can never be in fellowship with the living God, therefore "Ye must be born again." We have no Church birthright in godly Parentage. The Church of Christ is constituted of those "born from above." This Church knows no national, provincial, parochial or parental standing. The Church of Christ may be at Ephesus, Colosse, Phillippi or Wood Green—but is not the Church of that place.

The Church of the living God is constituted of living persons walking in the fear of God. Dead trees disfigure an orchard—dead plants disgrace a flower bed—the gardener will surely uproot them—fruitless professors form no part of the Gospel Church, tho' many such have a place there till He come.

The founder has so constituted this Gospel Church that He empowers it to transact its own business—receive its own members, or withdraw from those who walk disorderly, exercise righteous discipline, and arrange in His fear and guidance those matters that shall promote its unity and His glory.

He has furnished His Church with His own office bearers, and these to-day are two only, pastors and deacons. The right to choose these is with that Church they are called to serve.

III.—THE END OR DESIGN OF ITS EXISTENCE.

1. The glory of God "They glorified God in me." God is glorified in every sinner saved and servant sent. Glorified in the grace that makes them what they are, and for ever will be, His house

2 The Spread of the Gospel. A Church must be missionary in spirit to prove its position and right to be. "The Church of the living God lives to show forth His praise and declare His truth throughout the whole world.

3. The mutual well being one of another. "Bear ye one another's burden, and so fulfil the law of Christ." "Fellow helpers" is the household crest, and "Love one another" her coat of arms.

4. The witness for truth. "Earnestly contend for the faith," &c., is the counsel of her Captain, and it were traitorous to conceal the truth. Equally the end of her existing is

5. A perpetual protest against error. "I withstood him to his face," said one who loved his brother well, but it was because "he was to be blamed." Let our Protestant principles be maintained. Moreover, the end is

6. A light in the earth for the welfare of the world at large. "Ye are the light of the world," "Salt of the earth," "My witnesses." God blessed the house of Pharaoh for Joseph's sake; and the world abides to-day for His salt is there.

Lastly, That we may please Him is the design of our existence. To live to please God is the effect of grace in the soul, and the witness that declares the right of its possessor to live.

God bless the Church of the living God, where He abides for ever, and who shall for ever abide with Him. Amen.

[As we go to press the report of the excellent meetings at Wood Green are not to hand, but we hope to have them for next month, the above notes alone have been supplied.—E. M.]

NEWQUAY, CORNWALL (EBENEZER).—Cornwall is very destitute of the truth as we receive and hold it. A few Strict Baptists meet at Lennen, near the Land's End, but the Church at Ebenezer, Newquay, is practically the only Strict and Particular Baptist Church in the county. Formed about ninety years ago, for some years past it has been without a pastor. Far distant from other Churches of the same faith and order supplies are very seldom available. Under these circumstances the deacons conduct the services, Mr. J. Pearce, generally occupying the pulpit. Occasionally a visitor will preach. Mr. J. M. Rundell, of the Surrey Tabernacle, a Cornishman by birth, pays the Church one or two visits every year. The writer had the pleasure of spending a fortnight in Newquay in August last, and enjoyed meeting with the friends, and occupied the pulpit on two Lord's days. The little Church has hard work to hold its own, and no additions to the number of its members have been made for some time past. But on Lord's day, October 13th, Mr. Pearce had the pleasure of baptizing two friends—one being a daughter of one of the deacons—who, together with another friend, dismissed from a sister Church, were received into full communion on Lord's day, December 3rd. Very heartily does the writer rejoice with the Church at Newquay in these tokens for good, and earnestly prays that they may be multiplied. When our friends are making their arrangements for their summer holidays they might do much worse than give Newquay a trial. It is a healthy, bracing place, and the cliff scenery in the neighbourhood is very fine. They would receive a hearty welcome from the friends. It may be added that there is an excellent service of through trains during the summer months by the Great Western Railway from Paddington, and the journey is

through a very pretty country.—E. MITCHELL.

A LINCOLNSHIRE ASSOCIATION.

DEAR MR. EDITOR.—With your permission, I would like through the medium of the E. V. & G. H. to call the attention of our Lincolnshire Churches to an important question, one I think very suitable to commence the New Year with, namely, that we should arouse and form a "Lincolnshire Association of Strict Baptist Churches." I read of nearly all other counties uniting together, and having their associations. Why not us? But I think it will be a glorious day when the county unions all combine into one great "Strict Baptist Association of great Britain." Till that day I think it necessary to have our county unions, for this reason:—

I.—That we may know each other: we seem so far apart. I can name five or six Churches which practically know nothing of each other. If we had a county union we should be drawn closer to each other, take an interest in each other's welfare, be able to support each other. There are many Strict Baptists in our Shire which scarcely know of the other's existence. This should not be so, and in the present state I think it detrimental to the progress of the Churches on the whole.

II.—Why cannot we come together, say a deputation, or the pastor of each Church and consider this question at once, say at Lincoln, Boston or Spalding, and form a convenient centre (Quadrang, if they like), choose our president, consider the question, form our rules, welcome those who would like to join. It will take time to get into working order. But there are those who would give us advice. Thanking you in anticipation,

Yours in the Master's service.

JOSEPH LINSEY.

Pastor of Ebenezer Church, Quadrang.

If any of our friends are willing to consider the question, I think it would facilitate matters if we could correspond privately.

Aged Pilgrims' Corner.

ON December 5th the Church of St. Mary Woolnooth, Lombard-street, was crowded, the occasion being a special service on behalf of the Aged Pilgrims' Friend Society, and the preacher, the Rev. D. A. Doudney, of Slatford, the eldest son of the late venerable editor of the *Gospel Magazine*, who seventeen years ago conducted a memorable service in the same Church.

* * *

The Church itself was also an attraction, for here (from 1779 to 1807) John Newton preached the Gospel of the grace of God, and at his house in

Coleman-street was accustomed to receive most of the gracious ministers of his day. A tablet to his memory is affixed to the wall of the Church, and many friends inspected it after the service with much interest.

Mr. Doudney preached from Isa. xl. 1, 2, "Comfort ye, comfort ye My people," and his discourse was listened to with deep interest. He concluded with an earnest appeal on behalf of the Institution, which was very liberally responded to. Newton's three hymns—"How sweet the name of Jesus sounds!" "Glorious things of Thee are spoken," and "Though troubles assail and dangers affright"—were sung.

In June next an election of pensioners to enter the Homes, as vacancies occur, will be held. At present several of those last elected are waiting their turn to enter. Visitors will be heartily welcomed at Camberwell, Hornsey Rise, Stamford Hill, and Brighton, which together provide dwelling-places for nearly 180 of the recipients.

The new *Quarterly Record* contains a portrait of Watts Wilkinson and other illustrations, together with a variety of matter bearing upon the work of the Institution, which now has more than 1,570 pensioners upon its books.

Gone Home.

CHELMSFORD.

THE LATE BELOVED WILLIAM BEACH.

Yes! it is now *the late*, for the travelling days of this veteran servant of Christ are done, the battle fought, the victory won, and now he rests "at home." The summons came on Monday, December 9th, and

"Fearless he entered Jordan's flood.

At peace with heaven he closed his eyes;

His only trust was Jesus' blood

In sure and certain hope to rise."

For forty years he worshipped with the saints of God at Chelmsford, for twenty of which he filled the office of deacon "well."

A true, devoted servant of his Lord, a liberal supporter of His interest in the earth, a friend to the poor and needy above many, to whom his hand was ever opened by the love of his heart to his Lord, a counsellor of many, and a companion with all who loved the Lord Jesus Christ,—he was gathered home in his 90th year, full of honours, the least of which he would lay at his master's feet, as did his beloved fellow-labourer, the late John Hazelton, saying, "Give God the glory, the man is a sinner." Yes,

we add, but a sinner saved, whose salvation was no uncertainty to those around him in the Church, the home, and the world by reason of his integrity and uprightness before men, faith and humility before God. While the poor of his own Church had the first place in his heart, the circle widened and was far-reaching in his "liberality to the saints," while many a poor servant of Christ to-day will call to mind his bounty in an hour of need that none knew of save giver and receiver, and *his Lord, who registers to repay.*

But, this is not a "memoir"—that we hope the beloved pastor, H. S. Boulton, will give our readers next month.

The funeral took place on Saturday, December 14th. The mortal remains were conveyed from the old home to the chapel where he had so long laboured, followed by seven carriages filled with mourning hearts, and attended by a large number of the employees of the departed, by whom he was held in highest esteem.

Pastor H. S. Boulton conducted the services. Mr. W. Hawkins, of Haverstock Hill, opened with fervent prayer. The writer read the Scriptures and offered a few words. Mr. S. K. Bland delivered the address from the words, "Precious in the sight of the Lord is the death of His saints." Pastor W. Willis, of Colnbrook, closed the service in the chapel, and the cortege moved slowly to the London-road Cemetery; there the stricken pastor laid the dear dust of his faithful fellow-labourer to rest after prayer by Mr. B. E. Hawkins, of Tenterden. The long line of mourners—relatives, friends, deacons and fellow-labourers, with many representatives of neighbouring Causes—took a last look at the resting-place and turned away to plead, "Let me so follow Christ as did William Beach, servant of the Most High God in every good word and work."

The gift of God to His servant in the person of his beloved companion was the choicest of His gifts, for which the departed praised his God to his last hour. The Lord comfort her sad heart and sustain her in this trial. Such a counterpart of his own mind, and ever ready to every good word and work, we doubt not our beloved sister has dealt much with her Lord in this trial, whom she knows will never fail in "all thy need."

Sermons were preached on the following Sunday to crowded congregations—in the morning by the pastor from the words, "Well done, good and faithful servant: enter thou into the joy of thy Lord" (Matt. xxv. 21), and in the evening by Mr. S. K. Bland from "Be ye therefore followers of God as dear children" (Ephes. v. 1). Special hymns were sung at all the services. The

following tribute of love is from the pen of "our own poetess," and we gladly give them a place in this brief record of departed worth.

E. MARSH.

"A SERVANT OF THE CHURCHES."

And such was brother Beach, as long
As he had serving strength;
But nature took her weary way;
The veteran failed at length,
No longer could he lift his voice
To recommend the Word,
Or tell the children of the time
When first he knew the Lord.

But heart and hand were open still,
And many a struggling cause
Blessed his benevolence, which helped
To keep them open doors;
The people of his chosen home
Were his peculiar care;
But when a neighbouring Church had
need,
Then brother Beach was there.

His death, in many an aged heart,
Will bid old memories wake;
From far and near his friends will write
Of words which once he spake.
And some, who never thought to hear
The long-lost name again,
Will learn of his departure with
A thrill of envious pain.

For *they* still linger in the laud
Where sins and cares abound;
While he has reached the city where
No sin nor cares are found;
They for one living word of grace,
With eager yearnings pray;
He sees the unseen Saviour he
Has talked with by the way.

Let us thank God for all the grace
Bestowed on this our friend,
For all the comfort he has been,
For union without end;
And let us ponder, as we bear
His body to the tomb,
How soon, for any one of us
The Master's call may come.

M. A. CHAPLIN.

Dec. 11, 1901.

THOMAS BEEBY,

called home November 3rd, 1901, aged 81 years. This aged disciple was born at Whittlesea, Cambs. He was for forty years a member of the Church at West Ham, and valiant for the truth. He was only laid aside from active service for three weeks. Though in bondage through fear of death all his life, his end was peace, and his closing testimony blessed. His mind was sweetly led on in anticipation of heaven. He found great consolation in the hymn, "How sweet the name of Jesus sounds!" and constantly repeated, "Vital spark of heavenly flame," &c. The fellowship of God's children was dear to him. He welcomed such with joy. His greatest comfort in his last hours was to have his youngest daughter to read, pray, and sing to him. While passing through the river he said, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Only fifteen minutes before he breathed his last he embraced his children, gave to each a parting word, then said, as his last utterance, "Follow on." He was laid to rest in West Ham Cemetery, November 7th, where only five months before he followed the body of

his aged companion. In life they were not parted, nor in death divided, and now they live before the throne. The service was conducted by pastor E. Marsh, who preached the same evening at West Ham in connection with the same from the words, "Therefore are they before the throne."

MRS. EARL,

of Beckenham, daughter of the late Mrs. Gill, of Colnbrook, and sister of pastor W. Gill, passed peacefully away on September 10th, after a lingering illness borne with Christian patience. "With Christ, which is far better."

"Home at last, labour done,
Safe and blest, victory won;
Jordan passed, from pain set free,
Angels now have welcomed thee."

N. J. EASTERBROOK,

deacon of Ebenezer Strict Baptist Church Hull, was called home on November 20th, after a short illness. The last time he stood up to speak was October 7th; his text was, "Be still, and know that I am God." A gap is made in our little Church; we lose a deacon and a consistent member. His constant prayer was for Zion's prosperity and increase. He loved her courts. I was much struck with his countenance on my last visit; he beamed with joy. As I sat by his bed and at his request told him about the services of the previous Sabbath, after reading a portion, singing a hymn (in which he feebly joined), and having prayer together, he said, "Brother, I have not a trouble in the world; I can leave all to Him, and quietly wait His will." He wished to see the Church members and friends. To one who said, "We hope to see you amongst us again," he replied, "I shall have much to tell you then." To another who said, "He is faithful to His promises," he quickly added, "And faithful to His Son." At the beginning of his last illness he said to his wife, "I have not reached the allotted age of man; but if I could 'read my title clear—'" She replied, "But you know what that is." Another time he said, "I've been asking the Lord for something for to-day." She then said, "You want your daily manna." Again he said, "I want to be stable, trusting in the Lord, whatever comes." Again, with tears of joy he feebly said, "I'm overflowing with gratitude to the Lord for all His goodness to me." They often sang together "Jesus is precious, saith the Word" and "Beneath the sacred throne of God." We committed his body to the ground on Lord's-day afternoon, singing together "Sovereign Ruler of the skies." In the evening, at the chapel, notice was taken of our dear brother's departure from the words, "My Beloved is mine, and I am His: He feedeth among the lilies. Until the day break and the shadows flee away."
—L. THOMPSON.

FRANCIS FAIRHEAD,

of Chelsea, entered into rest on November, 13th, 1901, aged 87.

MR. WILLIAM GOSLING,

of the Valley Farm, Felsham, Suffolk, passed to his rest on Saturday, October 28th, 1901, in his 86th year. The funeral took place at Rattlesden Baptist Chapel on Friday, Nov. 1. There was a large number present. Mr. Gosling had attended Rattlesden Baptist Chapel from a child. The following is the outline of the address given in the chapel:—We need not think it weakness to sorrow over loved ones who are taken from us. The best man who ever lived wept at the grave of a beloved friend. Sorrow there is, but not

without hope. Mr. Gosling was not without his failings; he was not free from sin: no one felt it more than our departed friend. He made no outward profession. The doctrines of grace were precious to him. The Lord Jesus was the Rock upon which he rested, nurtured, and matured under the ministry of the late Philip Dickerson and Mr. Bird—later years, our departed brother Huxham and Mr. W. Evans. A constant reader of the "Gospel Magazine," he was well founded in the free grace of God in salvation. Some of his last words were: "All my trust is in Jesus;" "Oh the exceeding riches of His grace to one so unworthy!" His last words to his dear wife were, "I am going home; you will come too." This congregation of people shows how much as a business man Mr. W. Gosling, of Valley Farm, Felsham, was respected. There is a verse in Job v. which we feel is verily true of our friend, "Thou shalt come to thy grave in a full age." &c. His own feelings were "By the grace of God I am what I am." May the Lord comfort the widow and the sorrowing family with the thought "Our beloved sleeps in Jesus to wait the day."—WILLIAM DIXON.

GEORGE PINNER,

of Rose Hill-road, Ipswich, entered into rest on Sunday morning, November 3rd, aged 67. He has left behind a widow, one son and five daughters. He was baptized at Walton Chapel about thirty years ago. His walk has proved what he was; we needed no words to tell us he was a Christian. We well remember hearing him speak of the hymn commencing, "When Thou, my righteous Judge, shalt come," as being one of his favourites. We have no doubt he is now before the throne. His membership, with my dear mother, was transferred from Walton to the Church at Zoar, Ipswich, in 1876. He was greatly helped and blessed under the ministry of Mr. Josiah Morling, who was then pastor of that Church. Later on he sat under the ministry of Mr. S. Consens, and now, for some years, that of Mr. R. Bardens, whose ministry he much enjoyed. On the last Sunday in October he went to chapel and enjoyed the service immensely. Before the service began the next Sunday morning he had gripped our hands for the last time, and entered the higher service in glory. God help us to say, "Thy will be done."

MRS. ALICE REED

passed away on Wednesday, October 23rd. Her parents were members of the Strict Baptist Church at Saffron Walden. She was a scholar in the Sabbath-school, and attended the services until about the year 1882. She was brought to realise her state as a sinner through the ministry of Mr. Bowtell. The following year she was baptized by him and joined the Church. She removed with her husband and family to Stanstead about the year 1891. In 1893 they were removed to Tottenham, and worshipped at Philip-lane, under the pastorate of Mr. House. In 1895 she came to Walthamstow, and became, together with her husband and family, helpers in the cause. She was constant in her attendance. But about 1896 she was stricken with paralysis, and was unable to come again to the house of the Lord, and for some two years had been unable to leave her bed. Owing to her right hand being useless, she was enabled to write with her left hand portions of Scripture and favourite hymns. Her one theme was Jesus. Her Bible bears marks of much usage, especially the prophecies by Isaiah. In her hymn-book we found a great number of hymns

which she had marked. When at Saffron Walden she was a constant attendant at the means of grace, and we find her hymn-book is marked at No. 6 in the Appendix, "Affectionate Hints respecting Public Worship." Thus another of the Church below has gone to join the throng above. The remains of our sister were interred in Walthamstow Cemetery on Monday, October 28th, Mr. O. S. Dolbey conducting the service. On Lord's-day, November 3rd, Mr. Kingston preached a memorial sermon from Isa. xxxiii. 17, "Thine eyes shall see the King in His beauty."—H. C. T.

HERBERT DOUGLAS WHITE,

the beloved son of Herbert B. White, deacon at Providence, Highbury-place, N., entered into rest on Tuesday night, November 26th, 1901, aged 28. Our young brother was of an unobtrusive nature, in whose heart the love of the Lord had been planted, which was evidenced by his consistent, straightforward life. He was loved by all who knew him, and though he never made a public profession, yet there were features in him which would have developed had he remained here. He was ripe for glory, and so the Lord took him. He died very peacefully, and has left a dear young widow to mourn his loss. Many assembled in Providence Chapel on Monday, December 2nd, when the pastor gave an address from the words, "Thy brother shall rise again," and at the grave side at Abney Park many others were gathered, and we laid to rest our brother until He come. Our deepest sympathy is with all the mourners. On Lord's-day evening, December 8th, the pastor preached a memorial sermon from 1 Cor. xv. 54 to a large congregation.

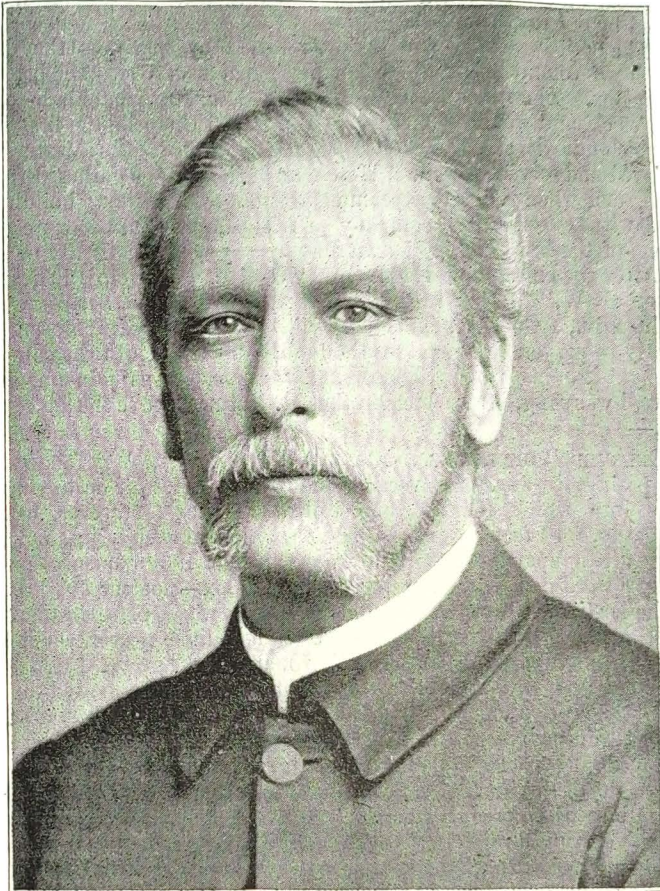
ELIZABETH WILSON,

of Finedon, fell asleep in the Lord on Wednesday, November 20th, surviving her husband just eight months. During that time, whilst her natural strength had been decaying, her faith was growing stronger, and her spirit was ripening for the Master's immediate presence. Many were the precious portions of Scripture that her soul was sustained with. Hymns, likewise, were brought to her mind, especially Denham 1,026. We visited her on Friday, the 15th, and found her mind somewhat dark; but while we were praying, she said that it seemed as though a bright light shone heavenward, and she was much comforted. Her dying counsels to her children were most weighty, and will not soon be forgotten. Mr. F. G. Burgess, of Wellingborough, and Mr. W. H. Jarman, of Irthlingborough, conducted the funeral service, amidst general signs of considerable respect for her memory on Saturday, November 23rd.

"PEOPLE often fancy that the world is becoming Christian, when, in fact, Christianity is only becoming worldly."

"WOULD you judge of the lawfulness or unlawfulness of pleasure, of the innocency or malignity of actions? Take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

"THE question of doubtful amusement does not proceed from real conviction of rightness, or even sincere doubt as to expediency; but rather from shirking of the law of self-denial, and compromise between Christ and the world."



In Memoriam.

PASTOR JOHN BOX.

OUR highly-esteemed and deeply-beloved brother, Mr. John Box, fell asleep in Jesus in the early morning of Christmas-day, Dec. 25, 1901, after an illness extending over 12 months. Among the many offices he so well and ably filled was that of chairman of the trustees of this magazine. We give below a full account of the funeral service. The comprehensive address delivered by brother R. E. Sears, in the Chapel at Heaton-road, contains interesting information concerning the early days of our deceased brother, and will be read with deep interest. The portrait of

Mr. Box, which we publish with the account, will, we are sure, be appreciated by our readers.

The 30th December will be remembered by many as the day on which was committed to the tomb the remains of a brother beloved—John Box. The funeral cortège left the house, 10, Knatchbull-road, at 11 o'clock, and wended its way to Heaton road Chapel—the first chapel in which our departed brother spoke in the name of the Master whom he loved and served so well. Here many friends were gathered from all parts, and when the service commenced the commodious building was filled with a sorrowing company of friends, gathered to express their esteem of the brother departed, and sympathy with the family bereaved.

After the singing of the hymn, "O God, our Help in ages past," pastor G. W. Thomas read selected portions of the Scriptures from 1 Thes. iv., 1 Cor. xv., and Rev. vii., and Mr. S. Hutchinson led us sweetly in prayer, commending the family and Church to the care of our covenant-keeping God. The hymn, "Come, let us join our friends above," was sung, after which brother R. E. SEARS gave the address. He said,—

BELOVED BRETHREN AND SISTERS,—I offer no apology for occupying this position to-day. I never have offered apologies for occupying positions into which I have been called. I must, however, ask your sympathy, for I feel it a most difficult position to occupy just now, when there are a hundred brethren who would feel it a mournful privilege to say a word or two about beloved brother Box—not our *late* brother—no, he is still our brother, he will ever have a warm place in our hearts' affection and memory. Heaven seems to us a little nearer, though some of us have lived long enough to follow many to the grave. I don't think, however, anything outside my own family circle has bowed my spirit more than this. The loss is great, but there shines the star of hope. Once, I think only once, in the New Testament it says, "We are saved by hope." Hope saves us now from breaking down completely under the weight of sorrow that we feel. Strange minglings we have! We are to "rejoice with those that rejoice, and weep with those that weep," and we may carry the rejoicings beyond the confines of the tomb, and to-day lift up our voice in thanksgiving and praise as we think of the glory that surrounds the brother who has departed, leaving behind him this precious casket which contained the jewel, and which is to be reverently laid in the grave until the Master shall call for the body, as He has already called for the soul.

We are here to express our sympathy with the family in their loss—with the Church in the loss it has sustained, but we are here also to express our confidence in God—that is one of the duties of Christian sonship, to trust God amidst trying circumstances, and believe that He doeth all things well.

For the last quarter of a century the name of John Box has been a household word in that section of the Baptist denomination to which we feel it a privilege to belong. We naturally turn back, and think a little of the earlier days of our brother. Last evening, after my day's work at "Providence" was done, I looked up a GOSPEL HERALD for March, 1876, from which I will read a short extract:—

"The subject of our present sketch is the son of our respected brother Charles Box, who, for nearly half a century, has been known

and loved as a sweet and savoury preacher of the Gospel of the grace of God.

“John Box was born in 1835. To the tender care and pious example of his parents he ascribes many indelible impressions received; nor can he remember the time when he was without a solemn regard for the things of God. It was his father’s practice, on his return, at the close of the Lord’s-day, from his ministerial labours at Enon Chapel, Woolwich, to question his son concerning the sermons he had heard at a place of worship near his home at Finsbury. This naturally induced him to become a most attentive hearer of the Word, as preached at Cumberland-street Chapel, Curtain-road, by Mr. Hugh Killen, and afterwards by the late Charles Smith, a plain and honest preacher of the Gospel.

“When but ten years old, it pleased the Holy Spirit at times to impress the mind of John Box so powerfully as to compel him to seek the retirement of his chamber, to pour out his heart before God and seek His mercy. On one occasion, during the celebration of the Lord’s Supper, to which he remained as a spectator, he was powerfully affected by the opening lines of the hymn—

‘ Sweet the moments, rich in blessing,
Which before the cross I spend ;’

and on another he received much encouragement from an address delivered at a prayer-meeting, from the words, ‘If any of you lack wisdom, let him ask of God.’ In 1854 he joined the Church assembling for worship at Providence Chapel, Shoreditch, with which he remained in fellowship for three years.

“At the expiration of this period he removed to Camberwell, where he commenced business on his own account, and eventually he found a spiritual home at East-street, Walworth, under the pastorate of brother Alderson. In 1862 he was admitted into the fellowship of this Church. Four years afterwards he was chosen deacon, and continued for nine years to serve his brethren in that capacity, in a way that greatly endeared him to all with whom he was associated.

“As is often the case, our beloved brother Box had many inward exercises respecting the work of the ministry before the way was open for him to exercise his gift. A solemn fear of running unsent caused him to stifle his desires to ‘tell to sinners round what a dear Saviour he had found,’ and his latent emotions were long known only to God and his own soul.

“On a certain Sabbath afternoon, in the winter of 1871, Mr. Alderson being too unwell to take a promised service at the Camberwell Asylum, our brother was constrained to take the service, and his text was John i. 14.”

But our brother’s *first sermon in a chapel* was on the first Lord’s-day evening, in 1872, in HEATON-ROAD CHAPEL, PECKHAM. How remarkable that in the very place where our brother began his ministry, there the funeral service is being held! Our brother preached with much acceptance in various places. Providence guided his steps to “Soho;” and on Tuesday, November 30th, 1875, he was publicly recognised as the pastor of the Church. Our brother had his wish granted. Some of his wishes were not met, but some have been fully met. I know what our brother said to me several times. He desired to die pastor of the Church

at Soho, and I am glad that God was pleased to indulge him in that. How he loved Soho only his own people know. He loved Soho, and whatever may be said, and whatever may be done, Soho Chapel will be his monument. There may have been differences of opinion as to the expenditure of so much money in such a neighbourhood, but our brother felt called of God to erect a chapel that would be a credit to the denomination on freehold land in the neighbourhood of old Soho, and what he considered to be the call of God he was faithful to. He believed that he was called to erect that structure, and he patiently plodded on. He did not see it free from debt, but the chapel will ever remind us of his perseverance.

We think of our brother as the faithful pastor and lover of God's truth. With his natural genial disposition and lovable nature, there must have been temptations to depart a little here and there, but he was faithful to the principles which God instilled into his mind. A faithful pastor, an honest exponent of God's truth, and he felt he could die on the truths he had preached, and he could go to heaven and sing of sovereign grace better than he could sing on earth.

We are here to-day to honour the memory of our beloved brother Box, especially in connection with the Metropolitan Association of Strict Baptist Churches—associated with that body from the first, though not as its secretary. Soon, however, he was in office, and for more than a quarter of a century our brother filled the office of secretary, and what a secretary! Many and many a time we have heard the remark that our brother Box was a born secretary. How he lived, not only for the Church at Soho, but for the Churches! How his desire was to serve them to the utmost of his ability, painstaking to a great degree, conscientious in all he did! He did his work well, not in a half-hearted way. It was the Master's service, and he believed that what was done for Him should be done well. The name of John Box will be associated with the Association as long as the world shall last. Many will say in the days that are to come, What a remarkable man was John Box! There have been times when the Churches have had to thank God for His loving disposition. In the early days of the Association there was some little friction; but our beloved brother always had the oil of love with him, and many a friction has been removed by his kind and loving words. He lived to see all that pass away, and the Association firmly established, and oh, how the heart of our beloved brother rejoiced therein! He was one of the trustees, and so died in harness in connection with the Association.

We are here to honour our brother also for his position as president of the Strict Baptist Mission. Here again our brother died in harness. One of the most beautiful letters I ever read was penned by him after the annual meeting in October. I wrote him and told him he was re-elected. His reply shows no sign of brain trouble. His heart was full of joy at his brethren's regard for him. God only knows what his position as president has cost him! He was true and faithful to his convictions, in that, though some may have differed from him, all right-minded men will agree.

He was also one of the vice-presidents of the Ministers' Association.

Our brother has gone. He loved God. He loved the Saviour, and oh, how many times he must have felt the sweetness of those words,

“Sweet the moments rich in blessings.” That hymn must have been exceedingly precious to him all through his life and ministry. We are here to speak of the grace of God, and magnify it. The works of our brother do follow him. The works of Christ, our Forerunner, went before. Our brother entered heaven as a believer in the Lord Jesus Christ, and his works follow him. May we learn from our dear brother to do what we have to do in a right spirit. How beautiful the spirit of our brother Box! He was an honour to any society into which he was introduced.

He is happy—we are sad—yet happy to think of his happiness, and so, beloved brethren, before we go to the grave, I picture a little scene before my mind's eye. Our beloved sister, Mrs. Box, for whom we have the deepest sympathy, and commend her to the Master, she lays her garland upon this casket, which contains the mortal remains of our brother, saying, “He was a good husband to me.” The sons and daughters come and lay their garland on the coffin; they have lost a good father. What wise counsel he must have given them, what prayers they must have heard in that home, what counsel and teaching! May the voice of the Father be followed by the voice of the Spirit in each heart. Yes, they have lost a beloved father. The Church at Soho—honourable, upright, I never knew a case of more thorough devotedness to the pastor than that of the Church at Soho during the last twelve months—the Church comes and lays its garland upon the coffin, and says, “We have lost a beloved pastor.” The Association comes to lay its tribute—and every Church loved him—the members loved him. No one, I am sure, belonging to any one of the Churches connected with our Association—I say it advisedly and soberly—I don't believe there is one man who can say John Box ever said an unkind word to him. The Association reveres his memory, and lay its tribute of affection on his coffin. The “Mission” comes to lay its tribute. There are brethren who differed from him as to mode of procedure, and so on, but I think most are united to-day, and clasp hands once more, and lay a garland on his casket. The Aged Pilgrims' Friend Society comes with its garland, for he has always been its staunch friend, and the Ministers' Association brings its garland. Yea, the world honours John Box for his Christian courtesy and consistency.

Above all, I hear a *voice from heaven* saying, “Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” Our brother rests from his labours—a labourer indeed, no loiterer; he never scamped his work. *The Master Himself* comes to-day to lay His garland (forgive the expression), “WELL DONE, GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD.”

Many of those present then followed to the grave, where others were awaiting the arrival of the funeral. With deep emotion the hymn, “For ever with the Lord,” was sung, and pastor E. MITCHELL gave a solemn and suitable address. He said:—

BELOVED BRETHREN AND DEAR FRIENDS,—It would be little if any short of a crime for me to keep you standing here on the wet grass for any length of time. Yet we cannot lay the remains of our beloved brother Box to rest without a few words. It is not our custom to eulogise the creature, but we glorify God in our dear departed brother. When I think of John Box straightway the picture of Barnabas arises before my mind.

His portrait is thus drawn for us in Holy Writ: "He was a good man, and full of the Holy Ghost and of faith." Our brother was emphatically a "*good man*," such an one in his measure as was Barnabas. To us he was eminently

"A BROTHER BELOVED."

We think that in spirit he resembled the beloved disciple whose name-sake he was. God made him of a finer texture naturally than some of us have been made of. We are at best but as rough homespun, but his was a finer and more sensitive nature. God made him naturally a gentleman, and in his early life implanted His grace within him, and so made him a true "*Christian gentleman*"—the highest type of man. I do but voice your feelings, brethren, when I say that we not only loved him, but we were proud of him as a representative of our Churches and Association. We glorify God in him. A gentleman in manners, a saint in spirit, a brother in sympathy, and ever wise in counsel, was our dear brother. David's lament over Jonathan rises to our lips: "We are distressed for thee our brother John: very pleasant hast thou been unto us."

He was not only a brother beloved, but also

"A FAITHFUL MINISTER OF THE LORD."

When the call to open service came to our brother, and became unmistakable in his soul, he did not consult with flesh and blood, but went forth in his Master's service, at some considerable material loss. He knew the truth of God experimentally, preached it intelligently in the spirit of love, and abode unswervingly by it to the end. "He fought the good fight, he has finished his course, he kept the faith," and will receive the crown of righteousness from the hand of his beloved Lord in that day.

In labours he was more abundant, for he was not only the faithful and laborious pastor to the Church at Soho, but his name and praise are in all the Churches whom he delighted to serve on special occasions. It were difficult if not impossible to say how much the M.A.S.B.C. owes to his labours as its devoted chief and honorary secretary for so many years. The Strict Baptist Mission also took a large toll from him. Time and strength were ungrudgingly and unstintedly bestowed upon it. Indeed it will not be too much to say that his arduous labours, and anxiety in the cause of the Lord, ultimately broke down his naturally fine constitution, and brought him to his end years earlier than otherwise might have been the case.

We lay his mortal remains to rest. The labourer's toil is over; the Christian warrior has obtained the victory; the traveller's journey is ended; the exile has returned to his own country; the child has been welcomed to his Father's home. Thy spirit, brother, is with thy Saviour; 'tis but the casket we lay to rest. Death may seem to have conquered, but he could not touch thy real life, and his dominion over thy body shall soon be broken. We commit these mortal remains to the keeping of the grave in sure and certain hope of the resurrection of eternal life, through Jesus Christ our Lord, Amen.

Three verses of the hymn, commencing "Give me the wings of faith to rise," were then sung, and prayer by brother E. Mitchell, in which he commended the widow and family to the mercy of the Lord, followed by the Benediction, brought the impressive services to a close.

The M.A.S.B.C. was represented by Messrs. Newman, Fromow, Cornwell, and Mutimer; the Strict Baptist Mission by Messrs. Abbott, Millwood, and J. E. Flegg; and Mr. W. J. Styles attended as representing the London Baptist Board. Among those present were pastors T. Jones (New Cross), E. White (Woolwich), J. Parnell (Stepney), E. Marsh (Stratford), O. S. Dolbey (Surrey Tabernacle), H. T. Chilvers (Keppel-street), A. Steele (Berinondsey), E. Beecher (Croydon), and F. Fells (Highbury).
J. E. FLEGG.

A funeral sermon was preached by Mr. W. J. Styles, at Soho Chapel, on the Lord's-day following the funeral, and sympathetic allusions to Mr. Box's death were made from many pulpits on the same date.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 14.—CHAPTER V. 12, AND 18—21.

“WHEREFORE, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

We must for a moment refer back to verse 12, in order to show that verse 18 naturally follows it—reading the parenthesis (vers. 13—17) by itself. In verse 12 it is said that by “one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” In verse 18 the converse is asserted: “Even so by the righteousness of one, the free gift came upon all men unto justification of life.” The word *all* in the text is pointed to by the advocates of universal redemption as an argument in their favour. But taken in that sense it would prove too much; for that all mankind are justified unto eternal life is contrary to fact, for the wicked, unquestionably, are condemned to punishment. So that to attempt to prove universal redemption from this passage is attempting to prove a falsehood, and to invalidate it altogether. The meaning of the word “*all*” is governed by the expression “even so,” which signifies in a similar manner. For, just as by relationship to Adam, all that are in him have come under condemnation; so, likewise, all included in the headship of Christ receive the free gift of justification by His righteousness; and, as though to leave no doubt on the subject, the apostle, in the following verse, uses the word “many,” and the one word explains the other. “For as by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous.”

It has already been pointed out that the existence of sin, and its consequent condemnation by the law, did not require that the law

should be written. We are now informed why it was written at all. "Moreover, the law entered that the offence might abound." Not that it is for a moment to be thought that the law created offences where none before existed, for its province is to prohibit sin, and threaten the sinner. The meaning is that it was proclaimed to discover sin where it was not suspected to exist. If Christ had come into the world, and lived and died without its revelation, it would never have appeared how great was the necessity for His work; how deplorably man had fallen; how miserably helpless was his condition; how indispensable it was that such a Saviour should effect such a salvation. To enhance this work, therefore, and to magnify the Redeemer's character, it was ordered with peculiar wisdom that a lengthened period should intervene, during which, in the plainest language, and with uncompromising persistence, the stern voice of a holy law should pronounce its curse upon the corruption and wickedness of generation after generation. Thus the Saviour's advent was rendered all the more auspicious and opportune by the lapse of previous centuries; and thus it was that "*in due time* Christ died for the ungodly." By this arrangement it was the more manifest that "where sin abounded, grace did much more abound." When the forbearance of God had borne with man's rebellion above four thousand years; when it might have been thought that the measure of his iniquities was full, and that the slumbering judgment of a despised Creator could not long be deferred, then the herald appears in the skies to announce, "Glory to God in the highest, on earth peace, and goodwill towards men." And great as was the demerit of sin, abounding in the number of transgressions, as in the enormity of them, the grace of God superabounds. Yet another "**MUCH MORE**" is required to describe this matchless transaction. The Divine Redeemer gave HIMSELF, and as far as His person transcends the person of the guilty rebel for whom He dies, so much more does saving grace abound over hell-deserving sin.

And the apostle's conclusion is worthy of his reasoning: "That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This verse is a summary of the whole Gospel, and a grand climax to a grand argument. The sum of the whole is, as it were, put before us at a glance. Sin and grace are personified as two Sovereigns, each reigning according to their respective natures. But how widely different. The issue of the one is death, of the other eternal life; and this because the one comprehends nothing but disobedience, while the other is based on righteousness. And the praise and glory of grace, and of salvation by it, are appropriately given to Jesus Christ our Lord. The whole scheme and plan were formed for His glory; the whole of the meritorious work was wrought by His obedience and death; every saved soul is the purchase of His blood; every blessing of redemption is the gift of His hand, and to Him belong the eternal hallelujahs which shall celebrate the completion of His marvellous work.

Go where you will, your soul will find no rest but in Christ's bosom. Inquire for Him, come to Him, and rest you in Christ, the Son of God. I sought Him, and I found in Him all I can wish or want.—*Rutherford.*

THE METAPHORS OF PAUL'S EPISTLES.

BY W. H. ROSE.

No. 1.—*Military.*

AMONG the "divers manners" in which God has conveyed His truth to men the *metaphorical* holds a very prominent place. The transference of a word from a literal to an analogical sense not only gives vividness to the matter under illustration, but, by the law of association, it also serves to fix the subject in the memory. The sacred writers were led to use metaphors suggested by their surroundings, circumstances, and occupations. How perfectly natural it seems for David the *shepherd* to express his confidence in the Divine care thus: "The Lord is my Shepherd; I shall not want;" for Amos the *herd-man* to compare the effeminate rulers of Samaria to the "kine of Bashan." So with the writings of the Apostle Paul; the scenes among which his busy life was spent, or the circumstances of those to whom his letters were addressed, furnished him with abundant materials for illustrating and enforcing the great principles of the Gospel. The purpose of this series of papers is to draw attention to the principal of the metaphors so suggestively employed. Those of a *military* cast will first engage our thoughts.

Several incidents of Paul's life connected him, in a way peculiarly intimate, with Roman soldiers and their equipment. His arrest and imprisonment in the garrison of Antonia at Jerusalem (Acts xxi.), the military escort to Antipatris, his two years' confinement at Cæsarea, the centre of the provincial military government. Then his voyage, as a prisoner, to Rome in charge of the Centurion Julius and a hundred soldiers, probably the Prætorian guards. Arrived at Rome "the Centurion delivered the prisoners to the captain of the guard"—a captain commanded a thousand men. "But Paul was suffered to dwell by himself *with a soldier that kept him.*" Roman soldiers were responsible with their own lives for the security of their prisoners. This originated the painful custom, specially trying to a sensitive man like Paul, of fastening them with a long light chain by the right wrist to the left wrist of the guard. This circumstance gives pathetic interest to Col. iv. 18: "The salutation of me, Paul. Remember my *bonds.*" As he traced the salutation with his right hand the chain would clank against the table. Again, read in this light, how realistic 2 Tim. ii. 2 and 9 becomes. In ver. 2 we see the inured soldier, and in ver. 9 we hear the coupling-chain. Cæsar had bound the preacher, but he could not fetter the Gospel.

Such daily contact with Roman legionaries qualified Paul to give the animated metaphorical description of spiritual warfare in the sixth chapter of Ephesians, to which we will now turn, beginning at the tenth verse: "Finally, my brethren, be strong in the Lord and in the conquering power of His might." (Conybeare and Howson.) It was the custom of the Roman general to address his legions on the eve of battle in words calculated to excite their patriotism and stimulate their energies. Here, in view of the fearful foes arrayed against them, the sacramental hosts of God's elect are exhorted to look away from their own weakness and insufficiency to the strength and energy of the Lord. It is the echo of His own rallying word—"Be of good cheer: I have overcome the world." In this verse we have the *passive*, as in the next

we have the *active* aspect of the believer's attitude. The Greek in the margin of R.V. emphasises this: "Be made powerful in the Lord." For spiritual conflict we must be filled with strength as well as covered with armour. The coat of mail is useless without the brave heart. How fortifying it is, in moments of self-despair, to be assured by the Captain of the Lord's host, "My strength is perfected in strengthlessness." Like Joseph, "the arms of our hands are made strong by the hands of the Mighty One of Jacob" (Gen. xlix. 24, R.V.). In verses 11 and 12 there is a graphic survey of the hostile camp. (a) The commander—"the Devil." (b) His forces—"principalities, powers, rulers, wicked spirits" (marg.) contradistinguished from "flesh and blood," spiritual as opposed to material foes. (c) His position—"high places," (marg.) "heavenly places." (d) His stratagems, for such is the force of the word "wiles." (The masterpiece of these is given in 2 Cor. ii. 14, "Satan himself is transformed into an angel of light.") How important it is in the spiritual campaign, as in the temporal, to be acquainted with the character, resources, plans and methods of the foe. Here is information on these vital points from an Intelligence Department that never errs, and it will save us from many a disaster if we prayerfully act upon it day by day. "Lest Satan should get an advantage of us; for we are not ignorant of his devices."

"The strength of the Lord" and "the armour of God" only are a match for the Devil. Observe the repeated phrase, "The *whole* armour of God." The word so translated—our English spelling of it is "panoply"—signifies both armour of defence and weapons of attack. The Christian, like the Roman warrior, must be armed from head to foot, for an unprotected part gives the enemy his opportunity. Note, also, the word "stand" in verses 11 and 14. In a close hand to hand combat, and the word "wrestle" in verse 12 alludes to that especially, firmness of attitude was essential to stout resistance, and eventual conquest. So the Corinthians are enjoined: "Watch ye, stand fast in the faith, quit you like men, be strong." The military idea comes out clearly in Phil. i. 27, 28: "Stand fast, in nothing terrified by your adversaries." Lovers of "Pilgrim's Progress" will recall the incident of *Mr. Standfast's* resistance to the wily overtures of Madam Bubble. But the word "stand" occurs in verse 13 in a different connection: "having done all to stand." The marginal reading, supported by some of the best critics, is certainly clearer than the text—"having overcome all to stand." The foe we withstand in the evil day may beat a retreat, as we read: "Resist the devil and he will flee from you." But he may return for another and more determined assault. "When the devil had ended all the temptation, he departed from Him *for a season.*" He soon came back, reinforced with many an "unclean spirit." Some of us have learned that a victory is as difficult to keep as it is to get.

"Principalities and powers
Mustering their unseen array,
Wait for thine *unguarded* hours;
Watch and pray."

Our armour must never be removed, our watch must never be relaxed. "Wherefore," saith Great Heart, "good Master Standfast, be as your name is, and when you have done all, Stand."

There is a great divergence of views among expositors, both ancient

and modern, as to the precise signification of the several parts of "the panoply of God." Some are of opinion that they denote features of Christian *experience*; others, that they designate graces of Christian *character*. Among the latter are some of the Puritan divines and also the Calvinistic annotators of the Geneva Version. May not the phrase "put on," in verse 11, supply us with a key to the difficulty? In other passages where the same phrase is used the reference is to character and conduct, *e.g.*, chap. iv. 22—24: "That ye put off concerning the former way of life (Alford) the old man, and that ye put on the new man, which after God (after His likeness) is created in righteousness and true holiness." The believer cannot be said to "put on" the new man in the sense of the experience of the new birth; but only in the sense of the outward manifestation of its holy and righteous nature. He works out what God works in. The alternative interpretation will be noted, and readers will decide for themselves.

"Having your loins girt about with truth." This refers to the strong belt, made of leather and studded with metal plates, which the soldiers fastened firmly round their loins: it was necessary for compactness and firmness. There is an Old Testament parallel in Isa. xi. 5: "Righteousness shall be the girdle of His loins, and faithfulness (Sept. 'truth') the girdle of His reins." This has suggested to some that the apostle means the confidence and firmness derivable from the sincerity of a conscience void of offence toward God and man. His own defence against the slanderous attacks of certain Corinthians is thus worded: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity . . . we have had our conversation," &c. "Great," says Grotius, "is the laxity of falsehood: *truth binds the man*." "Truth in the inward parts" (cf. "the girdle of his reins") braces the believer for assaults upon his integrity. It is interesting to trace a connection between the word "integrity" and the utility of girding the legionary's loins. The view of others is that a knowledge and belief of the truth is intended.

"Having on the breastplate of righteousness." This piece of armour covered the body from the neck to the thighs. Here, again, we are reminded of a parallel in Isa. lix. 17: "He put on righteousness as a breastplate." If "truth" refers to integrity of conscience, then "righteousness" here refers to rectitude of character. The word is used adverbially in this sense in Titus ii. 12: "We should live righteously . . . in this present world." May not some of us see in 1 John iii. 7 that the neglect of this "breastplate" has been the occasion of many a weakening wound? "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." It is not here the question of justification from the guilt of sin; that has been effected by the imputation of the blood and righteousness of Christ (the interpretation of the "breastplate" adopted by some); but it is the confronting of "spiritual *wickedness*" with God-like *righteousness*.

"Your feet shod with the preparation of the Gospel of peace." The allusion is to the strong studded sandals with which the Roman soldier was shod. These, unlike our conventional cramping boot, were a "preparation" for steadiness in standing and swiftness in running. Moule points out that though the Greek word occurs here only in the New Testament it is found several times in the Septuagint, denoting

equipment in the special form of base or pedestal (*e.g.*, Ezra iii. 3, A.V., "bases"). He, therefore, argues for the idea of steadfastness. But Hodge strongly inclines to the thought of cheerful readiness, and paraphrases thus: "Your feet shod with the alacrity which the Gospel of peace gives." This is sustained by Alford's rendering: "The *readiness* of the Gospel of peace." "Preparedness to do and suffer all that God wills, as a Christian soldier," is the comment of A. R. Fausset. Peace with God and war with Satan are correlated. Reconciliation to God necessitates antagonism to sin. The militant saint adopts the motto of Cromwell: "Peace through war." /.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The word here translated "shield" means a large oblong one, 4 feet long and 2½ broad. Plutarch, in an account of an engagement with the Macedonians, speaks of the long shields of the Romans that reached from head to foot. This, perhaps, may explain the phrase "above all"—"to cover all" (C. & H.) Historians tell us that arrows and darts were sometimes charged with combustibles, the simplest form being to wrap the shaft near the point in burning tow. How invaluable would be the large shield to intercept these terrible missiles! "Fiery darts," what an apt metaphor for the malignant injections of the evil one (R.V.) Sceptical doubts, polluted imaginations, wrathful passions, how speedily these kindle the inflammable corruption of our fallen nature! But what strong comfort lies in the assurance that with the shield of faith "we shall be able to quench *all* the fiery darts of the wicked." "The shield of *faith*." One of the most experimental expositors of this Epistle says: "That faith whereby we resolutely rely on God and His Word for deliverance from temptation." We are "guarded by the power of God *through faith*." J. C. Philpot, an eminently instructive writer, searchingly comments on this passage thus: "You have no evidence that you are an heir of God and are being kept by His power unto salvation, unless you have some experience *how* He keeps, and that as it is by power on His part, so it is through faith on yours." Hodge interprets it primarily, of the faith that justifies.

"And take the helmet of salvation." Again a parallel to Isa. lix. 17, "He put a helmet of salvation on his head." The helmet being made of metal and surmounted by a plume, would be the brightest and most conspicuous part of the armour. It was literally the crowning piece, and added to the dignity of the soldier's appearance. In 1 Thess. v. 8, the apostle speaks of the helmet as "the hope of salvation." In its fullest sense "salvation" embraces the whole range of our preservation from **all** that menaces our spiritual safety. Generally, the word is used **strictly in the future tense**, covering our deliverance from the power of sin, **death**, and the grave. "Now is our salvation nearer than when we believed." "Unto them that look for Him shall He appear, apart from sin, unto **salvation**." This blessed hope gives animation to the believer's spirit, he lifts up his head, knowing that his redemption draweth nigh. Christian hope, as Cowper sings:

"Plucks amaranthine joys from bowers of bliss,
And crowns the soul, while yet a mourner here,
With wreaths like those triumphant spirits wear."

"And the sword of the Spirit, which is the Word of God." This is

the only offensive weapon mentioned. There were two kinds of swords used by the Romans, the broad-sword and the dirk-sword; the latter being short and double-edged, was used in close combat. "The Word of God is . . . sharper than any two-edged sword." The Lord Jesus combated the devil with the sword of the Spirit. To each temptation He answered: "It is written." Upon this Bishop Hall suggestively remarks: "How easy had it been for our Saviour to have confounded Satan by the power of His Godhead! But He rather chooses to vanquish him by the sword of the Spirit, that He might teach us how to resist and overcome the powers of darkness. If He had subdued Satan by the almighty power of the Deity, we might have had what to wonder at, but not what to imitate: now He useth that weapon which may be familiar unto us, that He may teach our weakness how to be victorious. Nothing in heaven nor earth can beat the forces of hell but the Word of God. How carefully should we furnish ourselves with this powerful munition, how should our hearts and mouths be full of it!"

We have seen the soldier equipped. Turning to 2 Tim. ii. 3, 4, we see him suffering the hardships of warfare. "Suffer hardship with me, as a good soldier of Jesus Christ. (How the Apostle prized comradeship!) No soldier *on service* entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier" (R.V.) The idea is not a solitary encounter, but a protracted campaign, involving many a fierce conflict and many a weary march. Here is a hint to the Christian warrior as to the need of patient self-denying endurance and firm separation from all interests incompatible with his main purpose. There is a motto over one of the old mansions in High Street, Edinburgh, which reads: "Who bears, overcomes."

In 2 Cor. x. 3—6, we read, "We do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here, as Dean Howson points out, we have a vivid allusion to *the siege of a towering fortress*. Rock fortresses once bristled along the coast of Paul's native Cilicia; these the Romans literally pulled down in their wars against the pirates. At the very time of his writing, a strong fortress, the Acropolis, towered over Corinth. In such a place as this the prisoners of war would be confined and reduced to subordination. So the apostle speaks of bringing every proud, God-defying thought into "captivity"—into the "obedience" of, or subjection to Christ. It is scarcely necessary to show the application of the metaphor to the "pulling-down" of the seemingly impregnable fortresses of Judaic exclusiveness and Pagan superstition in the early centuries and of Papal pretensions later on. Much of the pessimism, and therefore weakness of the Church to-day is the result of a diminished faith in the sufficiency of spiritual weapons alone for the achievement of spiritual conquests. The inscription over the cross which Constantine is said to have seen in the sky suggests a counselling word for the present hour—"By this conquer."

There is a reference in the same epistle to the *triumphal procession* of a victorious commander. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His

knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved and in them that perish" (2 Cor. ii. 14, 15). The highest military honour obtainable in the Roman state was a triumph, or solemn procession, with which a victorious general and his army advanced through the city to the Capitol. First came the musicians, singing and playing triumphal songs, the oxen for sacrifice with gilded horns and garlanded heads, the carriages containing the spoils taken from the enemy; after these followed the captive leaders in chains, with their children and attendants. (Our own British king Caractacus was thus led in triumph through Rome about ten years before Paul's arrival there). Then came a long train of persons carrying smoking perfumes. Sometimes prisoners were pardoned and spared—Caractacus and his family, for instance,—but very often they were all executed. The Revised Version reads: "Who always leadeth us in triumph in Christ." Paul is thus represented as a rebel whom Christ has conquered and pardoned. And further, the fragrance of Christ's grace is carried by the apostle wherever he proclaims the Gospel. How fitly is a redeemed sinner styled "a trophy of grace!" The same metaphor is used in Col. ii. 15, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Here we see the whole process—the victor stripping his foes of arms and ornaments ("He disarmed the principalities, &c.," C. & H.) and then parading them as his captives. "He led a multitude of captives" (Eph. iv. 8, Margin). What a significant fulfilment of Isaiah liii. 12! "He shall divide the spoils with the strong."

Want of space forbids more than a passing reference to Rom. vii. 23; the law in the members *warring* against the law of the mind. Rom. vi. 13: "Yield yourselves unto God . . . and your members as arms, or weapons, unto God" (Gk. in margin.) Connected with the first clause of the verse we get the twofold idea of complete surrender, and transferred allegiance. Phil. iv. 7. Here Paul assures the Philippian believers that "the peace of God shall *guard*—literally, *garrison*—their hearts and thoughts in Christ Jesus" (R.V.).

A few words on the Last Trump in 1 Cor. xv. must bring the present article to a close. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, &c." This should be connected with verse 23, "But each man in his own order." The word translated "order" occurs nowhere else in the New Testament—it signifies a military division or rank. When the Roman general thought proper to move the camp he gave the first trumpet signal to collect the baggage; the second, to put the baggage on the beasts of burden; the third and last, to march. There was a certain arrangement of the various troops and, of course, every soldier marched in his own order, or division. What vividness this fact gives to the threefold summons in 1 Thess. iv. 16, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." "Every man in his own order." (1) The spirits of just men summoned from paradise. (2) Their bodies summoned from the grave. (3) Those saints who are alive and remain changed and caught up with the others. What precision! What order! What ease! "At the last trump" the once militant, but then triumphant host of God's elect shall *march homeward* to be for ever with the Lord.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Feathered Folk. No. 2.—Aquatic Birds (continued).

AMONG wading birds one kind, called "Rails," are noticeable for their short wings, which fit close to the body. This is a wise arrangement of the Great Creator, as it enables these birds to move easily among the reeds in search of their food, which consists chiefly of small insects, worms, seeds, and the like; they are mostly good flyers—the migrating species travelling very long distances, nesting in the Northern climates, and removing before the winter to the sunny South.

The Jacanas, a sub-family of the Rails, only inhabit warm countries, and are found in South America, Africa, India, and Australia. Their legs and claws are exceedingly long and slender, and the claws are unlike any other bird's. Many of them have very handsome plumage. The pheasant-tailed Jacana is the largest of the family, and lives among the marshes and reedy banks of India and Ceylon. It generally has different coloured feathers in summer and winter, is a bold bird, and has a loud cry, which some have compared to the *mew* of a *cat*, and others to the distant *cry* of a *hound*; the flesh is said to be good for food, but when shot, if not instantly killed, it dives deep in the water and remains with only its bill at all visible. Both of these Indian Jacanas have been kept in aviaries, and have thriven upon shrimps and similar food.

The water Rails are found in England; they are of brown plumage, streaked with black, and variegated in parts with grey and reddish brown. Though nearly a foot long the body of this bird is so thin that it scarcely measures 3 inches across the back, and thus it is able to creep very easily through the reeds, and does not rise to the surface unless hunted; so that, although it lives in our country all the year round, it is hardly ever seen. It cannot fly well, though it is a good swimmer and diver; its nest is generally hidden on the ground among herbage, or amongst the reeds, and the eggs number from 6 to 10 at a time. The baby chicks are only like little black balls of down; but at their earliest age they will, if frightened, betake themselves to the water, and very cleverly hide amongst whatever may be growing there.

The blue Water Hens are found in most countries excepting the Northern ones; they are much larger than the English Moor Hen, and are very beautiful when seen upon the wing. Moor Hens and Coots are small black birds, often found near ponds in different parts of the country, the latter having an ivory-white "shield" on the forehead, the former a small red one. The nest, formed of dead rushes, is often concealed somewhere a little above the water, and is quite warm and dry, and two broods are generally reared in the season, the second family being less numerous than the first. The Coots do not seem to care for rivers, but prefer large ponds or lakes; their feathers are very close and compact (we might say *waterproof*), and they swim very well.

Snipes form another family of wading birds, and among the so-called "Painted Snipes," the females are both larger, and more brightly coloured than the males, a most unusual occurrence among birds; they are found in India, Africa, Australia, and the warmest parts of South America.

The Curlews, a species of Snipe, are found in England in the

summer; they are about the size of chickens, but look much larger with their long legs, and long curved bills, which are round from end to end. Their plumage is a mixture of brown, grey, and white. They are migratory, and can fly long distances to and from their southern winter quarters. Curlews lay 4 eggs, and the young ones can run about and find their own food (consisting of worms, water insects, and the like) as soon as they are hatched. The common Snipe is a resident in England, other kinds are occasional visitors in the autumn and winter; about 24 species are found in different countries, and the eggs are very large in proportion to the size of the parent bird.

Plovers form another family of wading birds, and about 100 species are to be met with in various parts of the world. They are generally thick set, with short legs and bills, and long pointed wings. Some are called *Golden*, others *Grey*, and others again *Kentish Plovers*—the latter are small birds, with greyish-brown feathers above, white underneath, and the heads banded with black and white. Many of these birds have different plumage according to the time of year.

The Lapwing, or Green Plover, is a pretty bird about 13 inches long, with a curved crest, bright green top feathers, white under ones, black head and fore neck, and black and white tail.

Ducks, Geese, and Swans we are all familiar with, but here again we come upon many varieties. Of ducks it is said there are more than 180 species, and our common domesticated birds are descendants of wild fowls. Wild ducks in summer frequent the rivers of Northern climes, such as Siberia, Lapland, and Greenland, and so numerous are they that those rivers are almost covered with the feathered sailors, but frost soon makes them remove to warmer climes; their flight is high, rapid, and sustained, and they arrive in our regions about the middle of October. They are very wary and suspicious of danger, and are most generally caught by nets and snares of different kinds.

Geese visit England in the winter; they used to live here altogether, but the drainage and cultivation of the swamps drove away or destroyed this race of wild birds, but they breed in the Hebrides and some parts of Scotland. Geese, as we know, are valued for their flesh and their feathers, and formerly their quills were in greater demand for writing purposes, and their small feathers for beds, than at the present time.

Of Swans there are about 10 species. Our swans when young are *grey*, and *white* when fully grown, as a rule. The Australian species are *black*, while very handsome *black-necked* swans are found in South America. As we all know the movements of these birds are awkward on the land, but exceedingly graceful in the water, and they add greatly to the charm of our country ponds, and the ornamental lakes of our parks and public gardens.

There are several other feathered folk who delight in paddling, wading, diving or swimming, and we may perhaps return to them some future time. But we wish ever to direct our readers' minds to the wisdom, power, and love of that glorious God, who made

“ All things bright and beautiful,
All creatures great and small.”

and to remind ourself and them that we, His *sinful* creatures, need His *forgiveness* and *salvation*, as well as His protection and providential care, and that the message of His grace is, “ God so loved the world that He

gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." May the Lord give us that precious faith. Amen.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"What are these which are arrayed in white robes? . . . These are they which came out of great tribulation."—Rev. vii. 13, 14.

In early life heaven appears to be a very great way off, but as years go by, and "friend after friend departs," and especially when some of our dearest ones "cross the bar," then the distant city comes very near to us. There are solemn, sacred moments spent alone, when we think of those who have "crossed the flood," and have joined in the triumphant song of the redeemed of God. Moments, I repeat, when Wesley's sweet song comes to one's mind with indescribable preciousness, calming one's heart, and breathing a hallowed benediction of peace, joy and hope upon one's spirit. Let me, dear reader, write down the words which are so expressive of the present and future life of the family which in heaven and earth are named:—

"One family, we dwell in Him:
 One Church above, beneath,
 Though now divided by the stream,
 The narrow stream of death.
 One army of the living God,
 To His command we bow;
 Part of the host have crossed the flood,
 And part are crossing now."

Division there is, yet unity. The part in heaven, the part on earth, form "one family," "one army," and one Church. The dwelling-place of both is—God! The division is narrow, limited: it is only a thin veil. Paradise is very near, only the stepping out of this earthly tabernacle, crossing the stream of death, and we are "at home with the Lord." Such is the simple yet assured faith of the writer of these lines. My hope, trust, confidence, are in my Beloved Lord; on His merits, His salvation, His grace and love, do I rest. On this immovable rock I stand, in His covenant love I am embraced. He has covered me with His righteousness, and clothed me with the garments of salvation: and graven me upon the palms of His hands. From Him no power in creation can sever. I shall one day see Him, and that glorious sight shall transform me to His perfect likeness. This, dear friend, is the hope of one tried soul, who in solitude can sit at His feet with delight, and find His fruit sweet to my taste. In such moments it is indeed well with my soul, and so it is with yours. Do pardon this digression. I will now proceed to consider the question and answer before me.

"WHO ARE THESE?"

So the vision of the Beloved John widens, expands, and becomes yet more immediate and clear. He has a full view of the blest inhabitants of Zion. To him life beyond was real, intensely beautiful, and transcendently glorious. The multitude redeemed were still in being, still conscious, intelligent, active. We naturally think of the Transfiguration scene,—

the appearance of Moses, and Elias. Centuries had passed since Moses had gone up the steep and rugged Nebo, and had laid aside the things of earth. Centuries had gone by since the glorious ascension of Elias in the chariot of fire. Yet on this memorable occasion when "the excellent glory" of the Living Christ was manifested, these two men-representatives of Law and Prophecy appear, and are recognised as living men. From this marvellous incident I gather the beautiful idea of future life, that it is elevated above all temporal transitoriness; that the possessors of that life are like the angels of God. True, many questions may arise respecting those already in glory, such as, Will there be no continuance there of the holiest ties of earth? Will there be no individual recognition, no continuance of the love founded upon the memories of the past? From what we have said respecting Moses and Elias, we cling to the idea that old relations of the past may subsist under new conditions. Does not the question before us suggest practically the same idea, "Who are these?" We answer, our friends, our companions, transformed and glorified, *yet still our friends*. Another thought comes up, that heaven, its glory untold, its joys beyond conception, will be incomplete until the last elect one shall enter; then the "*It is finished,*" shall be turned into, "*IT IS DONE.*"

THEY ARE "ARRAYED IN WHITE ROBES."

This indicates their spotless purity, their absolute and entire freedom from sin and stain. This thought opens up the grand and surprising wonders of Redemption, the efficacy of the precious blood of Jesus to cleanse completely from pollution. It further suggests the graphic description of Paul concerning the perfection of the Church in its glorified state, "Without spot, wrinkle, or blemish." Can you conceive the superlative perfection to which Sovereign grace can raise the chosen of God? Such is the condition of the glorified, such will be our condition when "the abundant entrance" is given, and we are ushered into the presence of our exalted King.

We must pass on to notice the Divine answer given to the question asked.

"THEY CAME OUT OF GREAT TRIBULATION."

"Once they were mourners here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears."

Their path was rough, rugged and thorny. They were not carried along on "flowery beds of ease," but found out that it was through *much* tribulation they entered the glory-land. It often appears a deep mystery to us how some of the "excellent of the earth" suffer. The deep and painful afflictions, the many wearisome days and nights appointed them, the many privations, the very straitened circumstances, the heavy cross, and the big burden they carry. How greatly exercised, and how exceedingly painful are their experiences. There are times when heart, hope and flesh fail! These are no strange things, but are common to all God's dear redeemed family. We all share some of these trials.

I would not dwell on the dark side but rather catch a glimpse of the bright light on the other side of the cloud. *They came out*. Their trials did not consume them, but were means in God's hands in purifying them, fitting them for what He had already reserved for them. Do,

dear reader, think of these words "*came out.*" They suggest the precious thought of the prophet when speaking of the "waters, rivers and fire." He assured them that they passed *through*. They were not left to perish, nor were the rivers allowed to overflow them, nor did the fire kindle upon them. Does not this assure us of a glorious conquest, and a grand victory? Well, so is it with those in heaven; they have triumphed over all, passed safely through all, and arrived safe and sound at the desired haven. Now they are in very deed "set on high from oppression, and beyond the reach of sorrow." Let this thought live in my memory, in my heart, that however hard my lot, heavy my cross, great my trouble, bitter my cup of sorrow, and keen the persecution, I shall by the grace of God overcome and join my friends who have obtained the prize, and ascribe all the glory to my Lord.

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SOME HISTORIC BAPTIST CHURCHES.

I.—INTRODUCTION.

It has been my privilege in the Papers on "Baptists: What about them?" to direct the attention of our readers to the History of the People called Baptists, and many important matters concerning both their Principles and their Practices; also, in the Papers on "The Faithful Witness of the Baptist Martyrs," to record the power of God's grace as manifested in the lives, and especially in the deaths, of those who have gone before.

I now propose to ask our readers to accompany me in a sympathetic and careful study of the records of some of the most noteworthy as well as of the oldest Baptist Churches of England.

Two paragraphs taken (quite recently) from our denominational column in one of the leading religious weeklies show that we are still primitive in practice and that we come of an ancient stock:—

"The ordinance of baptism has been administered, at Wilburton (Cambs), to fifteen persons in the River Ouse, by Mr. A. R. Routledge, in the presence of a congregation of 1,200 persons."

"Tottlebank Baptist Church (Lancs.) has been celebrating its 232nd anniversary. The old Church-book, which is carefully preserved, gives an account of the formation of the Church on August 18, 1669. One of its first members was Roger Sawrey, a colonel in Cromwell's army, and governor of the town of Ayr."

The active and growing Baptist Church at Hill Cliffe, in Cheshire, dates back to the early years of the sixteenth century. We find there were Christians here who held Baptist principles and followed Baptist practices in Wyckliffe's day. The formation of the present church at Hill Cliffe is stated to have taken place in 1522.

PRESENT LIFE AND FRUITFULNESS.

I would here remark, by way of parenthesis, that the record of former times and the memories of our predecessors will prove but a musty ancestry where present life and fruitfulness are lacking. Not in any feeling of pride, not in any manifestation of a fettering prejudice; but in the power of the living and present Redeemer and in the energy of His abiding Spirit, may our Baptist Churches of to-day find the theme of their origin grow in interest, passing along its record of hopeful example and helpful teaching throughout the ages.

But to proceed: At Bocking (Braintree), Essex, in 1550, an arrest was made of four Baptist ministers, named Humphrey Middleton, Hart, Brodebridge and Cole, and sixty members of the Church in that place.

Humphrey Middleton belonged to the Church assembling at Faversham, Kent, a centre at that time of much missionary enterprise. The judicial examination to which these good people were then subjected proves their organisation to have been complete. They met regularly for worship; administered the ordinance of the Lord's Supper to Baptized believers only, and so forth. Strype, the ecclesiastical historian, asserts that they "were the first that made separation from the Reformed Church of England, having gathered congregations of their own." As, when arrested, they confessed that they had not communed in the parish church for two years, this separation must have taken place in 1548—before either Presbyterians or Independents were known in England.

(Humphrey Middleton was burnt at Canterbury, July 12th, 1555.)

Extinguished, or at least silenced, during the Marian and Elizabethan persecutions, we hear no more of the Essex Brethren till 1645, when Samuel Oates, a member of the Bell-Alley Church, in London, and a zealous fellow-labourer with Denne and Lamb, journeyed into Essex, and baptized numbers on a profession of faith.

One young woman so baptized, named Anne Martin, died a few weeks afterwards, and Oates's enemies used this circumstance to irritate the populace against him, as the cause of her death. An inquest was held, and Oates was committed to Colchester jail, before the jury returned their verdict, and indicted for murder at the Chelmsford assizes. But it having been proved that the deceased had enjoyed unusually good health for some days after her baptism, Oates was acquitted; though some weeks afterwards, at Dunmow, the people dragged him out of a house and threw him into the river, so "thoroughly dipping him."

In the 15th century Baptist Lollards and Dutch Anabaptists had been found on the Norfolk and Suffolk Coasts, and had taken root among the weavers of those counties—and we know the leavening power of truth. Its work, though unrecorded, is sure. I take these two known circumstances of the Bocking arrests and the Oates' trial as "floating straws" to show the tendency of that deep undercurrent of the Spirit's work in the Baptist Cause in that part of the country in those days long ago. SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., Jan., 1902.

THE WAITING ONES.

"Blessed are all they that wait for Him."—Isa. xxx. 18.

WAIT on, dear seeking child, blessings attend:
 Blest are thy waiting hours, blessed thine end;
 God counts thine every tear, hears every sigh,
 And though thou feel'st alone, *Jesus* is nigh.
 Wait on, poor anxious one, child of His choice,
 Soon shalt thou find thy Lord, soon hear His voice.
 What though He tarry yet—enough for thee
 That He has pledged His Word, thine help to be.
 Wait on, and trust Him still; *Jesus* did know
 How thou would'st oft despair, how weary grow;
 How thou would'st wonder if thine heart be right,
 And how with doubts and fears thine hopes would fight.
 Yet wait, though wearied thou; God knows each fear:
 There is some joy awaits, some blessing near.
 "Be of good courage," then, "be not dismayed:"
 He will "renew thy strength;" Himself thine aid.
 Then wait, and patiently "Rest in the Lord;"
 Thy way *commit* to Him, trusting His Word.
 He each desire fulfils, as seemeth best,
 And to the weary ones promises "*rest*."

Blest Saviour, Thou who still doth intercede,
 Oh, carry the lambs, Lord, and gently lead ;
 And on the perplexed, the fainting and weak,
 Bestow, soon bestow, the blessing they seek.—K. STAINES.

THE PULPIT, THE PRESS, AND THE PEN.

"*The Story of the Brave Boys of Derry*,"
 by W. Stanley Martin. London :
 Morgan & Scott, 12, Paternoster
 Buildings, E.C., and R. Banks & Son,
 Racquet Court, E.C. Price One
 Shilling, boards ; One Shilling and
 Sixpence, cloth.

MR. MARTIN has written a brief, bright account, suited to our young folks, of the memorable siege of Londonderry. In these days, when Rome hides her claws, and fawns on Protestants, it is well that our youth should learn her real character from her past history ; and, as it is her proud boast that she never changes, what she has done in the past, she will repeat in the future, if she but again obtains the power necessary to accomplish her will. Besides the story of the siege of Derry the book contains a chapter upon "Popish Plots," a poem entitled, "Latimer's Light," and the short story of Julianillo Hernandez, by Constance Serjeant. We commend this little book to all who are seeking suitable literature for the young—it is profusely illustrated, and written in an interesting manner.

"*Christ Jesus the Lord, the true Sabbath of Rest*," and "*How the Christian is conformed to Christ*," by Robert Brown. London : W. Wileman, 55, Imperial Buildings, Ludgate Circus, E.C. Price One Shilling.

THESE two tractates are reprints. The first deals with the Sabbath, and its inner and deeper meaning. We have never been able to give our hearty

assent to some of Mr. Brown's interpretations of prophecy, though we always read what he writes with great respect, for he is a true student of the Scriptures. We cannot accept the millennial views set forth in this treatise, but the Author is a spiritual interpreter of no mean order, and we are in full accord with him in his view of the inner meaning of the Sabbath, and its true keeping being found alone in Christ Jesus the Lord. The following short extract will give a glimpse of the way the true Sabbath rest is presented by Mr. Brown. "And what is that Rest? It is rest of conscience from the *guilt* of sin, rest of *spirit* from the power of sin, rest of *heart* from the *cares* and *burdens* consequent upon the prevalence of sin ; nay, more, much more ; for it is the *very rest of Christ Jesus Himself* in God." This is something more than merely scratching the surface. The Author digs deep for the precious metal, the fine gold of the sanctuary. The second of these treatises deals with a most important subject, "How the Christian is conformed to Christ." This is dealt with *doctrinally*, *experimentally*, and *practically*. The hand of a master is manifest throughout. Here and there a phrase that we should not employ may be found, but on the whole it is a masterly piece of writing, calculated by the blessing of God, to be of untold value to young Christians, or unestablished believers. Its less than forty small pages contain more real spiritual teaching than many a pretentious volume.

THE HOLY SPIRIT'S WORK INDESTRUCTIBLE.—"The operation of the Spirit in believers, the communion of the Holy Ghost, is a great mystery. He works more on them than they feel and know ; and they feel more than they can express in words ; and they express more than any that have not received the same *spirit of faith* (2 Cor. ii. 13) can understand. But this we know, that wheresoever the Spirit of Christ applies His grace and power to the heart of a sinner, there is something wrought that day that shall last to eternity. There is by that Finger of God, that impression made upon the soul, and that mark left upon it, that shall never wear out, and that sin and Satan shall never be able to blot out again ; but it shall remain and grow, and be seen at the coming of Christ at the last day (Phil. i. 6)."—R. Traill.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

TOTTENHAM.

THE fourteenth anniversary services of the Church at "Ebenezer," Napier-road, Philip-lane, were held on January 5th, when the pastor, John P. Gibbens, preached from Jer. xxxii. 42 in the morning. Evening, Titus i. 2. These were continued on Thursday, the 9th, when pastor H. T. Chilvers preached in the afternoon, from Isa. xl. 1. The usual tea was followed by a public meeting at 6.30, presided over by Mr. Arnold Boulden, of the Surrey Tabernacle, who read 1 Peter i., and called upon Mr. Myerson to lead us to the throne of grace. The secretary, Mr. W. Littleton, followed with a very complete report as to the position of the Church and institutions connected therewith, especially with reference to the Building Fund, which has been started for the purpose of erecting suitable buildings for the Sunday-school, &c., and has met with an encouraging measure of success already; stating that the amount collected during the past three months was over £80. The report clearly indicates that the people at "Ebenezer" are workers. The chairman, in reviewing the report, recommended the taking of sittings as a good method of supporting the cause, and after expressing good wishes for God's blessing to rest upon pastor and people, called upon Mr. W. E. Palmer to address the meeting. Brother Palmer then spoke impressively upon the words, "Hitherto" and "Henceforth" as occurring in various places in Scripture, indicating a looking back, and a looking forward, which should be the position of the true child of God, and specially instancing the passages, "Henceforth thou shalt catch men," "Henceforth I call you not servants, but friends," and "Henceforth there is laid up for me a crown of righteousness."

Pastor C. Hewitt, of Ponder's End, followed with an address on "He doth bless the sacrifice" (1 Sam. ix. 13), noticing how God blesses the sacrifice of time, of talent, of consecrated service, of a broken and contrite heart, of devotion and prayer, but chiefly the sacrifice of Christ, and the proclamation, and application of that sacrifice.

Brother Savage, in his unique style, spoke from 1 Cor. x. 1-4 and 13, enlarging upon the words, "moreover" and "all," and noticing the difference between honest ignorance, which seeks to find out, and wilful ignorance, which shuts the eyes to knowledge.

Pastor H. T. Chilvers warmed our hearts as he discoursed upon the glorious theme contained in the words, "He is worthy," shewing how the

worthiness of Christ lay in His complex Person, and His finished work, and that He is worthy to receive all the love His people can give, and worthy to be preached in His glorious Gospel.

The pastor, in conclusion, expressed a few thoughts from the words of the Psalmist, "Unto Thee, O Lord, do I lift up my soul." The soul uplifted in devotion, in prayer, in confession, in thanksgiving, and in expectation.

Prayer by the pastor concluded a very enjoyable meeting, and collection showed a good total, viz., £8 15s. 7d.

W. L.

NOTTING HILL GATE (BETHESDA).

—The annual social gathering took place on Jan. 2nd. A goodly number of friends assembled. After tea a public meeting was held, presided over by brother Oxborrow. He read Psalms cxxi. and cxxii., after which brother Thiselton implored the Divine blessing. Brother Boddington next drew attention to the importance of Christian fellowship as a necessary element of prosperity. Brother Jefford, founder of the only Baptist Church in Portugal, gave an interesting account of his labours there, assisted by his wife. He also expressed his joy at having a volunteer offering her help in the work from Bethesda, and felt we were thus honoured as a Church. After brother Ackland had offered prayer, brethren Bond, Coulson, and Ackland, addressed the meeting with encouraging words. Several hymns were sung during the evening, and brother Jefford closed with prayer this interesting and profitable occasion.—W. C. B.

OLD BRENTFORD.—New Year's day at Old Brentford Chapel was a day of gladness; three services were held. In the early morning the usual 7 o'clock prayer-meeting. A good number were present to thank the Lord for past favours, and to look up to Him for future blessings. It was most encouraging to see so many young people at this early meeting for prayer, and we are waiting and watching for gracious answers to the earnest petitions put up in the name of Jesus. In the afternoon we were favoured with a sweet and seasonable discourse from our dear brother, Mr. J. Jull, of Cambridge, from Exodus xii. 14, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." He mentioned many memorial days, which God's people are obliged to keep in grateful memory, among which he named the day or time, when they

were brought out of the Egyptian bondage into the glorious light and liberty of the Gospel of the grace of God, and first found Christ precious to their souls. In the evening we again rejoiced to hear our brother, who spoke from 2 Timothy iv. 7, 8. He referred to the three metaphors in the text:—(1) The soldier; (2) The racer; (3) The storer, and (4) The blessed anticipations for the future. Both sermons were much appreciated, and we pray that the blessing of the Holy Spirit may be abundantly realized. The dear Lord is greatly blessing the many and loving labours of our own dear pastor, Mr. R. Mutimer. His heart and ours has been much cheered during the past year. Fifteen have been baptized and added to the Church, several of them from the School and Bible-classes, and seven others received from other Churches. To God be all the praise. These marked blessings of the Lord upon us encourages us, and makes us pray that a still larger blessing may rest upon both Church and School during the New Year, and that many more may be obliged to tell out what the Holy Spirit has wrought within, to the glory and praise of our ever-living and exalted Redeemer.

—E. FROMOW.

CHATTERIS (ZION).—On New Year's day a social gathering was held at the above place of worship, preceded by a tea to which 130 persons sat down, presided over by ladies of the congregation. The special interest of the after-meeting centred in the presentation to the pastor of a beautifully illuminated address, and a purse of gold containing £24. The address was handsomely framed, and the inscription was as follows:—"This address was presented with a purse of gold to pastor H. Morris Winch, on the occasion of the anniversary of his birthday, by the Church and congregation worshipping at Zion Baptist Chapel, Chatteris, and Primrose Hill, Doddington, as a token of their sincere, esteem, and affection, after six years of faithful labour amongst them: J. C. Smith, W. Rolph, T. Gowler, E. Barrett (deacons). January 1st, 1902." The presentation was made by Mr. J. C. Smith, the senior deacon and treasurer of the Church, who performed this office in a very pleasing manner, and also ably presided over the meeting, which was well attended. Before the presentation, each of the other deacons spoke a few loving words. The pastor responded, expressing his gratitude to God and to the people for their kindness, and while thanking his rich friends for their generous donations, he would as heartily thank those who had given so liberally of their little, including contributions from the Sunday-

school children and the Bible-class. There were 249 contributions. The choir rendered good service during the evening, and a very interesting meeting, after singing "Blest be the tie that binds," was brought to a close with the Benediction by the pastor.

BILSTON (BETHESDA).—This is how we spent the last few hours of the Old Year at Broad-street: Tea meeting, 5.30 to 6.15. Prayer meeting, 6.30 to 7.30. Bible reading, 8 to 9.30. Praise meeting, 10 to 10.45. Watch service, 11 to 12.5. These series of gatherings were well sustained and enjoyed. Sunday, Jan. 5th, 1902, four new members were received into the fellowship of the Church. Praise the Lord.

BRIXTON TABERNACLE SUNDAY SCHOOL.—Anniversary services were held on Lord's-day, January 12th. Pastor C. Cornwell preached, the morning text being "Thou shalt have no other gods before Me." He gave us many instances of God's writing: the text was written on stone; the names of His chosen are written in the Book of Life; the writing on the wall pronounced the doom of those in whose hearts the grace of God was not found; but the Spirit of God writes very differently on the fleshy tables of the hearts of His children. In the evening the words, "He being dead, yet speaketh," were applied to Jesus Christ, who says, "Behold, I am alive for evermore, Amen; and have the keys of hell and of death." So that, if He is alive, sin is dead. During the services the Bible-class and the children sang anthems and hymns specially prepared for the occasion by brother James Browning. On the following Tuesday afternoon pastor T. Jones preached from the words, "I remembered God," and after tea a public meeting was held. Brother Wakelin took the chair. The secretary read an encouraging report on the progress of the past year, being the 27th in the life of the school. The children were exhorted by the chairman to gather good things from the Word of God, and the teachers to be "faithful unto death, and He shall give thee a crown of life." Brother Dadswell spoke feelingly of those who, having been in the school from infancy, had joined the Church. He referred the children to that young king Josiah, eight years old, who began to seek after the God of David his father. Pastor Jones reminded us that the teachers' simple expositions of the Word will live long after they who spoke them are gone. That prayer shall be answered. We sing loudest and love most when the children are brought to know their need of Christ. He concluded by praying—"Lord, send some more." Brother Peacock recited an interesting poem,

then took as a text, "They shall be Mine in the day when I make up My jewels," speaking of the period—in that day (of judgment); the process—I make up; the possession—My jewels; the promise—they shall be Mine. A beautiful Bible was presented by the boys of the First Class to their teacher, brother James Browning, as a token of their affection. Then the prizes were distributed by the president for good work during the year. The collections amounted to £9 9s. 5d.—HENRY BROWNING (Secretary).

FULHAM (EBENEZER, LILLIE-ROAD).—The twelfth anniversary of the formation of the Church was held on Dec. 1st and 3rd, 1901. Brother T. Carr preached to good congregations on the Lord's-day morning and evening from Psa. lxxxvii. 3, "Glorious things are spoken of thee, O city of God." Our brother was helped to bring forth some of the glorious things which the Lord hath spoken for the comfort and encouragement of His chosen Zion. On Tuesday brother O. S. Dolbey preached in the afternoon from Judges v. 11, and was much enjoyed. After tea a public meeting was held. Mr. Mutimer presided. The secretary briefly thanked the friends for their loving interest in the little Cause, and said the word "Ebenezer" fitly expressed our feelings with regard to the past 12 years. Though the membership had slightly decreased, and there had been no baptisms, yet there were evident signs of the Lord's presence and blessing, for the congregation had improved—particularly on the Lord's-days—and the Word preached had been much enjoyed. They had great hope and confidence that the Word of the Lord so faithfully preached will not return unto Him void. The Church was at peace. The finances were satisfactory. The balance due to the M.A.S.B.C. in respect of the loan had been paid off, the chapel had been cleansed inside and painted outside. The Sunday-school was prospering. There had been a change in the superintendency and the removal of teachers, yet the Lord had raised up other friends to fill the vacancies. Our chairman then offered a few remarks upon the chapter read (Acts ii.), drawing special attention to what constituted a true Christian Church. It was apostolic in doctrine and practice, a steadfast Church. There was marked unity, a common fund, a baptized Church, and a growing Church. Our brother's remarks were much appreciated. Brother A. Andrews spoke from the words, "Pray for the peace of Jerusalem: they shall prosper that love thee;" brother Holden, "My cup runneth over;" brother Sandell, "A people prepared for the Lord;" brother O. S. Dolbey upon the word "Encouragement." All the

addresses were much enjoyed. The collections amounted to £5 3s.—A. E. PURKISS.

CLAPHAM (REHOBOTH).—The sixth anniversary of the pastorate of brother Waite took place on Tuesday, Jan. 7th, 1902, when a very successful meeting was held. Brother John Bush, of Surbiton, preached in the afternoon to a good congregation from the words found in Josh. iii. 4, last clause, "For ye have not passed this way heretofore." The preacher, in opening his subject, delineated forcibly God's dealings with the Israelites and His children to-day. The Israelites were commanded to follow the Ark, so too in our many straits we join the Psalmist in his prayer, "Show me Thy way, O Lord." This will excite a glorious expectation in our hearts and consolation that we are daily nearing home, though we do not know what is before us. After tea our meeting was presided over by brother Appleton, who read Psalm xci., with some encouraging remarks. Brother Wybrow prayed. Again our brother Bush spoke from the words, "All my springs are in Thee,"—this great *Thee* whose spring never runs dry. Brother Cornwell followed with some counsel and advice. Brother Dads-well spoke well on the Christians of Rome, who, with Paul, "thanked God and took courage." Brother White gave a savoury discourse from the words, "For God is my record: how greatly I long after you all in the bowels of Christ Jesus." Brother Marshdwell on "My presence shall go with you." Brother Mundy referred to our position as a Church, and to brother Waite as our pastor, remarking on our unity and love to one another. We had realised God's blessing with us increasingly. Our collection, which was for the pastor, amounted to £14 15s. 8½d., including the special Ladies' Farthing Fund. Brother Waite made a few remarks, in closing, thanking all for their love and kindness.

IPSWICH (ZOAR CHAPEL SUNDAY-SCHOOL).—Our twenty-first annual gathering of the teachers and Bible classes took place on New Year's eve. Over fifty sat down to tea. The usual social meeting was held under the presidency of our pastor, Mr. R. C. Bardens. Brother Howe engaged in prayer. The pastor read a short Psalm, and spoke a few words on the unity existing between Christ and His members, desiring a like unity to exist between teacher and scholar. The annual report on the work of the school and balance-sheet was read by the secretary, brother A. Fosdick, showing, after paying all expenses in connection with scholars' prizes, treat, and clothing

Club, a balance to the good of over £2. Brother J. Threadkell, superintendent, then gave the average attendance of scholars and teachers, and concluded a short address by giving us as a New Year's motto, "Lead me and guide me." Brother G. W. Gardner spoke of bygone years in the school, and was glad to see some present as members of the Church who were there twenty-one years ago as scholars. Brother S. Garrard, also referring to the coming of age of the teachers' social gathering, spoke of the pleasure experienced by him when a teacher, and urged upon those present not to be half-day workers. Brother N. Howe spoke of the need of love. Nothing could prosper without it. Brethren Keeble and Baldwin (deacons) congratulated the school upon their report. Others taking part in the meeting were brethren Oxborrow, Moss, and Wade, and sister Mrs. Threadgall. The meeting was interspersed with some lively harmony by the choir. We regret to add that our senior deacon (brother E. Garrod) was unable to be with us through affliction. After refreshment a watch-night service followed, the old year closing in silent prayer and the new year opened with a song of praise. —A. F.

CROYDON (DERBY ROAD). — The New Year's meeting and pastor's anniversary was held on January 7th, 1902. Brother Dolbey preached in the afternoon a very savoury and helpful sermon on the words, "Lead me in the way everlasting," full of the Lord Jesus Christ in His saving relationship to the sinner. A goodly number of friends assembled for tea in the schoolroom, after which a public meeting was held in the chapel; brother A. Adams, of Highbury, kindly and efficiently presiding. Brother Cullingford, of Windmill-road, offered prayer. An interesting feature in the proceedings was the first public use of a beautiful organ-harmonium, presented to the Church and congregation by Mrs. M. A. Bennett (who for some years past has led the musical portion of worship here), on which a brass plate, suitably engraved, testifies that it is in loving memory of Mr. Walter Bennett, her late beloved husband, whose exemplary conduct and efficient help as treasurer of the Church is held in grateful remembrance, the pastor in a few words introducing this part of the programme to the friends assembled. The chairman then testified of his love to the pastor, and basing his remarks on Acts x. 44, 45, bade us God-speed in the Master's name, and introduced brother J. E. Flegg, who warmly addressed us on the words, "As thy days so shall thy strength be." Brother T. Jones coming next, in his own characteristic way, with a really good address on

"We have this treasure in earthen vessels." Brother F. Fells spoke on Psalm cxxii., and brother Dolbey on "I am with thee." The pastor alluded to his own feelings as being expressed in Psalm cxvii., and thanked all who had contributed to the success of the services. The chairman closed with prayer. Collections were good, the number attending very cheering, and we "Thank our God and take courage." —EBENEZER BEECHER.

NEW CROSS (ZION). — The officers of the Church entertained the members at the annual tea meeting on January 9th, when about 120 were present. Pastor Thos. Jones presided, and delivered an address on the Apostle Paul's prayer for the Ephesian Church. Deacon Armstrong spoke of Nehemiah, and those who worked with him in the rebuilding of the walls of Jerusalem; and ex-deacon C. J. Porter (Ilfracombe) on the typical character of the early Jewish sacrifice. Deacons F. J. Catchpole, J. Crush and J. Martin offered prayer, and hymns were chosen and announced by deacon J. Thomas and brethren Downing, Elliott and C. Taylor, the Lord's Supper service closing the proceedings, which were of a very happy character. The Christmas Dinner Fund this year realised over £73, enabling the committee to provide nearly 200 poor families with bread, flour, coal, groceries and meat, besides placing the Tract and Benevolent Society in possession of funds to meet necessitous cases during the winter months.

CANNING TOWN (PROVIDENCE). — On Tuesday, December 10th, 1901, a public meeting was held, when Mr. J. M. Rundell presided. The following statement was read:—"On submitting this statement we would render 'Unto the Lord the glory due unto His Name,' for having kept us as a Cause of Truth in Gospel bonds unto this day. We are as a light in a dark place, without a pastor to lead us: a Church without a nursery. But we hope soon to be able to open a Sunday-school, and thus, as a Church, strive to fulfil the command of the Good Shepherd, who said, 'Feed My lambs.' We are in need of helpers for this good work, and we trust there shall be sent unto us those who will come and tell little children the sweet story of a Saviour's love. We have to report that the debt on the building of £100 is now reduced to £25." The chairman's speech followed, founded upon Psalm cxlvii. 7. It was always a source of joy to him to be among the people of God, and especially as on this occasion to be surrounded by God's ministering servants. He exhorted all to cultivate the spirit of praise and thanksgiving.

"Sing unto the Lord" when the clouds hang heavy over head, for God will never forsake His own elect, for He will deliver all those who put their trust in Him. Stirring addresses, full of Gospel truth and grace, were delivered by pastor W. H. Lee from the words, "In whom also we have obtained an inheritance;" pastor F. C. Holden from "Established with grace;" Mr. Lowrie from "Thou hast dealt with Thy servant;" and Mr. G. Smith from "The Lord hath done great things for us." After prayer by brother Fountain the congregation sang the Doxology, pastor Holden pronouncing the Benediction.—F. W.

CHATHAM.—The fifty-seventh anniversary of Enon Sunday-school was celebrated on January 1st, 1902. Pastor W. A. Dale, of Meopham, preached in the afternoon from Isa. xliiii. 1. A goodly number of friends afterwards partook of tea with the teachers and scholars. At the evening meeting pastor Dale presided, delivering an address, and presenting the prizes awarded the scholars for attendance, &c., during the year. Special hymns from Winter's Hymnal, and recitations, being rendered by scholars. A profitable meeting was enjoyed by a good gathering of friends, whose presence cheered and encouraged the teachers.—AN INTERESTED ONE.

AYLESBURY.—Following the precedent of past years the incoming New Year was celebrated by special services on Thursday, January 2nd. In the afternoon pastor L. H. Colls delivered a very appropriate discourse. Tea was provided in the schoolroom. The evening meeting was presided over by pastor D. Witton, who was supported by pastors L. H. Colls, H. J. Lester (Aston Clinton), Messrs. W. Ward, H. Chapman, J. Wall, &c. The chairman, in the course of a few introductory remarks, wished all present the best of spiritual blessings. If that was the case they would prove the coming year one of useful service. As they looked back they could see how many opportunities of doing good they had let slip, but God had helped them, and success had attended their efforts in the past year. Speaking personally he did not know a year in which he had found more joy in studying the Word of God than the one just passed. The Bible was more to him than it had ever been. His desire was still to proclaim the Gospel in its purity and fulness in the face of anything men might say. He had no wish to offend, but if the Gospel did offend, he could not help it, for he felt he must stick by its principles whatever the result. The debt of £1,030 was reduced to £130, for which they desired to thank God. Pastor H.

J. Lester, referring to the Lutheran period, observed that that good man once used the significant phrase, "If your cause be true and right, go on and fear none." He thought that might be a motto for them. Alluding to the fact that no doubt they would sometimes lose heart and feel discouraged, he exhorted them to "wait on the Lord, and be of good courage." Pastor Colls followed with an address full of encouragement for pastor and people, enlarging on the points that, in the service of Christ, it was necessary to have a right conception of that service; there must be conduct consistent with that ideal of service; and finally he set forth the logical conclusion they must come to by following out that ideal. Mr. W. Ward observed that it was 13 years ago since he first addressed the New Year's meeting at Walton-street, Jesus, the Prince of Peace, was the theme of his address. Mr. J. E. Becchey urged upon the young people the necessity of decision for the service of God. The offerings on behalf of the General Fund amounted to £4 4s. 4d.—*Extracted from Local Paper.*

IPSWICH (BETHESDA).—A happy evening was spent at Bethesda on the first day of 1902, it being the occasion of the teachers' annual meeting. About 140 sat down to tea, well provided by Mr. and Mrs. J. Motum. The after meeting was presided over by our pastor (Mr. Kern). There was a large attendance. After singing a hymn our pastor read a few verses from Luke xxiv. Prayer was offered by brother J. Wright, from "Zoar." Mr. Kern then called upon the Secretary to give a report of the past year's work of the school, which showed that they had passed through a very successful year: 4 from the Bible-classes had been baptized and joined the Church, which our pastor, superintendent and teachers of the classes felt very grateful for. The numbers of the school have greatly increased, there now being 27 teachers and 223 scholars an increase of 7 teachers and 31 scholars. A Wednesday evening Improvement Class, started in November, is well attended, about 80 generally being present. During the evening Mr. Dixon and Mr. Ranson gave stirring and solemn addresses. Mr. Dixon speaking on the mercy of God that has spared us, the goodness of God that has cared for us, and the power of God that has protected us; and also referred us to Phil. i. 27, "That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." He spoke of the necessity for us to know if the ground is right upon which we stand, teach that which is truth, and train the scholars to think upon their ways. Mr. Ranson's address was upon the fisher-

men toiling all night and taking nothing, with the result after the command of Christ to "launch out into the deep." Teachers as well as ministers have to go into the depth of soul anxiety, and this needs patience, prayer, kindness, firmness, and perseverance; for the secret of success was the Lord's presence, and co-operation with each other. Our Superintendent, brother Chilvers, thanked the friends for their help during the year, and said that the word Hallelujah expressed his feelings; and that his motto for the year, "Love one another," had been carried out by all. The Treasurer, brother J. Motum, said a few words; and the choir rendered two anthems during the evening. It was a very profitable and enjoyable time. We thank God, and take courage.—W. M. B.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—Our New Year's tea meeting was held on New Year's day. Our beloved senior deacon, Mr. Wagon, kindly gave the tea, the proceeds of which was given to the Renovation Fund, which is designed for re-seating this sanctuary as soon as means will allow. We were favoured with a nice gathering of friends. Mr. and Mrs. Walter, Millen, Corke, and other friends, undertook and admirably carried out the supply and arrangements, as usual, making everyone welcome. As a Church we have great cause for thankfulness for such deacons and helpers. Brother Wagon presided over an enjoyable public meeting in the evening, reminding us of our indebtedness to our God, who had given and continued the priceless blessings of peace and concord, and bound Himself by oath and promise to supply His people's need. Mr. Walter sweetly dwelt on the present glorious position of our Redeemer as our Advocate at the right hand of God and the consequent safety of the child of God. Friends Millen, Allington, Mason and Brown also testified to the many privileges given of God to His people for ever in His dear Son.—G. BROWN.

WHITTLESEA.—A special meeting to open the second session of our pastor's Bible-class was held on Tuesday, January 7th, 1902. The most interesting feature of the meeting was a presentation to our beloved pastor, Mr. J. T. Peters. It is the sixth winter he has been with us, and for some time his young friends here wished to make known in some tangible form their love for him, and this evening they did so by asking his acceptance of one of the best editions of the Twentieth Century Bible. The opening leaf contained the following inscription:—"Presented to Mr. J. T. Peters as a token of grateful appreciation by the Members of the

Young People's Association meeting at Zion Chapel, Whittlesea. 'The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel.' (Ruth ii. 12)." So unexpected was it that our pastor was at first too deeply moved to speak. When he did respond his words were from the depth of his heart, and will not be forgotten. The friend who made the presentation spoke from the words, "Certainly I will be with thee;" and said it was a casket containing at least six gems of living assurance: the assurance of the Divine presence, guidance, protection, help, sympathy, and comfort. We thank God for our pastor, whom we love for his work's sake, and earnestly pray our Lord's richest blessing may for ever abide with him.—C. BRAKES.

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

THE annual meetings of the above were held on Tuesday, January 7th, at Soho Baptist Chapel. We deeply regret the small attendance, for, as many said, the meetings were worthy of the presence of every Sunday School worker. However, a spark of Holy fire was there, and who can tell how great a flame this may become?

Pastor J. W. Thomas preached a very good, suitable sermon in the afternoon. Tea was well provided by the lady workers of Soho in the schoolroom.

Pastor R. E. Sears (President) in his genial, hearty manner presided over the meeting. His remarks and illustrations given between the addresses will not soon be forgotten.

Pastors Mitchell, Mutimer, Steele, and Rose gave excellent addresses, making the meeting, as many said, the best in relation to Sunday Schools they had ever attended.

The report was read by the Secretary, which showed slow but sure progress. One pleasing feature in the report was the hope expressed that the new hymn book, which would not only be suitable for schools, but Bible-classes, young people's meetings and open-air services, will be ready in about six months.

May the Lord bless our Sunday Schools, making the teachers a means of great blessing to the children. So prays—H. TYDEMAN CHILVERS, *Hon. Secretary.*

HIGH WYCOMBE (ZION).—Again we have to record the loving kindness of our God. On the last Lord's-day in the old year our beloved pastor was privileged to baptize three young friends. One young man who had been connected with the Wesleys came to a baptismal service last February, when the Lord was pleased, under the ministry of His Word, to open his eyes to see the difference in the doctrines we hold from

those he had been taught from infancy. Thus the Lord is cheering the heart of pastor and people by bringing poor sinners to openly confess what He has done in and for them. This makes 11 baptisms during the past year. The Lord keep them firm in His truth. We are still united in our prayers, with thanksgiving for the past, and looking to Him for greater blessings and manifestations of His love and presence with us through the present year. We have proved Him to be a God hearing and answering prayer, and for all He has done for us we say, "Not unto us, O Lord, not unto us, but unto Thy Name give glory."

Ebenezer Stones.

THREE NEW YEAR MEETINGS AT GURNEY ROAD, STRATFORD.

AT our watch-night service our pastor (Mr. E. Marsh) gave us a motto which has already been signally blest to us in the Master's service—"Prove me now herewith." In the closing hours of 1901 we prayed for help and blessing in this corner of the vineyard, and already we feel the prayer has been answered in part, and we trust the showers may continue during 1902.

At the Church fellowship meeting we gathered as a family, rejoicing in the presence of several friends who have recently been detained through sickness, but more still in the fact that the Lord was still blessing the labours of our pastor and Sabbath-school teachers, and the signs following were that two more young people (a brother and a sister) were coming to tell us they had found our Jesus too. "They that seek Me early shall find Me."

On Thursday, Jan. 16th, our Gospel Band held their 17th annual meeting. The pastor occupied the chair. The report was read by the secretary, and one old member, one who told us the scales fell from his eyes at a meeting of the Gospel Band in its infancy, and who is now a deacon in a neighbouring Church (Mr. A. Haynes), moved the adoption, which was seconded by Mr. F. Howlett.

Our brethren J. A. Othen, J. H. Rider, G. Crouch, A. G. Gray, and the secretary gave brief addresses. The help of our sisters Mrs. A. G. Gray, Mrs. Faunch, Mrs. Cooper, and Mrs. Lamb was much appreciated in the service of praise, &c.

There were about seventy to tea, nearly all young people, and the numbers in the evening amounted to three figures.

Again on Monday, January 20th, the friends who conduct our mothers' meeting held their annual gathering. In the afternoon Mr. and Mrs. Chilvers paid a visit and gave addresses, which were much appreciated. And again our

lady friends helped with their voices in singing and recitations.

In the evening a more public gathering was held in the chapel, when the secretary's (Miss Jeffs) report was read by Mr. Faunch. The pastor gave the mothers some loving words and encouraged the helpers in their labours.

Brother Rule sought the Divine blessing. Brethren Crouch, Rider, and Faunch gave addresses. Our two other deacons, brethren Gray and Ince, were absent through sickness.

The writer closed the meeting with a few words and prayer. Scripture text cards were distributed to the mothers at the close by our brother J. H. Rider. Are these not the showers of blessings promised to us? If space permitted, we could record several instances of it; but sufficient encouragement has been received already to enable us to bless His holy name for the grace given thus far in the new year, and to say to all fellow-labourers, "Go forward." I will go in the strength of the Lord, C. W.

HORHAM.

Farewell services, and presentation of a purse of gold to the late beloved pastor.

BROTHER J. R. Debnam, who has laboured nearly twenty-four years in the above place, preached his farewell sermons on Lord's-day, Dec. 30th. He was graciously helped to proclaim the glorious Gospel, to extol the faithfulness of his covenant God. It was a season never to be forgotten. He was assisted in the services by his son, brother E. Debnam.

On Monday, Dec. 31st, the farewell tea and public meeting were held in the chapel. The attendance was good, numerous friends coming from a distance.

Pastor A. J. Ward, of Laxfield, occupied the chair at the evening meeting.

Brother Barney, deacon, engaged in prayer; he besought the Lord to remember them in their low estate, and to bless their faithful servant who was leaving them.

Brother Ward said it was with mingled feelings they were gathered on such a memorable occasion. It was with grief, mingled with gratitude: grief, because a beloved pastor was leaving a beloved people; gratitude, because God who had sent His servant to Horham, had graciously sustained him through so many years of arduous toil; gratitude for keeping him faithful and preserving him with an unblemished character; gratitude for the peace and prosperity the Church had enjoyed, and for the signal success which had crowned his ministry for over twenty-three years.

Brother John Knight, senior deacon, made special mention of the history of

the Church through the many years of our brother's pastorate, and the great peace that had reigned through all that time, and while he was truly sorry on account of his leaving, he prayed that God would crown his future labours at Nunhead.

Brother Debnam was the next to speak. He fully confirmed the pleasing fact that during his pastorate he and his deacons had enjoyed unbroken fellowship. They had not been without their trials, but had lived without having one cross word.

The Church at Horham was noted for peace and long pastorates, only having five ministers in one hundred years.

Mention was made of a bright and blissful fact, that during his ministry with them all his dear children had been saved, and he had the unspeakable joy of baptising them in the name of the Lord. What an infinite mercy to meet an unbroken family in Heaven. For some time he felt his strength was not equal to the strain made upon him in connection with the village services. He saw the vital importance of these services, and the absolute need of them being fully sustained in order to the continued prosperity of the Church. And after two years of prayer and waiting, he felt it was the will of God that he should accept the unanimous invitation of the Church at Nunhead. He earnestly entreated the deacons, Church, and congregation to keep close to God, and lovingly exhorted them to keep close to the Word of God, to the throne of grace, to Christ, and to one another. His concluding words were: May God bless you, keep you, save you, and finally crown you with eternal glory.

Deacon Whatling was calm and confident respecting the infinite wisdom of God in all His dealings with His Church.

The Chairman then presented brother Debnam with a purse, containing £10 10s., afterwards made up to £11.

Brother Debnam very heartily thanked all who had so generously contributed to the present.

Brother Knell, of Laxfield, said a few words only, as he was anxious that brother E. Debnam should have ample time to give his address. He had known, and loved their pastor for thirty years. He felt constrained to give to the Church, deacons, and the late pastor, a portion of Scripture to ponder over. To the Church (Psa. cxv. 12). To the deacons (1 Peter v. 7, and Gen. xxii. 14). To the late pastor: In reviewing (1 Sam. vii. 12). In pondering the present (Acts xxvi. 22). In considering the future (Gen. xv. 1, and Exod. iii. 12).

Brother E. Debnam was last, but not least. He had spent most of his days at Horham. It would ever be a spot dear to his heart, for here the Lord had

richly blessed him, here he was baptised and preached his first sermon. He made loving mention of the great kindness of the deacons and friends to him in his boyhood days, and the beneficial influence they had exerted over his life. He should ever look back upon Horham with the deepest affection and delight. Thus these important services were brought to a close.

ALBERT KNELL, Laxfield.

WOOD GREEN.

THE Park Ridings Cause had a good day on December 3rd, 1901, when services were held in connection with the recognition of brother S. Hutchinson as pastor.

Both afternoon and evening meetings were well attended.

Pastor E. Mitchell presided in the afternoon, who called upon pastor A. J. Voysey to read the Word, and brother Brand offered prayer. A few congratulatory remarks followed from the chairman, who then asked pastor E. Marsh to state the nature of a Gospel Church, an abstract of which is reported in Jan. "E. V. & G. H."

The chairman called upon the pastor-elect to give an account of how he came to be a living soul. This brother H. did in a way truly indicative of his character of humility, conscientiousness and thoroughness. His call was, like many, a gradual one, impressions being made at the age of eighteen. Came before the Church at Chadwell-street on 18th Feb., 1874. Baptized by the late John Hazelton on the 30th April, and has remained a member at the same cause until coming to Park Ridings, a period of 27 years. Our brother also gave us a concise and satisfactory statement of the Lord's call to the ministry. His first address was in the Sunday-school, 3rd August, 1873.

In 1887, he was asked to give evangelistic addresses. On 4th August, 1889, he preached his first sermon. Several times had preached in the Hornsey Rise Asylum. Up to 1895 he had occasional invitations to serve, but not one was ever sought.

Early in 1895 he went to India and preached to various kinds of people—English, Curasian and Native: his most regular services (English) being for a period of six months every Thursday evening to soldiers at a Soldiers' Home in Bangalore. Returning from India, the way was opened to serve the Master, but no call so clear as the one from Wood Green. He had preached here on several occasions during the pastorate of brother J. E. Flegg, and some months after his return from India, he was again asked to supply, and eventually received an invitation to preach for three months. He had had no thought of an open door at Wood Green. But

after laying the invitation before the Lord, his mind was drawn to the place as a possible sphere of labour. After a fortnight waiting upon God, he could do no other than accept the invitation. Between that date Jan. 1901 and July 1901, he served several times, and after fulfilling the term of three months was invited to the pastorate on the 7th Oct. 1901.

He wanted to know yet more definitely the Master's will. After much prayer and exercise of mind our brother was led to the text, "Is not the Lord your God with you?" (1 Chron. xxii. 18), which proved an encouragement to "go forward." He also received further confirmatory evidence from the context of this verse. Finally, he gave an answer in the affirmative, accepting the pastorate on the 11th of October.

This morning (Dec. 3rd), the Lord gave our brother a benediction and a promise, "He lifted up His hands and blessed them," and "My grace is sufficient for thee."

Brother Hutchinson concentered his doctrinal belief into the following headings:—The Being of God, the Word of God, the Law of God, the Gospel of God, the Church of God; dwelling in an original and forcible manner on each point.

Pastor S. T. Belcher offered the dedicatory prayer, and the afternoon service closed.

After tea, the evening meeting was presided over by our esteemed brother Abbott. His reading was Isa. xiii. Brother Licence, of Chadwell-street, prayed.

After some warm-hearted expressions relative to the pastor and the Church, by the chairman, he called upon pastor E. Mitchell to give his charge to the pastor. His remarks were based upon 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Here are a few of the many good words which fell from our brother's lips, "Take heed unto thyself in a godly life," in spiritual and faithful teaching. Without godliness what is the most splendid ability. Take heed to your physical health: the work of the ministry requires self-sacrifice; a careful workman always looks after his tools. Take heed to your spiritual health: godliness is the chief thing with regard to every Christian; it is pre-eminently so with those who are ministers of the Gospel. If we are to have spiritual health we shall require three things:—(1) A proper supply of food found in the Bible; (2) Fresh air, "God help you to get on the top of the mountain"; (3) Exercise.

Pastor J. E. Flegg delivered his address with God-given fluency. His

duty was to address the Church. After some exercise of mind, the words in 1 Thess. v. 12, 13, were given him.

Our brother stated that some of his happiest hours had been spent at Park Ridings Chapel. Three points were brought out by our brother,—Equality, Symmetry, and Harmony. The Church is one, one is our Master, and all we are brethren. Yet as the body is composed of many members accurately arranged so as to minister to the good of the whole, so in the Church.

In the text you have here the position the pastor occupies over you in the Lord. No man taketh this honour unto himself. God makes His own ministers. He (brother H.) labours among you, not instead of you. There is a work for you to do as a Church, and he is here as a leader in this work, and to lead you in the services. I know you to be an active people, and desirous of serving your Master. There must be hearty co-operation in this blessed work.

"Admonish you," that is the regulating of the mind, which is accomplished by instructing in that which is right, and warning against that which is wrong. If the word is blessed to the conversion of the soul, it is regarded as a God-given message. If the word directs in difficulty, the preacher accurately describing an experience, it is regarded as a God-sent message. Why then when the word comes to reprove, and the cap fits, shall that be regarded otherwise than in the same light.

You have here an exhortation, "Know him"—acknowledge him as God's gift to you—know him by constant attendance, know him at the mercy-seat, know him by converse with him, know him by a regard for the word he speaks in his Master's name—esteem him highly—Satan reserves his sharpest arrows for the watchmen on the walls—let them have a large place in your sympathy and affection. Live in peace—peace is the way to prosperity.

Pastor Belcher beautifully illustrated the minister of Jesus. His text was 2 Kings iv. 10.

Pastors Chisnall, J. H. Lynn, W. F. Waller, and A. J. Voysey briefly addressed the meeting. Collection for brother Hutchinson amounted to £7 13s.

Aged Pilgrims' Corner.

No less than 1,572 pensioners, living in all parts of the country, are upon the Society's Books, being the largest number yet reported. The monthly expenditure in pensions alone is now £1,000. One hundred of the £5 5s. pensioners have just been advanced to the £7 7s. pension. To meet this sum the ordinary income is inadequate. The maintenance of the four Homes involves in addition an annual outlay of

£1,800. Contributions will be thankfully received, new annual subscriptions being especially acceptable, as it is most desirable to increase the regular income of the Institution.

The Committee are now making up the seventh list of fifty doubled One Guinea annual subscriptions, in response to the munificent offer of B. Densham, Esq. Will those friends who have not yet responded to the appeal kindly aid the Board in this matter so that the seventh cheque of £105 may be secured?

The Inmates of the Homes have received several generous gifts from friends during the past season, and desire gratefully to acknowledge the kind thoughtfulness which prompted these distributions, so varied in character, and yet equally acceptable. Visitors to these quiet habitations for 180 of the pensioners will be heartily welcomed. Sir W. Muir writes of the Hornsey Rise Asylum, "An admirable place, a land of Beulah for the Aged Pilgrims."

Silver Wedding.

PILGRIM—WALNE. On February 3rd, 1877, at the Surrey Tabernacle, Wansey-street, Walworth, by Mr. John Mead, Charles Edward Pilgrim to Emma, elder daughter of Mr. William Walne.

Gone Home.

WILLIAM HORTON.

My dearly-beloved husband and faithful servant of the Lord was called home on Jan. 14th, 1902, aged 79 years, after twelve months of severe suffering, borne with very great patience, and his heart so full of praise. Many times I have tried to dissuade him from attempting family worship when altogether too ill for it, but he has said, "We ought not to be too ill to thank the Lord for His goodness." He was born at Loose, near Maidstone, on June 1st, 1822, and was called by grace in 1842. He was baptized by Mr. Chappel on March 26th, 1843, at the same time as his dear mother, who had held back for many years. I have no account of his entry into the ministry, but I know that he has preached for more than fifty years. Although often very ill, he was not confined to his bed for more than ten days, during which time, though for the most part in great suffering, he was still full of praise, and surely the Alleluias which shall be the employment of the saints in glory were, in his case, begun on earth. The day before he passed away he was full of joyful anticipation of the glory to come, saying many precious things. To a friend who called he said: "I am quite happy in my mind; I am not afraid to die." To us he said: "He is coming! He is coming! I shall see Him and be like Him, I shall be satisfied when I awake with His likeness. Precious Jesus! precious Jesus! I am my Beloved's, and He is mine. I am sitting under His shadow, and His fruit is sweet to my taste—oh so sweet!

Oh, Love Divine, how sweet Thou art! 'Bless the Lord, O my soul, and forget not all His benefits.'" He then raised his hand and said, "I see heaven all round; I see angels; I hear them singing; they beckon to me." His last words were, "Come! Come! Come!" He was interred at Croydon Cemetery on Saturday, January 18th, by Mr. E. Beecher, who on Lord's-day evening, Jan. 19, preached a memorial sermon from Rev. xii, 11, "And they over-came by the blood of the Lamb, and by the word of their testimony," "Precious in the sight of the Lord is the death of His saints."—B. HORTON.

MISS S. E. GARDINER, of Clapham, departed to be with Christ on Lord's-day morning, December 29th, 1901. Her dear mother had been in membership at Courland Grove for nearly fifty years, and Miss Gardiner was but a child when a work was begun in her heart, that by the blessing of God's Spirit was maintained and developed until the Master's clear call summoned her spirit home. For the greater part of her life she suffered much from weakness and illness, but for a few years was so strengthened as to be able to take an active and loving part in the work of Church and school. During this time she conducted a Young Men's Bible-class, and was greatly blessed to the greater number, who listened to her each week. Knowing that grace was in their hearts, and feeling how many dangers surrounded them, she was anxious to see them united to the Church, and was constrained by the love of Christ, for His sake, and for the sake of her scholars to be baptized. Many of her "boys" as she loved to call them were led to put on Christ by baptism, and are now engaged here and elsewhere in the Lord's service, with loving remembrances of the lessons of their well-loved teacher. About seven years ago she was stricken down by illness once more, and was never able for long to leave her bed. Those who were nearest saw most of the patience and submission with which she rested in the Lord. She was always glad to hear of Him, and often had to tell of His gracious visits and precious comfort in her affliction. Though for so long deprived of the public fellowship of the saints, she loved the Lord's House, and was ever ready and eager to show in quiet unobtrusive ways her kindness to the Lord's cause. From her sick bed came many gracious messages to her "old boys," and others who had learnt to love her for Christ's sake. She was removed to Southsea a few months before she passed away, and the end came somewhat unexpectedly to her friends at Clapham. During her few days' severe illness she had a great desire to depart to be with Him, but was fearful lest the desire might only arise from a wish to be free from pain and suffering. Only a few minutes before the close she was heard to repeat, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." So she passed from the communion of the Church on earth to join the Church triumphant "for ever with the Lord." Those near and dear to her will miss her, the loving hearts and hands that so gladly helped her in her affliction will never forget dear Miss Gardiner, and with characteristic unselfishness she arranged that her father and mother's names should be remembered, while the Strict Baptist Church now at Courland Grove endures. We sorrow, but not for her, whose happy spirit within the veil now realizes in fulness the love of Him whose name was so dear to her on earth.—H. D.



THE LATE SARAH A. CHISNALL.

With deepest sorrow we record the home-calling of our dear sister, Miss S. A. Chisnall, on the 18th December, 1901, at the age of 49 years. Failing health prevented her of late from taking any active part in the services of God's house, although during the autumn of last year, whilst spending a few weeks in Guildford, she was a constant worshipper with us at the Old Baptist Chapel, and much enjoyed the prayer-meetings; and on her bed of suffering (which proved to be her death-bed) she often referred to the comfort she had in remembering the services and especially the prayers of the dear brethren, and we trust this may be an encouragement to many to make even a greater effort to attend our prayer-meetings and week-night services. Our dear one was greatly beloved by the young, and no doubt many old friends who worshipped in Old Providence, Islington-green, will remember the very large class of girls she always had in that Sunday-school. But now travelling days are done, the life-long sufferer is at rest, the battle fought, the victory won, and now she rests from her labour and loneliness. The end, which came most suddenly, although a great shock to the sorrowing family, was another manifestation of our heavenly Father's goodness. She so feared death, and in lovingkindness the Lord laid her upon a bed of intense suffering for about six weeks, during which most of her thoughts were upon herself as a great sinner, and Jesus Christ as the Saviour of such, through His electing love and choice, and without tasting death—her great fear—was changed into sudden glory, and the warning comes again to those who are left "to take heed." With much grief all that was mortal was laid to rest on December 23rd, 1901, in the family grave at Finchley Cemetery.—W. CHISNALL, Guildford.

THOMAS SAGE.

The Master has gathered a lily from His garden at Bethesda, Ipswich, i.e., our brother Thomas Sage (who was the senior deacon), and transplanted him to the upper garden, to bloom for ever. He has gained; we have lost a friend, a brother, a real lover of Jesus. He worshipped in his youth with the

Wesleyans, but, when more light was given to him, he joined the Particular Baptist Church (Zoar) at David-street, Ipswich. In 1851 he joined us, and continued all through an honourable, consistent, and Christ-loving member. About eighteen years ago he was chosen a deacon, which office he filled with credit and satisfaction. Some years ago one of his old scholars (for he was for many years a teacher in our Sunday-school) came before the deacons and myself, to tell us what the Lord had done for his soul. The young man said to our brother Sage, "I was a good deal of trouble to you, sir, and I am very sorry for it now." Our late brother replied, "Oh! never mind that, John; I am so glad to see you here, one of my scholars—saved!" This is the teacher's precious boon. Our brother was very fond of poetry. The following verse he frequently quoted in his prayers:—

"Thy sweet communion charm the soul,
And gives true peace and joy,
Which Satan's power cannot control,
Nor all his wiles destroy."

Our brother was for several years a great sufferer, but a very patient one. He leaves three children. One of them, I trust, fears God; I hope that the father's prayers may be answered in respect to the other two, though the lips are silent now. The evening before he fell asleep, he pointed up to the skies and said, "Home! Home!" He had a home to go to, and he knew it. He is now there. It is a blessed home—all love, peace, joy, pleasure, and satisfaction.

"One gentle sigh his fetters breaks,
You scarce can say he's gone,
Before the willing spirit takes
Its mansion near the throne."

To sum up,

"He lived a debtor to God's grace,
Rejoiced in sin forgiven,
Dropped in his Father's loved embrace,
And flew from earth to heaven."

My dear reader, your end must come. If it should come quickly, would you be able to point up and say, calmly, "Home! Home!" Are you on your way there? Remember that when you die, if it is not home, it will be hell. It must be either home or hell for each one of us. Which—oh which—will it be? This is a very vital question. Ponder it over, dear reader, and may the Lord make it a blessing to your never-dying soul. So prays the writer—WILLIAM KERN.

MR. JOHN UNDERWOOD, J.P. (Leicester)

The Church at Newark-street has sustained a severe loss in the departure of the above, who was for many years an active member, a useful deacon, and a most liberal supporter. Our dear friend was called to endure a lingering illness of a most trying nature for nearly seven years, but on Dec. 4 he peacefully passed away to the better world. The deceased was highly respected as a citizen also, having been a very active and helpful member of the Corporation, and nine years ago was elected Mayor, in which capacities he did excellent service to the municipality. He was, moreover, for years the esteemed president of the local auxiliaries of the Aged Pilgrims' Friend Society and of the Trinitarian Bible Society, besides helping forward systematically and constantly many other good enterprises, here and elsewhere. May the Lord graciously support his dear widow, bless each of his sons and daughters, and be mindful of our needs as a Church. Amid a very large gathering of sorrowing and sympathising friends, we laid in their last earthly resting-place his mortal remains on December 9th, 1901.—A. E. REALFF.

A Bitter Cry.

By E. MITCHELL.

"All these things are against me."—Gen. xlii. 36.

NO part of God's Word has become obsolete. These ancient histories are all alive with interest, and brimming over with instruction for the people of God. We love to trace Jacob's history, for it unfolds the dealings of Jehovah, who changes not, and through it we are often comforted and directed in our way. Albeit that these histories are Divine, yet are they perfectly human, and perfectly human because they are Divine, for He who inspired them is the Spirit of truth, and hence the portraits drawn are true to life down to the least detail—we have no fancy paintings, but the living images of men of "like passions with ourselves," in whom we discern as it were our own features under similar exercises and trials. The words at the head of this paper express the deep sorrow of the much-tried patriarch. In considering this bitter cry, we notice that the words describe

WHAT SEEMED TO BE TRUE.

Years before Jacob had lost two of his dearest earthly treasures. His beloved Rachel had been snatched from his arms in a most painful manner at the very moment when one of their sweet mutual expectations seemed about to be realised. Benjamin indeed was given to Jacob, but Rachel "was not, for God took her." How deeply this had cut into his soul is seen, when, in blessing Joseph's sons, more than forty years after his loss, and near to his own end, he pauses, and says—the mournful cadence rings in our soul as we read the words—"And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath." Of his two sons by Rachel, the elder had been as the apple of his eye, but at seventeen years of age he also had been torn from him, and was, as he supposed, dead. Though fifteen years had passed since he had lost his Joseph, the wound was unhealed, and when his nine sons returned from Egypt, whither they had been driven by necessity, without Simeon, and with the terrible news that his Benjamin, the very core of his heart, since the loss of Rachel and Joseph, must go down into Egypt, his cup of sorrow brims over, and the bitter, wailing cry finds vent—"Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

Intense sorrow oft deprives us of our power to reason correctly, and we blindly accuse others of being the authors of our misfortunes. Probably there had always been a lingering suspicion in Jacob's mind that there had been some foul play on the part of his sons in the case of Joseph. He knew that they were jealous and envious of him, and most likely feared that they had had some hand in his death. Still he had no just cause to blame them concerning Simeon, nor to suspect that they had any ill design against Benjamin. But strong emotions blind the mind,

and bias the judgment. We must not expect just reasoning from a man overwhelmed with sorrow; but considering his sorrow, and remembering our own weakness, patiently bear with him, even though he may speak unjustly concerning us, and wait the return of calm judgment, when the flood of passion, which has burst its banks, recedes and leaves a sane mind behind. What need there is that we poor frail creatures should bear with one another; and let us never forget how our gracious Lord bears with us all.

Not unfrequently deep questions arise with respect to the trials with which God is pleased to exercise His people. Asaph felt the sharpness of this when he cried, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Whatever may be the reason for His dealings, it is certain that God frequently severely exercises His choicest servants, and they are oftentimes greatly perplexed by their trials. Moses is not the only servant of God who has cried, "Wherefore hast Thou afflicted Thy servant?" Nor is Job alone in his pitiful appeal, "Show me wherefore Thou contendest with me." Others beside Jacob have cried out, "All these things are against me:" or with Naomi have said, "Call me not Naomi (pleasant), call me Mara (bitter); for the Almighty hath dealt very bitterly with me." Tried and perplexed believer, thou art not alone in the pathway thou art called to tread. The footprints of the flock can be plainly seen all along this road. No strange thing has happened unto thee. "The same afflictions are accomplished in your brethren that are in the world." Your fair schemes may all have been crossed, and the gourds under which you have sheltered been blasted, but these are no uncommon incidents of the path; you are in and on the road that leads to your home: for it is "through much tribulation that we must enter the kingdom."

Can any reasons be given for these trials and afflictions? The answer that some give us is that the Almighty is an absolute Sovereign. This we humbly and devoutly believe; but is not this rather a refuge for our ignorance, than an answer to our question? Surely He who is love does not afflict His people in a mere arbitrary way in order to prove that He is an absolute Sovereign. We cannot conceive of Him as exercising His sovereign right apart from His infinite wisdom, goodness, truth and justice. We are told by others, which is far more to the purpose, that "His ways are not as our ways." Here we may indeed find rest from our perplexities. All our afflictions and trials are under His direction, and working together for our good, however contrary thereto they may appear to be. When this is really grasped by faith, patience takes the place of passion, and "we both hope and quietly wait for the salvation of God." Further, the Scriptures not only assure us "that all things work together for good to them that love God," but also teach us that the trials, and the *pain* and *sorrow* the trials engender, are necessary for us. "Though now for a season, *if need be*, ye are in heaviness through manifold temptations." Not only are the trials necessary, but the heaviness that accompanies them is also necessary. Sorrow has a mission to perform, for "by it the heart is made better." Too much sunshine is fatal to the crops, and too much ease deteriorates our character. The cold winds of trials are needed to brace up our spiritual constitution.

A close prayerful search will not unfrequently discover some reason

for our afflictions. With respect to natural mercies, there are two opposite things that may provoke the Lord to remove them from us. We may either *undervalue* or *overvalue* them. With respect to *undervaluing*, how common is the remark, indeed proverbial, that we only discover the value of a thing by losing it. We receive and enjoy good things as matters of course, and attach scarcely any value to them until they are taken from us, and then we discover how valuable they are. This may account for not a few of our losses. Lack of gratitude is a great evil which needs correcting. After a time of sickness, or severe bodily pain, how grateful we are for health restored, or pain removed—far more grateful than we have been for years of uninterrupted health or unbroken ease. Such also is the venom of our corrupt nature, that we may not only have been ungrateful for mercies we have enjoyed, but have been secretly puffed up with pride concerning them, as if they originated with us, instead of our being merely recipients of them. This is a disease which requires a sharp remedy, and the great wise Physician will not fail to apply it, even though its application cause us to cry out bitterly, "All these things are against me."

But we may set too high a value on a temporal mercy. That is to say, we may give it too large and too high a place in our affections. Then there is danger of its becoming an idol. Jacob was a man of deep, strong, tenacious, natural affection, who apparently must have some one object supreme in his soul. In his early days, and until well advanced in mature manhood, his mother occupied that position. When compelled to flee to Padan-aram, and brought into contact with his beautiful cousin Rachel, her image became enshrined in his heart, and so intense was his love for her, that seven long years of arduous toil, in order to obtain her for his wife, seemed to him but a few days. Rachel removed, all the tendrils of his heart twined themselves about Joseph, and when Joseph was wrenched from him, his very life became bound up in Benjamin. At any cost to his feelings, this tendency to heart-idolatry must be cured. Does not this in some measure account for some of Jacob's trials? Have none of us been verily guilty in a similar way? Has the gift never usurped the place of the Giver? Over-valuation of and over fondness for the creature may account for some of our losses and afflictions. We have cause to bless the Lord that He will not allow us to rest in any natural blessing, but will bring us to find our all in Himself.

Space fails us to say more this month; we shall hope to return to a further consideration of this subject in our next issue. Meanwhile, may the Holy Spirit lead us profitably into a true understanding of His own Word.

"LOOKING at the natural sun weakens the eyes; but the more you look at Christ, the Sun of Righteousness, the stronger and clearer will the eye of faith be:—Look but on Christ, and you will love Him and live on Him."—*Wilcox.*

"THE Christian seldom wants comfort, but by breaking the order and method of the Gospel, *i.e.*, by looking on his own righteousness, instead of looking off to the perfect righteousness of Christ. What is this, but choosing rather to live by candle-light than by the light of the sun?"—*Wilcox.*

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 15.—CHAPTER VI. 1—7.

IF anything were wanting to prove the complete alienation of the heart of man from God by the fall, and the enmity of the carnal mind against Him, it would be supplied by observing the hatred, almost amounting to frenzy, with which the revelation of His plan of salvation is received by the natural man. Salvation by the free and unmerited grace of One who reserves to Himself all control in the matter, and who regards with abhorrence the vain pretensions of corrupt nature to merit and claim upon His clemency, stirs up the worst passions of human depravity “against the Lord, and against His anointed.”

Every conceivable objection has been urged against the true Gospel, and any argument, however hollow and dishonest, has been thought lawful to use to discredit it, so contrary is it to human pride and human pretension. Among the most hackneyed, and the most self-destructive, is that which the Apostle anticipates and demolishes in the sixth chapter. Yet, although it has been slain thousands of times, it is still frequently raised up again, and hurled against the weak and unstable of Christ's flock, and so, perhaps, it will be as long as human nature is what it is.

“What then shall we say to these things? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein.”

It could not escape the master-mind of the Apostle Paul, that, in default of overthrowing his argument, the enemies of godliness would resort to abuse and misrepresentation, and in particular say, that if these things are so, men are so far discouraged from the practice of sin that they better commend this view of things by living in it. There is a considerable degree of the cunning of the Evil One in this suggestion. Men, in their depraved condition by nature, are only restrained to the extent that they are, by the accusations of conscience. If, therefore, it be established, that works count for nothing in salvation—neither good works to procure, nor evil works to exclude,—if it be proved, that by the wisdom and benevolence of God, the abounding of sin has been so overruled as to exhibit the super-abounding of grace, it at once occurs to carnal reason, that we may “continue in sin;” for as sins are multiplied, grace is the more magnified in their free forgiveness. What need, then, for restraining sinful propensities? If the matter hangs upon election, and the elect, are neither saved for their good works nor damned for their bad ones, why be exercised upon the subject? What is to be, will be; let us therefore indulge every evil passion and lust, and consent to every evil suggestion: it can make no difference to what is decreed concerning us. The imprimatur of Satan is manifest in this chain of sophistry, but in the corrupt state of human nature, “the wish is father to the thought,” and those who love to use this argument would be only too glad if it were sound, that, like the sow in the mire, they might wallow in the filthiness of their imaginations without the unwelcome condemnation of the “monitor within.” It is fatal to this diabolical objection, that the doctrinal system of the Apostle neither

suggests nor supports anything of the kind, but rather that which is diametrically opposed to it.

Our author takes high ground in the dignified opprobrium which he casts upon the objector. "God forbid" is his first exclamation of holy indignation. He frequently uses this phrase to express the loathing and detestation he feels for certain sentiments. But he does more than this. By a course of unanswerable reasoning he shows that the objection is as absurd as it is wicked. The inquiry, "How shall we that are dead to sin live any longer therein?" is intended to express not only the *inconsistency*, but the *impossibility* of such a thing. The impregnable position the Apostle assumes is this, that the sanctification of a believer rests upon exactly the same basis as his justification, that Christ died as really for the one object as the other, and that therefore if His death has really secured the justification of His people (which the foregoing argument has established), it has as actually secured their sanctification also.

It has already been proved that a believer is justified by the blood and righteousness of Christ, on the ground of the UNION to His Person, of which our relation to Adam was a figure. It is now insisted that the same UNION is the ground of his being sanctified. There is a likeness between the head and the members in the case of Adam and his posterity, insomuch as not only do they inherit his *legal sentence*, but also, alas! his *corrupt nature*. There is a corresponding likeness between the head and members in the case of Christ and His Church, and similarly they not only receive through Him a *legal discharge* from the penalty of sin, but also a liberation from its *control and dominion*.

The case as between the law as a creditor, and the Church as a debtor, may be regarded as a past transaction, settled by the decrees of God from eternity, and accomplished as a fact when Christ "was delivered for our offences, and raised again for our justification." But by the work of the Holy Spirit upon the heart, in bringing the subjects of it to believe in Christ, this fact is transferred to actual experience. Now his experience necessitates being born again, and to be born again requires the communication of the "incorruptible seed" of the Eternal Word, or in other terms a regenerated soul is virtually allied to Christ's person, becomes a member of His body, an integral part of His mystic frame, lives in Christ and Christ in Him, and in consequence partakes His nature, drinks of His Spirit, comes under the influence of His relationship, and is controlled and governed by its inward operation.

So, then, by one and the same process, the soul is both justified and sanctified. The means employed to bring a man to believe in the WORK OF CHRIST as the way of *salvation from the curse of sin*, involve such union to the PERSON OF CHRIST as effectually precludes him *from continuing in the love and practice of it*. Justification and sanctification are therefore inseparable, and the person who can love sin and live in it, cannot possibly have been "justified by faith" so as to have "peace with God." Were it otherwise, the Apostle's inquiry might be answered, but he uses the interrogative as the most emphatic way of asserting a positive, "How shall we that are dead to sin live any longer therein?" being another way of saying that it cannot possibly be so; and this agrees with 1 John iii. 3. "And every man that hath this hope in him purifieth himself, even as He is pure."

The doctrine thus stated is further enlarged upon by a reference to the Scriptural meaning of believers' baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" &c. In this and the two following verses it is shown that baptism must be so administered as to exhibit a likeness to the burial and resurrection of Jesus Christ. We shall not stay to point out that sprinkling or pouring do not suggest this likeness. Those who invented these absurd customs appear to have had a singular veneration for the second commandment, for they "have not made unto themselves the likeness of anything, that is in heaven above, nor in the earth beneath, nor in the waters under the earth."

"For if we have been planted (united) together in the likeness of His death we shall be also *in the likeness* of His resurrection: knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed (justified) from sin."

The likeness consists in the burial of a person under water, and raising him again. Now when Christ was buried, He was really dead, having died unto sin in every shape and sense. So these who are baptized should be really dead in a comparative sense. That is to say, they must have acknowledged themselves to be dead in relation to the holy law of God, which they have broken, and in consequence are sentenced to death by it. This is what Paul means when he says, "I through the law am dead to the law" (Gal. ii. 19): condemned to death by it, and have no hope of mercy from it. The death of Christ satisfied the law's claim, and the believer, by being baptized into His death, professes that He derives his hope of salvation from that substitutionary work. Such a profession supposes that an important work has been going on in the mind. The evil nature of sin and its awful consequences must have been realized, for he who believes in a Saviour must have felt his need of one, and moreover cannot be supposed to rely upon the intense agony and unparalleled sufferings of Christ for his salvation without some degree of gratitude and love towards the Sufferer. Now it is quite out of the question that he can both love sin and love the Saviour at the same time—love the world and love Him who was cast out and hated by it also. Baptism, therefore, implies that he is dead also to the sin that caused his Redeemer to suffer, and to the world which cried "Crucify Him," and in being "buried with Him" goes "forth unto Him without the camp, bearing His reproach." Or, as Paul puts it, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

But this is not all. Baptism not only sets forth a likeness of Christ's death, but of His resurrection from the dead, and the believer participates in the advantages of both. Now while Christ died unto sin, sin being the occasion of His death, yet He rose from the dead to be done with it for ever, and those who are delivered from its curse by His death are estranged from its service by His resurrection. "The glory of the Father" exercised in His resurrection is also displayed in "the newness of life" communicated to those who believe in Him. Not only was our penalty exhausted by His crucifixion, but "our old man was crucified with Him" at the same time, the object of His death being as

really that henceforth we should not serve sin, as it was that we should not be damned for it. "He that is dead is freed from sin," as one who has died at the hands of the executioner is not only freed from further punishment for his crime, but rendered also incapable of repeating the crime.

JESUS TEMPTED IN THE WILDERNESS.—No. 1.

BY THOMAS HENSON.

THE human life of Jesus, and His moral and spiritual experiences, are inseparable from those of His disciples, though they vary much in form and intensity. He was perfect, we are imperfect. He was tempted like as we are, yet He was without sin. He worked and rested; He hungered and thirsted; He slept and prayed; He felt the touch of sympathy, and the icy chill of desertion.

Matthew tells us He was "led by the Spirit into the wilderness to be tempted of the devil." Mark says: "He was driven by the Spirit." Luke says: "He, being full of the Holy Ghost, was led into the wilderness, and was forty days tempted of the devil." Jesus bids us pray, "Lead us not into temptation."

Satan concentrated all the strength and subtlety of his malignant nature upon the Son of God, and, as Gurnall says, "He silvered his foul tongue with fair language." The whole course of Christ's ministry was a combat with a concealed devil,—concealed sometimes in malicious Jews, and sometimes in officious friends. It was a daring resolve of the devil to attack the first man of Eden; it was the climax of his proud presumption to attack the Lord Jesus Christ, who had cast him out of heaven. What the pure, holy soul of Jesus suffered in these temptations surpasses our conceptions; we know that He endured them for us.

The ecstasy of glory which followed the baptismal service was apparently the opening occasion for these fiery temptations. The voice from heaven said, "This is My beloved Son." The voice of the tempter said, "If Thou be the Son of God." It was so of old; it is so yet; it will be so in days to come. Daniel's habit of prayer led to the lion's den. The nonconformist piety of the three Hebrews led to the seven times heated furnace. David was anointed with the holy oil to be King over Israel, and Saul's rancorous hatred hunted him like a flea, and chased him like a partridge on the mountains. Elijah flushed with miraculous victory, and ecstatic with the glory of Carmel, descends into the valley, and lays himself down to die in despair. Spiritual depression often succeeds to high spiritual elevation. Satan seizes such seasons as his special opportunities; God permits it, but bids His angel stand by in charge, and the believer comes out of the conflict stronger in the Lord. The devil is not permitted to enter into the halo of glory, but he is never far from its outer fringe, waiting to meet the soul as it comes forth out of the bright cloud. It was so with Jesus, and "the disciple is not greater than his Lord."

It is worthy of note that Jesus fasted forty days. It is instructive to compare the forty days' fasting of Jesus with similar seasons in the lives of Moses and Elijah. Moses received the "Tables" during his forty days' fast; Elijah had made his great effort to restore the law, and

had wrought his great deeds on Carmel before his fasting; Moses fasted while he was receiving the law—Elijah fasted forty days after being fed by the angel—Jesus came, not to receive the law, not to restore it, not to destroy it, but in the presence of the people to fulfil it. We should expect to find points of comparison between Moses, Elijah, and Jesus. “In fact, these may be described as marking the three stages in the history of the covenant. Moses was its giver, Elijah its restorer, the Messiah its renewer and perfecter. And as such they had, in a sense, a similar outward consecration for their work. But that neither Moses nor Elijah was assailed by the devil, constitutes, not the only, though a vital difference between the fasts of Moses and Elijah, and that of Jesus. Moses fasted at the beginning, Elijah at the end, Jesus at the beginning of his ministry. Moses fasted in the presence of God; Elijah alone; Jesus, while assaulted by the devil. Moses had been called up by God; Elijah had gone forth in the bitterness of his own spirit; Jesus was driven by the Spirit. Moses failed after his forty days’ fast, when in indignation he cast the tables of the law from him; Elijah failed before his forty days’ fast; Jesus was assailed for forty days, and endured the trial. Moses was angry against Israel; Elijah despaired of Israel; Jesus overcame for Israel.”*

Jesus came to magnify the law, but He must first conquer the great law-breaker. Satan had conquered the first Adam in Paradise, and he will put forth his utmost endeavour to conquer the second Adam, the Lord Christ from heaven. Satan came into Paradise under the subtle charm of the serpent; he came to the first Adam in the midst of serenity, beauty, and abundance; but he assaulted Jesus amidst hunger, desolation, and the roar and cries of wild beasts; he came to Adam and Eve as an emancipator from Divine law, but he came to Jesus as an angel of light in the specious pretence of an anxious friend, concealing his deadly dagger under the smile of a sinister benevolence.

The three fasts of forty days each are recorded as miraculous; they are not natural to human life. Perhaps all attempts to fast for forty days may be regarded as failures, or impostures. In the three Scripture cases, great solemn issues were involved, and life and strength were maintained by Divine presence and power. The New Testament does not enjoin fasts, but it does not shut the door against them, when the soul is so drawn by the Holy Spirit. The great fast of the Christian dispensation is a fasting from sin, that the soul may have full liberty to feast upon redeeming love and grace in Christ Jesus. In these days of sensational excitement, the worldling, and the empty professor, have neither time nor taste for reflection and meditation with God. The race for wealth, and the feverish rush after pleasure, put out the light of the secret place, as the lurid glare of the torch puts out the light of the glowworm.

Notice has been taken of the fact that the forty days’ fast, and the temptations in the wilderness, are not mentioned in the fourth Gospel. John is silent about the wilderness scene, but he is in very close sympathy with it. The synoptic Gospels exhibit Jesus as the Son of Man, John as the Son of God. The four Gospels have but one Christ; one suffering Christ. Luke says: “The devil departed from Him for a season.” John quotes the Saviour’s words: “The prince of this

* Edersheim. “Jesus, the Messiah.”

world cometh, and hath nothing in Me." Matthew and Luke tell us how in His hunger He found sustenance in the Word of God. John tells us that in His hunger He had meat to eat, which His disciples knew not of. His meat was to do the will of God. John does not repeat the sermon on the Mount; he does not speak of the transfiguration; his silence about these things may be significant, but it does not detract from the rich, sweet, and Divine truth of his Gospel.

If we place John's view of Christ as the Son of God side by side with these temptations, we cannot fail to realise the deep calling unto deep—or, as Calvin has it, "Depth calleth unto depth" at the noise of thy waterspouts. We sit and think of the deep mysteries of incarnation, and we ask question upon question. Could Deity be so tempted? How could even devils dare to bring temptation to the Son of God? Could human nature alone endure, resist, and overcome such a tempter in such a place, under such circumstances? How may we understand the Holy Spirit "driving," or vehemently urging Jesus forward to this terrible ordeal? O, the love, and the grace of the Saviour to submit to all this wave rolling upon wave of horror and shame for sinful men! "He was tempted in all points like as we are, yet without sin." We are told of three several temptations at the end of the forty days, but we are not told of the number, and forms, and bitterness of temptations during those forty days. Did every day bring fresh assaults? A veil covers the manner of the enemy's approaches, and we know so little of the subtlety of his access to the human soul. The soul needs the whole armour of God to be able to withstand "the wiles of the devil." The simplest form in which we can receive this narrative is as an awful reality; not as a vision; not as an allegory; to the saints of God, a solemn, profound, and comforting reality.

There is an important distinction between Christ and His people as to temptation. In Him there was no sin for the enemy to work upon; in us there is a sinful trend, a fallen, corrupted nature. The devil searched Jesus through and through, but he found nothing in Him on which he could work. Christ Himself could appeal to His own absolute sinlessness. But the devil finds the tinder of sin in us, and sets it burning with the sparks of his own fire. Temptation did not come to Jesus out of His own consciousness, it was brought to Him; but each man is "tempted when he is drawn away by his own lust, and enticed" (James i. 14, R.V.). Christ, though the "Beloved Son" of God, was not exempt from the assaults of the devil, nor does the sonship of saved men exempt them, but joint-heirship with Jesus effectually secures their final triumph. Dead souls do not hear His voice, but His saints hear Him continually saying to them, "Watch and pray, that ye enter not into temptation." And their prayer is, "O keep my soul, and deliver me, let me not be ashamed; for I put my trust in Thee." On this prayer C. H. Spurgeon says: "*O keep my soul*" out of evil, "and deliver me" when I fall into it. This is another version of the prayer, "Lead us not into temptation, but deliver us from evil."*

It is interesting to ask, how did the Gospel writers obtain their knowledge of these temptations, of the place, of the persons, of the positions in which the devil placed Jesus, and of the words which were spoken? From the narrative we gather that there were no witnesses,

* "The Treasury of David, Vol. 1."

except the angels. Perhaps the most satisfactory answer is, that the story was told to His disciples by Jesus Himself, and that Mark and Luke learned it from Peter or others of the twelve. It is not possible that they invented it, its structure has too many marks of divinity to admit of its being merely human. Did Jesus reveal it to them when He exhorted them to watch and pray? Did He enforce that exhortation by the memory of His own experience and example? Or did He make it known to them in one of those memorable interviews after His resurrection? However it was revealed, through them it is made known to us, let us hold it firmly in thankfulness.

From the narrative we gather that Jesus was alone in the wilderness, yet not alone. No human voice was there to cheer, no human hand to aid, but His Father, and the angels were there. Loneliness is unbearable to many; men are never so weak as when left to themselves; sons and saints are never so strong as when alone with God. God reveals Himself to souls far more in the valley of the shadow of death, than He does in the glitter of "Vanity Fair." Jesus often sent His disciples away that He might be alone; but there came a day when, in the face of death, He sought their company and communion. Sitting with them at the last Passover, He said, "With desire I have desired to eat this Passover with you before I suffer." They had been with Him three years; He had told them many things; yet, within twenty-four hours of His death He had more to say to them. He knew the temptation that would meet them, to "forsake Him and flee." He knew that Satan stood ready with his sieve to sift them, and He sought opportunity to say to them, "Be of good cheer, I have overcome the world," and your triumph is MY TRIUMPH.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Feathered Folk. No. 3.—Beefeaters, Blackbirds, Bowerbirds, and Bustards.

BEFEATERS, so-called, belong to the starling tribe, and live in Africa. They are not much like the true starlings, as they have a very stout strong bill, and their feet are very short and thick and are furnished with curved sharp claws. These birds do not feed on the animals whose backs they perch upon, they only hurt them sometimes by mere accident, their only desire being to feed upon the insects which infest the skins of the rhinoceros, buffalo, and such-like animals, and though the cattle on the first arrival of the birds seem frightened and confused they soon not only tolerate them, but appear really pleased with their services, as they rid them of their troublesome little companions. To the rhinoceros the Beefeater is doubly useful, for he not only cleans his coat, but, by uttering sharp, shrill cries at the approach of danger, warns his big host to make good his escape from the hunter who seeks his life, and thus often disappoints the sportman's designs.

Blackbirds are residents in Britain; they are sweet singers, and very active, lively creatures, subsisting chiefly on worms, snails, and sometimes the seeds and husks of wheat, oats, and other grain; they seldom

seem to swallow a large worm whole, but eat it up a bit at a time ; happily the bird is generally hungry enough to do his work quickly, or the poor worm would have a very painful death. The bird seems to know instinctively where the worms are, and after watching the spot a little while digs in the right place, and soon unearths its victim. Hedges and walls are its favourite haunts, for there it usually finds its prey, in searching for which it hops and leaps in a very sprightly way, keeping its tail rather raised, and its wings loose. When sleepy it draws its neck in, ruffles its feathers, tucks up its wings, and lets its tail droop. If disturbed it makes a loud noise much like the chattering of a magpie, but seldom flies far away. He likes cultivated fields and plains, and on the topmost branch of some tall poplar tree will often sing with little intermission for an hour or more, as if his whole spirit was so full of peace and joy that he must tell it out, and whether alone or with his mate, in summer or in winter, he will pour forth his sweet ever-varying, yet still melodious, strain.

A naturalist watched a female Blackbird put a worm in the mouth of one of her young ones and fly away ; on her return she found it choking, part of it having become entangled in its feathers so that the little bird was unable to swallow it. With a cry of distress the mother soon summoned the father to her relief, and, strange to say, he soon found out where the difficulty lay ; so disengaging the part of the worm that was caught in the breast feathers, he held it up until after a deal of exertion the young one swallowed it, but was so exhausted through its adventure that it remained motionless for some hours without even opening its eyes. Its father, however, was so delighted to know that it was still alive, that perching himself upon a tree a little distance off, he expressed his joy in one of his most beautiful songs. May not the Blackbird teach us a lesson of thankfulness and acknowledgment of God's many mercies, and does it not remind us that

" They who know the Saviour's name,
Are for all events prepared ;
What can changes do for them,
Who have such a Guide and Guard ? "

" Rejoice in the Lord alway : and again I say, Rejoice," wrote the Apostle Paul to the believers at Philippi, though they were subject to many trials, persecutions, and sorrows ; and Habakkuk sang his delightful song of triumph in a season of wintry solitude, when all around was dark and dreary, because he could realize when all beside was gone, yet "*Thou remainest.*"

" And God, the same abiding,
His praise shall tune my voice ;
For while in Him confiding,
I cannot but rejoice."

Female Blackbirds have brownish feathers with an inclination to red on the throat and breast alternated with black stripes, and some have white feathers mingled with the black ones.

Bowerbirds are so-called because they usually build a bower for their home instead of making a nest. One of the species, the "Regent," is very handsome, with black and yellow plumage of velvety richness, especially in the head feathers, which makes it somewhat resemble the "Birds of Paradise," as they are termed. The *Satin* Bowerbirds have a plumage of bluish black, very bright and satin-like in appearance ; the

females have greyish green feathers on the upper and yellowish ones on the under part of their bodies. They are inhabitants of different parts of Australia.

Bustards are wading birds, somewhat pheasant-like in structure; they used to be found in England, but are not with us now. The great Bustard stands about three feet high, and will measure three feet six inches from the tip of its beak to the end of its tail, and eight feet from wing to wing. The male often has an air pouch attached to his throat, which gives him considerable voice power, he has a varied plumage, is very cautious and intelligent, and always disposed to profit by past experience. The nests are fixed in out-of-the-way places, and while some of the birds sleep, some very old ones keep watch and are very wary. They have good eyesight and immediately note the approach of strangers, and are off at once. Their powers of hearing and smell are however less keen, and the hunter gains his advantage from their weaker points. Bustards will sometimes attain the age of fifty years. Their food is composed of insects, plants, seeds, and fruits, green meat being much enjoyed in the summer. Ants' eggs are a delicacy, and the mother bird carefully feeds her young ones. The females are smaller than the males, though their size varies considerably. The eggs are yellowish brown, and rather larger than those of the Turkey. The Bustard is met with in various parts of Europe, Asia, Africa, and Australia. It may be tamed, and is capable of great affection for its owner.

We may well imitate the caution of the Bustard, for Jesus said, "Watch and pray, lest ye enter into temptation;" and Peter taking up the exhortation of his Lord and Master wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." And we have *many* weak points, our eyes are often dim, our ears dull, our perceptions blunted; but Jesus says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." So, feeling our own weakness and helplessness, may we be led to cry to the Strong for strength, the All-wise for wisdom, and the Holy One for righteousness; so shall we be "more than conquerors through Him who loved" and gave Himself for all who seek His favour, and desire His love.

CHRIST, THE OBJECT OF FAITH.

FAITH is a knowledge of Christ, an apprehension of Christ, an appropriation of Christ. It is the work of the Spirit in the soul through the preaching of the Gospel. It is the word of God applied with conviction and assurance to sin-burdened hearts. "This is the work of God, that ye believe on Him whom He hath sent."

Faith is a knowledge of Christ. This knowledge is by no means exhaustive; it is often very elementary. It is definite knowledge, and altogether higher than the dictates of human reason. It is spiritual knowledge, for however elementary it is, it is not an acquirement of the natural mind, but of the awakened soul. Regeneration has preceded this knowledge. It is founded on evidence, but this evidence is alone understood by the one who has experienced Divine teaching. Taught by the Holy Spirit, we know something of the Divine nature of Christ

—we realize that He is the revelation of God. We are spiritually eye-witnesses of His majesty. The first flash of God's holiness on our conscience repelled us, and we looked alone for destruction; but when "the light of the glory of God, shining in the face of Christ," beamed into our hearts, we were certainly amazed, but there was hope, and, though overcome by the dazzling light, we yet had breath to cry: "Who art Thou, Lord?" Who indeed! And though since that first revelation of His glory, we have followed on, through grace, to know the Lord, yet still our prayer is ever, as we wonder more and more at His matchless Person: "Who art Thou, Lord?"

Faith is an apprehension of Christ. This is necessary. Although He is acquainted with us in all our ways, we are not permitted to understand all things concerning our blessed Master. We have not capacity for infinite knowledge. The angels, who stand nearest the throne, choose rather to wonder and adore than to penetrate the mysteries of the Person and work of their Lord. The carnal mind is often irreverent, and knows not where to stop; the spiritual mind humbly receives the lessons the Divine Teacher gives, and asks no more. We apprehend by faith the Messiahship of our Lord. He speaks to us by His Spirit of the necessity of an atonement, and we apprehend Him to be the Lamb of God, Man to suffer and to die, holy, undefiled, without blemish. He speaks to us of Divine wrath, and we apprehend Him to be the Lamb of God which beareth away sin, the propitiation for our sins, the substitute, the surety, who suffered in our stead. He speaks to us of an ancient covenant of grace, and we apprehend Him to be the Lamb slain from before the foundation of the world. The engagements of that covenant are His, and He undertook to fulfil them at the cost of His own life's blood. "We walk by faith, and not by sight." The narratives of Christ's life may be learnt by heart, if we will, and we may entertain no doubt whatever as to their veracity, but the essential truths of salvation will be ungrasped until faith apprehends the glories of Immanuel. The multitude who thronged Him had their opinion of Jesus; it was: "This is the prophet Jesus, from Nazareth of Galilee." With this popular view we may contrast Peter's grand confession, and we find something very different: "Thou art the Christ, the Son of the living God." This was Faith's apprehension of the Man, Christ Jesus.

Faith is an appropriation of Christ. Faith has great boldness, and can make great claims without fear of denial. In its beginnings it displays meekness and humility. These graces do not grow less, but they are strengthened, as Faith grows with a holy courage which will not fear to "enter into the holiest by the blood of Christ." The eyes of a child wander carelessly over his father's estates till he awakens to the fact that they are his. Our inheritance in Christ is greater than our highest thoughts or aspirations; for now we know in part only. But it is necessary for our comfort that we should lay hold on eternal life. Christ's righteousness and merits are ours through His sacrificial work, and it is faith's privilege not only to apprehend their eternal value, but to enjoy their actual possession. To know Him is life eternal; this is a clear and holy vision, but it is not satisfying to the soul's longings. We want food, for we are hungry; we want drink, for we are thirsty. We want the experience of the spouse: "I found Him whom my soul loveth: I held Him, and would not let Him go." This is not beholding

Him afar off—this is a realization of His eternal love, and a grand apprehension of His glories. There is more than this. There is a firm grip, a loving embrace of His Person, and a strength of purpose in this act of faith. There is no misgiving as to the reality of His love. There is perfect confidence and submissive trust, and all the longings of the soul are satisfied with Christ. By faith we put on Christ in baptism, and this is a participation in His death and resurrection. “His body is meat indeed, and His blood is drink indeed.” We are crucified with Christ; and so great is this appropriation of Him, that the life which we now live in the flesh we live in faith, the faith which is in the Son of God. It is “no longer I that live, but Christ liveth in me.” “The just shall live by faith.” Faith, life, justification, are united in this expression. And it is ours by an act of lively faith to “sanctify in our hearts Christ as Lord.”

J. C. B.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“And have washed their robes, and made them white in the blood of the Lamb.”—Rev. vii. 14.

IT is rather surprising as time and life go on, how we change our opinions and modify our views. Simon Peter was a type of many when he asked his Lord, “Dost Thou wash my feet?” The gracious answer given proved a revelation to the disciple of his need of cleansing. When the true significance of the truth dawned on Peter's mind, he speedily corrected himself by changing his mode of address and desiring complete cleansing of those parts likely to be soiled, such as feet, head, and hands. In like manner all sensible and quickened sinners welcome inspired information respecting the fountain opened for sin, and the assurance of the efficacy of blood shed upon Calvary. It is, in the estimation of such characters, the highest privilege man can enjoy when God graciously invites him to “Come now, and let us reason together.” Grand reasoning, glorious results, and marvellous changes are produced! (See Isa. i. 18.) There are many in the world—but who are not of it—who *do* rejoice in the precious truth, “The blood of Jesus Christ, His Son, cleanseth us from all sin.” The desire of the contrite soul is to be cleansed from all stain and pollution of sin. Hence the Royal Singer's prayer goes up from many hearts daily, “Wash me, and I shall be whiter than snow.” But who can reach such a standard of purity, and, if reached, how can it be sustained? These are questions that perplex us, and try us daily. What man liveth, and sinneth not? The very consciousness of guilt and sin is deeply felt in the most saintly life: so that perfection in the flesh is hopeless, and spotless purity impossible to realize in this time state.

From these reflections it is helpful and encouraging to turn our thoughts again to the life beyond. What cannot be attained here will be fully realized there: for there is perfection in its fulness, and absolute and eternal separation from all defilement, for nothing impure or sinful can enter the “pearly gates” of the City of God, the dwelling-place of the redeemed of the Lord.

The words before us suggest the condition of our friends who have

obtained the prize as being *CLEANSED*. Whatever they were in their natural condition, however sinful, polluted, and black! they were cleansed entirely from all those stains and impurities, "and made white in the blood of the Lamb." What a convincing testimony is this to the power and efficacy of the priceless blood of Jesus, shed for the remission of sins! . What a silencing blow to our unbelief, and to the many questions we raise respecting this particular subject! What a confirmation of Scripture passages upon the subject of pardon, cleansing, and sanctification of life and heart! In the Celestial City there are strange characters, I mean they were such great sinners, so impure, unholy, and defiled, yet *they* are cleansed, and "made *white* in the blood of the Lamb." Cowper well said, and we are glad he did :—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plung'd beneath that flood,
Lose all their guilty stains."

As we think of the cleansed condition of the glorified saints, do we not wonder at the infinite wisdom, the grand mystery of redeeming grace, the wonders of divine love in thus providing a redemption so perfect, blood so efficacious, that the vilest, blackest sinner can in that mighty fountain lose all his guilty stains! It is, I think, impossible for us to realize this perfect cleansing in its fullest meaning in this life. I know that, like the dying thief, we can, through the riches of divine grace, experience the joy of pardon. But the perfection of absolute cleansing as enjoyed by those in heaven we do not know, neither can we until we receive an entrance there also.

Then there is implied the beautiful idea of *purified* life beyond the veil—a life entirely free from all blemish, from everything that may in the least possible degree defile that life. Truly, one cannot conceive the state of holiness and purity enjoyed by "those blest inhabitants of Zion." Dr. Watts has given us a beautiful description of the redeemed. Before penning the verse, I would like to say how for some days the words have been on my mind, and how they have opened up the glories of the Lamb and the perfection of His righteousness to me.

"And lest the shadow of a spot
Should on my soul be found;
He took the robe the Saviour wrought,
And cast it all around."

Do ponder these precious words, dear reader, so full, so sweet, and so expressive of the blessed condition of those who are cleansed and purified, through the precious atoning blood of the Lord Jesus Christ.

There is one other thought I would just mention before I replace my pen. Their robes are pure, white, and clean as well as themselves. What a glorious sight will heaven present to our astonished view! What purity! What immaculate perfection! What glad vision! How true, how real will the eternal things become to us. Again I would turn to Dr. Watts, and listen to his holy song, because it is so expressive of what I would convey to my fellow pilgrims :—

"Strangely, my soul, art thou arrayed,
By the great sacred Three;
In sweetest harmony of praise,
Let all Thy powers agree."

How blessed the thought—"strangely arrayed"—and, again, "lest the shadow of a spot." Can you catch the idea so wondrously set forth. It carries one's thoughts far beyond the glorified ones to the enthroned Lord, and there we discover the true secret of all perfection. Yes, glorious in appearance the saints may be, but their highest glory and apparel is the imputed righteousness of their beloved Lord.

O, supreme Spirit of truth, leader, teacher, and guide of such timid, weak ones like us, take us by the hand and lead us to the cleansing blood of the precious Lamb of God, slain from the foundation of the world! Purify our lives by the sanctifying influence of the divine word of Christ! Clothe us with the beautiful robe of Jesus' righteousness, then shall we be prepared to enter and take our place among the glorified ones, who are now singing, "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever, Amen."

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THE VOICE OF GOD'S DOVES.

"O, MY dove, that art in the clefts of the rock, in the secret places of the stairs, let me see Thy countenance, let me hear Thy voice; for sweet is Thy voice, and Thy countenance is comely." What sweet music to the heir of glory is this voice of the Beloved! It makes us say—

"If such the sweetness of the stream,
What must the fountain be?"

But how varied are the notes that come from God's doves. Sometimes they mournfully sigh, "Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? will He be favourable no more?" At other times the note is one of confidence, "The Lord is my light and my salvation; whom shall I fear?" But the plaintive note of His dove is ever sweet in the ears of Jehovah. When a soul is seeking for the sealing of His blessed Spirit, symbolized as "the kisses of His mouth," it is well pleasing to the Lord. How precious is a kiss from His mouth! Can we ever forget the first kiss we experienced, impressed as it were on our cheek, when we were sorrowing over our sins. How it dried our tears or changed them from tears of sorrow to tears of joy. See Mary in the house of Simon. She washed her Lord's feet with tears of sweet contrition. And what a kiss was that—"Thy sins which are many are all forgiven thee!" How many Ebenezers we can look back upon! We trace the hand that has led us all the way. We look also upon the ancient waymarks, left, by the great cloud of witnesses that have gone home, like finger-posts to direct the traveller on his way. He has upheld us until now, and "will preserve us to His heavenly kingdom and glory." "His Name is as ointment poured forth," the fragrance of which fills the soul, and then ascends to God who gave it.

"Let *my* prayer be set forth before Thee as incense," is the cry of God's doves. But how the adversary will come in with, "The prayer of the wicked is abomination to the Lord," and "Without holiness no man shall see the Lord." O, what a painful exercise this is, like the bitter herbs which were eaten with the paschal lamb! But if we had

not the bitter herbs should we not grow careless of a throne of grace? These thorns of the wilderness are as goads to urge us to the mercy seat, to lay our complaints before the Lord. And when He is pleased to seal assurance on our hearts, to say, "He hath not beheld iniquity in Jacob, nor seen perverseness in Israel," it is then that we experimentally prove that "the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever."

"And when the great day of departure shall come,
From all that at present oppose,
Yet then shall His Spirit conduct us safe home,
To the heights of eternal repose."

F. MAYNARD.

Bell Street, Preston, Victoria, Australia.

FELLOWSHIP IN THE SUFFERINGS OF CHRIST.

"THERE are sufferings of CHRIST which we can never know, which we cannot wish to know, which we ought not to desire to know—sufferings which He endured for us as our Surety and Substitute—sufferings which He endured, that we might not endure them—sufferings to which He was delivered, that we might not be delivered to them—that they might not be our tormentors for ever. These constituted the ingredients of that bitter cup which He drank to the very dregs; at the sight of these His humanity shrank back and shuddered, while He cried out, in the bitterness of His soul, 'O, My Father, if it be possible let this cup pass from Me!' What the bitterness of that cup was human tongues cannot tell, human imaginations cannot conceive, unless we could comprehend all the horrors in the curse of the violated law, and the wrath of an offended God. These were the weight which so heavily oppressed Him, when He said, 'Now is My soul troubled, &c.' It was these which wrung His heart in agony, when He 'sweat as it were great drops of blood falling to the ground.' It was these wrung from Him that piercing cry, when all heaven hung in darkness over the scene of His suffering, and all nature, even inanimate, seemed to sympathize in His woes—'My God, My God, why hast Thou forsaken Me?' Can you know these sufferings? Do you wish to know them? Can you be baptized with the baptism He was baptized with? Oh, no, He drank the cup of wrath, that you might drink the cup of life. 'For it *became Him* for whom are all things, and by whom are all things;' 'it *became*' the integrity of His character, the rectitude of His government, the requirements of His law, to stamp infamy on sin—to save the sinner while it detested his sins; 'it *became Him*,' that He might not trample on the rights of justice while He showed mercy; 'it *became Him* in bringing many sons to glory, to make the Captain of their salvation perfect *through suffering*.' We cannot know these His sufferings as the scapegoat, the sacrifice for sins. And yet there is a fellowship in the Redeemer's sufferings, in which all His people, in proportion and degree, must bear a part; and this was what Paul wished—not in the *history* of His sufferings, His bloody cross and passion, but in the *fellowship*. Many persons of affected sensibility feel a sort of delight in following CHRIST into the judgment hall, and to the Mount of Calvary, and

mingling their tears with the daughters of Jerusalem who bewailed Him ; but they have no heart to suffer for His sake, no willingness to make sacrifices for His service. Their hearts seem moved ; they fancy themselves His disciples ; for a while they walk with CHRIST, while all is safe and fair ; but when persecution arises, when it is said, ' If any man will come after Me, let him deny himself, and take up the cross, &c.' anon they forsake CHRIST, and walk no more with Him : like the stony-ground hearers, they have no depth of earth in which the seed can take root ; they flourish for a season, but are soon scorched : their ' goodness is like the morning cloud and the early dew ; ' it passeth quickly away. But such was not the apostle. He would have fellowship in the sufferings of CHRIST ; he ' endured hardness as a good soldier ; ' he was ever found in the front of the battle, the toil, and the dangers ; he died in the field in the very arms of victory, shouting, ' I have fought a good fight, &c.' Now, every disciple of CHRIST must in this way have his share in the Redeemer's sufferings . . . ' it is through much tribulation that we enter the kingdom.' Was the Redeemer the object of contempt and derision ? So must we be. Was He slandered by the wicked ? So shall we be. Was CHRIST persecuted ? ' Marvel not,' said He, ' if the world hate you, for ye know that it hated Me before it hated you.' If they called the Master Beelzebub, they will not call you better. If they said of Him, ' He is a friend of publicans and sinners,' so they will reproach you. . . . Christians have been cast out as the offscouring of all things ; they have been counted madmen and fools. . . . Thus we may know CHRIST, and the fellowship of His sufferings."

SUNSET RAYS.

BY A GARDEN LABOURER.

" Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10.

OUR Lord here commissions His servant John to speak good words and comfortable words to His Church settled at Smyrna, exhorting it not to fear all that men or devils can do, but to remain faithful, and He would give them "*a crown of life.*" And what is it to be faithful, but to regard and obey and keep in all its integrity the Word of God, and to take heed to the Word which He has spoken in the 20th Exodus. " Thou shalt have none other God but Me." This it is to be faithful. David was faithful, for he says, " There is none on earth that I desire beside Thee." Abraham was faithful, for he believed God and obeyed His word, when, humanly speaking, there seemed no chance of its being fulfilled, and, it is recorded, that " Moses was faithful in all His house." These all worshipped and obeyed and honoured the living God, and received the " crown of life." And that crown of life, beloved brethren and sisters, is also as the Apostle Paul tells us, " a crown of righteousness," else it could not be " a crown of life." And he also tells us, that it is laid up for " all them that love His appearing." And who are they ? why those that are " faithful unto death." Brethren and sisters, let us lay fast hold on the faithful word, and Jesus will not forget His faithful word of promise, but will, as the soul shall leave this body of corruption, send down His angels, ministering spirits, to give to all who

look for His appearing, that crown of life, even His own righteous life, which shall be the crown of joy and rejoicing, "even joy unspeakable, and full of glory," to all who own no other God, but faithful unto death, shall realize David's hope, "Thou shalt guide me with Thy counsel, and afterward receive me to glory," and "I shall be satisfied, when I awake, with Thy likeness."

CHRIST IS ALL.

THAT man never knew the guilt of sin rightly, that thinks that anything less or else than the blood of the Son of God can cleanse from it (1 John i. 7). And that man never saw the corruption and plague of his heart rightly, that is not persuaded that only the Great Physician, Christ, can cure it. And no man can rightly employ Him for the one, and not for both. And they do but deceive themselves in their religion, whose main heart-exercise is not with Christ for both. Alas! there are many disquieted consciences, and many defiled hearts and lives, in many that are called Christians; and some of them are oft complaining, and sometimes sinking in their complainings; and that because they do not believe and lay this truth to heart, that the cleansing and purging of the conscience from the guilt of sin, and the purifying of the heart and life from the dominion of sin, are Christ's proper works; the first He does by the sprinkling of His blood, the other by the power of His Spirit (1 Cor. vi. 11; Titus iii. 4—7). And all that use other means for these ends, not only labour in vain, but sin greatly against God, who hath made Christ unto us wisdom, and righteousness, and sanctification, and redemption, that no flesh should glory in His presence, and that he that glorieth might glory in the Lord (1 Cor. i. 29—31).—*R. Traill.*

CHRIST THE GOOD PHYSICIAN, UNLIKE ALL OTHER PHYSICIANS.

OTHER physicians have usually ample and honourable rewards for the attendance they give; but this Physician comes only out of love, heals freely; nay, is bountiful to His patient, not only heals him, but bestows gifts upon him, gives the visit, gives the physic, sends the ministers and servants who watch and tend the patient.

"Other physicians prescribe a bitter portion for the sick person to take; this Physician drinks of the bitterest Himself. Others prescribe the sore to be lanced; this Physician is wounded and smitten Himself. Others order the patient to be bled; here the Physician bleeds Himself. Yea, He is not only the Physician, but the physic, and gives Himself, His own flesh, His own blood, to heal the soul of His patient, dies Himself that His patient may live. 'With His stripes we are healed.'"—*E. Reynolds.*

"SEE Christ, and you see all. Keep your eye steadily fixed on His blood and righteousness, and only look at your graces in the second place; else, every blast of temptation will shake you."—*Wilcox.*

SOME HISTORIC BAPTIST CHURCHES.

II.—INTRODUCTION (*continued*).

WHY are not the yesterdays utterly forgotten? Wherefore have we memories and records of the past?

Many are the uses of annals. History is necessary and useful from many points of view. Here are two: first, that we may emulate the example of those who have gone before, in so far as it is worthy of emulation; secondly, not alone that we may profit by the record of their experiences, but avoid their follies, errors and mistakes.

If the exact history of the London Baptist churches could be clearly told we should have in brief an epitome of Baptist history throughout the country during the last two centuries and more—(the palmy days of the Commonwealth, when churches were gathered, and places of worship erected; the turbulent times of the later Stuarts, when churches were scattered, their buildings demolished, their public worship carried on in guildhalls or, as in the case of the Metropolitan Tabernacle Church, in the houses of individual members; the more settled period that came with the accession of William and Mary; the drearily prosperous times of the Georges, when opulence seemed likely to stifle vital godliness amongst us)—up to the present day, with which we have every one of us to do, seeing that the making of future history is (under God) in our hands now.

II.—SOME EAST LONDON BAPTIST CHURCHES.

The year 1617 is a memorable one for the Seventh Day Baptists, seeing it was then that their church was founded in Mill Yard, Whitechapel. The Mill Yard church of this persuasion has had a long and varied career, is still in existence, with a church-roll of about 22 members, and worshipping in Eldon Street (West), Finsbury. It is in connexion with this church that we have numerous interesting items concerning Baptist ministers now in glory, who were greatly honoured by the Lord and highly esteemed by His people.

COMMERCIAL STREET.

In 1616 (in the reign of James I.) there was a mixed Protestant Dissenting church gathered in Broad Street, Wapping. Some of these good people were Baptists. The first pastor chosen by the mixed congregation was one Henry Jacob, an Independent—though even he eventually became a Baptist. Years passed (as they have a habit of doing), and Mr. John Lathrop became pastor of this old-time "Union" church. It was during Mr. Lathrop's ministry that the friends who held believers' baptism to be the only Scriptural order sought and obtained a peaceable and honourable dismissal from the mixed communion; whereupon they were formed into a distinct church on purely Baptist principles, and met regularly for worship in Old Gravel Lane, Wapping, the date of the formation of the church being September 12th, 1633.

One of their number, Mr. John Spilsbury, was chosen as the first pastor. The doctrine taught was Particular Redemption, but the practice observed in relation to the Lord's Supper was Open Communion.

[About this time there were other secessions from the first-mentioned mixed assembly. So many were baptized, that "Mercurius Aulicus," a journalist of that period, wrote in March, 1643:—

"And the River Lee, which runs by Bow, wherein the new elect re-baptize themselves, and call it by the name of Jordan."

Amongst these other seceders of whom I speak were William Kiffen (father of the Strict and Particular Baptists) and Thomas Wilson.

Here I must make a most important digression. Kiffen and Wilson, when they left the "mixed" gathering, joined with the "Old Gravel Lane" Church. I have said that this church, though avowedly Baptist, admitted other than baptized believers to fellowship; but when they went still further, and invited unbaptized preachers to occupy their pulpit, William Kiffen objected, withdrew, and, in the year 1638, founded the

FIRST STRICT BAPTIST CHURCH IN LONDON!!

That is to say, the first Baptist church holding and teaching Particular Redemption, and confining church membership and the Lord's Supper to baptized believers of the same faith and order. This was the famous Devonshire Square church. By reason of railway extension and Metropolitan changes, in the year 1871 this church removed to the high road, Stoke Newington, North of London, where it possesses fine, commodious buildings, has large congregations, a church-roll of about 800 members, nearly a thousand Sunday-school scholars, and about 90 Sunday-school teachers. But, gentle reader, if you would estimate the width of its departure from the distinct and special church order upon which it was founded, the best thing would be to pay a visit or two, and see for yourself.]

Next month we will return to the beginnings and progress of our Commercial Street church, with which we set out. SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., Feb., 1902.

NOT AFRAID.

"I will trust, and not be afraid."—Isaiah xii. 2.

TRUST Thee, yes, Lord, for Thou'rt worthy	
Of my <i>fullest</i> trust;	Psa. lxii. 8.
Thou hast proved so <i>faithful</i> to me,	2 Thess. iii. 3.
That believe I must;	
Thou the "Same" art now and ever,	Heb. xiii. 8.
Nothing from Thy love shall sever.	Rom. viii. 39.
Not afraid, Lord, Thou hast bidden	
Me yield not to fear;	Luke xii. 32.
Precious "Fear not" Thou hast given,	
For my comfort here;	Isa. xliii. 1—5.
"Naught by any means can hurt" me,	Luke x. 19.
For my life is hidden in Thee.	Col. iii. 3.
Not afraid, Lord, "all things" worketh	
For my lasting good;	Rom. viii. 28.
And what <i>strange</i> to me appeareth,	1 Peter iv. 12.
Thou hast understood;	Psa. cxlvii. 5.
Where Thou leadest <i>safe</i> I follow,	Isa. xlviii. 17.
Right the way—come joy or sorrow.	Psa. cvii. 7.
Not afraid, Lord, Thy choice alway	
Is the <i>best</i> for me;	Psa. xlvii. 4.
All I meet in life's rough pathway,	2 Sam. xxii. 31.
First was known to Thee;	Job. xxiii. 10.
Nothing comes by Thee unheeded,	
Every trial has been <i>needed</i> .	Prov. xv. 3.
Not afraid, Lord, Thou wilt never	
Leave me to the end;	Psa. cxix. 71.
Near art Thou to guide me ever,	Matt. xxviii. 20.
Kind, unchanging Friend;	Psa. xlviii. 14.
Near to strengthen, hold and help me,	Prov. xviii. 24.
Near that I may <i>always</i> fear Thee.	Isa. xii. 10.
	Prov. xxviii. 14.
Not afraid, Lord, Thy great fulness	
Shall all needs supply;	Col. i. 19.
Thou dost make me in Thy goodness	Phil. ii. 19.
In <i>green</i> pastures lie;	
All things mine are in my Saviour,	Psa. xxiii. 2.
Blest in Him with endless favour.	1 Cor. iii. 21.
	Ephes. i. 3.

K. STAINES.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ILFORD (EBENEZER).—We held our New Year's meeting on Tuesday, Jan. 21st, when pastor J. Clark preached a most encouraging sermon from Psalm xxvii. 9th verse (latter portion), "Thou hast been my help," &c. A public meeting was held in the evening, at which Mr. Othen, sen., presided. After singing "Come, Thou Fount of every blessing," brother Othen read *Psa. ciii.* Brother Digby sought the Lord's blessing. Pastor Holden addressed the friends from *Acts xxvi. 22.* "Having therefore obtained help of God," &c.; pastor J. Clark from *Philip. iii. 21.* "Who shall change our vile body," &c., and brother Weistand from *Eccles. iii. 14.* "I know that whatsoever God doeth," &c., after which the chairman spoke from a portion of the 115th Psalm, especially the 12th verse, "The Lord hath been mindful of us, He will bless us," &c. The Lord's blessing was experienced throughout, and we found it good to be there.

"The opening year His mercy shows:
May mercy crown it to its close."

—W. G. F.

IPSWICH (BETHESDA).—The last Sunday in January is looked upon by our scholars as their prize day, therefore on January 26th we held a special service for the Sunday-school in the afternoon; 48 girls and 38 boys had gained prizes for punctual attendance, whilst seven of them were awarded special prizes for being present and early every time during 1901. About one-third of the books given away were Bibles and Hymn-books, the others were books suitable for young people. Our pastor (Mr. Kern), superintendent (Mr. Chilvers), and Mr. Kenney were recipients of presents, as small tokens of love from their respective classes. Mr. Kern and Mr. Chilvers suitably and feelingly responded. Special prizes were also given by teachers to many scholars for finding Bible references, so that in all about 200 books were presented. Mr. Kern, our pastor, kindly presented the books, with words of encouragement to all.—W. B. M.

NORWICH (PITT STREET).—The members held their annual Church meeting on Thursday, January 23rd, preceded by a members' tea at the residence of Mr. R. Fordham, 164, Queen's-road. After tea the business meeting was presided over by the senior deacon, brother Fordham, and was of an enjoyable character. Brother J. D. Hunt read *Psalm cxxxii.*, and brother J. Purling prayed. The Incidental Fund showed a small balance in hand. During last year the interior of this

ancient place of worship was thoroughly cleaned and renovated at a cost of over £12. We regret to record the loss by death of brother Miller and sister Sadler, but our loss is their eternal gain. For the past four years the Gospel has been faithfully preached to us by Mr. W. Joice (Salhouse) and brethren J. D. Hunt, Joseph Poock, and John Purling, the last-named being a deacon, and lately been instrumental in re-opening the Baptist Chapel at Framingham (distant from Norwich about four miles), in consequence of which he recently resigned his office of deacon, but retained his membership with us. Brethren Hunt and Andrews were elected to the office of deacons. We feel we can say, Thus far our God has led us on, and Made His grace and mercy known.—R. F.

MAIDSTONE (PROVIDENCE).—Our anniversary services of the Sunday-school took place on Sunday, the 9th, when Mr. T. G. C. Armstrong, of New Cross, conducted the services of the day to good gatherings, speaking kindly to the children, encouragingly to the teachers, and giving goodly admonition to the friends. On Wednesday following a children's tea was given, when a considerable number of friends cheered us with their company. In the evening Mr. D. Baker, of Peckham, took the chair at a public meeting, who in a very interesting and spiritual address spoke on "Jacob's ladder." Mr. H. Coulson spoke in very timely words and in a suitable manner to the mothers of the scholars. Recitations were given by the children and prizes distributed, and one very pleasing feature of the evening was the presentation of the "Treasury of David" to our esteemed Bible-class leader, Mr. G. Brown, who in a very feeling manner thanked the teachers and friends for such an unlooked-for present, which he should much prize. As a band of teachers, we thank our God for helping us, and still look to Him to make our Sunday-school the spiritual birthplace of many.

STOWMARKET.—The anniversary with which was combined the recognition of Mr. S. B. Stocker, late of Charsfield, was held on Tuesday, Jan. 14th. A sermon full of evangelical truth and replete with wise counsel and warning was preached in the afternoon by pastor Jull, of Cambridge, from the words, "He that hath an ear let him hear what the Spirit saith to the Churches." Between eighty and ninety sat down to tea. Pastor Jull presided at the evening meeting, which was well attended. Mr. Strickson, deacon of the

Church, related the leadings of Divine Providence, which resulted in the invitation being sent to Mr. Stoker to become pastor of the Church. Mr. Stoker gave an outline of his conversion to God, his baptism at Maze-pond Chapel, and the way by which he was led into the ministry. Pastor Jull delivered a charge such as only one who had learned by experience could have uttered. It came to all hearers as a message from God. Pastor R. C. Bardens referred to the double character of the meeting as an anniversary and recognition, and traced the goodness of the Divine leading and blessing. Pastor Edgerton, of Rattlesden, spoke from the words, "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." "For not he that commendeth himself is approved, but whom the Lord commendeth." Pastor J. Ward, of Laxfield, delivered a powerful address upon the requirements essential to true prosperity and success. We felt that the meeting was pitched in the right key under brother Jull's presidency, and that the Lord was there. Brother Stoker has had the joy of baptizing new converts, a Christian band has been formed with forty members, and the prayer meetings are well maintained.

CHELMSFORD.

ON Wednesday, Jan. 29th, the annual New Year's tea and meeting of Church and congregation was held. After tea a public meeting was held, presided over by Mr. J. W. Cottee, who accounted for the absence of our pastor, Mr. Boulton, by affliction having suddenly entered the home, laying aside our beloved pastor, his wife, and one child. A vote of sympathy was conveyed at once to him. Mr. Baker, of Braintree, gave an address on "Thankfulness." Mr. Pizzev said Mr. Boulton sent a loving message to the meeting, reminding us of the "throne of grace." Mr. Pizzev spoke from the words, "Ye have not been this way heretofore." Mr. Chilvers reminded us of the severe losses we had sustained during the past year, nine having been called from us by death, the last one being our esteemed brother Beach. Addresses were also given by brethren S. Monk, J. Lancaster, and D. Monk, all of them making sympathetic allusion to our dear pastor's trial.

On Wednesday evening, February 5th, a very interesting meeting of old scholars of the Sunday-school was held in the schoolroom, to which the deacons, with their wives and present teachers, were invited. Between forty and fifty sat down to tea, managed by some of the old scholars. This was followed by a reunion meeting, presided over by Mr. J. W. Cottee. After

singing the hymn, "Blest be the tie that binds," Mr. Thos. Chaplin read a Psalm, and Mr. F. Whybrow offered prayer. Letters of invitation had been sent to old scholars in all parts, and several interesting replies had been received. A paper entitled "The Old Scholar's Interest" was read by Mr. F. J. Hazelton. An address was then given by Mr. Pizzev, deacon and part teacher and superintendent. He was carried back to nearly forty years, when he commenced Sunday-school work. Mr. Alf. Knight testified to the good work done in this school. He was glad to have his name still in remembrance as an old scholar; but even if our names are not mentioned here, it will not matter if they appear in the Lamb's Book of Life. Mr. Fred. Whybrow recalled pleasant memories of several teachers now in glory. The work is of God, and reward will come. Mr. J. Moss (deputy superintendent) was then presented with an easy chair and umbrella by several friends of the chapel and school in recognition of his services as morning superintendent, which office he has regularly filled for some years. He, in expressing his gratitude for the kindness, made a few appropriate remarks. Deep regret was expressed throughout the meeting at the unavoidable absence of our beloved pastor, and a vote of sympathy sent. One great object of the meeting had been, if possible, to encourage the teachers in their labours of love by hearing the testimony of those who had been through the school and derived a blessing therefrom, and as letters testified to this fact, our esteemed friends were encouraged. Some spoke of hearing then for the first time their names mentioned as having been used by the Lord. There was a united feeling throughout the whole evening as we clasped the hands of those almost forgotten. After singing the hymn, "God be with you till we meet again," followed by the Benediction, we were again separated, but pleasant memories linger still.

DOVER (PENTSIDE).—We have been for some time without a pastor, and are waiting patiently on the Lord to send us an under shepherd. There is a large field of labour in Dover. The population is about 45,000, and is on the increase; and Pentside is the only Particular Baptist Cause in the town. We are thankful to the Lord for sending good supplies—men of truth and faithfulness. On January 22nd we held our Sunday-school New Year tea-meeting, and the distribution of prizes to the scholars. Tea was on the tables in the schoolroom at 5.30. After the little ones had partaken of the excellent tea the evening meeting was held. The

chair was taken by J. Scott, Esq. (in the absence of J. L. Bradley, Esq., J.P.). Brother Hughes offered prayer. The children sang special tunes, and rendered good recitations. Mr. Pierce gave a valuable address on Jesus Christ as a Guide. A. K. Knott, Esq. (our Dover Chief of Police) gave a most thrilling account of the effect of home teaching; the duty of parents to teach, love, and pray before their children at home; the terrible effect of being careless, and what he saw every day in the different Courts of Law through the carelessness of parents was enough to make anyone cry to the Lord for mercy and forgiveness to many parents. Our thanks are due to brother Knott for his kindness in coming to help our little Sunday-school. The musical training of the children was by T. O. Drury; and our school organist, Miss Husk, did her part well. The secretary read the report. We have increased 18 during the year. The treasurer said the school funds were in a prosperous state, and we have a splendid staff of teachers. After that the chairman gave a very interesting address on "Dover: its Coat-of-Arms, and Patron Saint (St. Martin)," who went to tell his friends the wonderful name of Jesus; and the lesson to the children was, to go and be little missionaries and spread the name of Jesus in every part of the town. Prizes were given to the children; and Mr. A. C. K. Hogbin gave a recitation, entitled "Good Night." The meeting was closed with the Benediction. This meeting was one of the best we have had for many years, and we tender our best thanks to the kind friends who helped us, and especially to brother Scott, and to J. Broadley, Esq., who has sent us leaflets for the Children for many years.—R. J. HUGHES, *Superintendent*.

LAXFIELD.

THE annual Sunday-school teachers' meeting was held in the chapel on Wednesday, Jan. 16th. These gatherings indicate the sacred union which exists between the pastor, teachers, and superintendent.

The children met in the afternoon, each child receiving a useful article of clothing as well as an orange and a bun. Many of the members of the Church and congregation, and numerous friends from the surrounding district, assembled at 5.30 and partook of tea, the teachers presiding at the table. Miss Read ably superintending the provision department.

At the public meeting the beloved pastor occupied the chair. This was his tenth year of being chairman, for which he thanked God and took courage. After reading Psa. lxxviii. he

called upon Mr. Frost, superintendent of the Sunday-school at Fressingfield, to offer prayer. The chairman then gave an excellent address full of gracious counsel and encouragement to the teachers and parents.

The secretary, Mr. W. Goldspink, read a bright and cheering report. The Lord had been mindful of them. They had much to be thankful for—the number of children in the school, their regular attendance, and the whole-hearted consecration of the superintendent and teachers for the spiritual welfare of the children. The number of children, 165; teachers, 21. The number of marks made by the children amounting in money value for them was £4 10s. The amount collected for missionary purposes was £1 17s. 6d. Miss Read and Mrs. Seaman gave 10s. towards the school fund.

Mr. Allum, the honoured superintendent, thanked God he had occupied his present position for ten years, although sometimes weary in the work yet not of the work. He was truly grateful for such a faithful band of loving teachers. During his ten years of office no unkind word had been spoken and no ill-feeling had existed. He hoped that during the coming year the Lord would continue to bless them.

THE PRESENTATIONS.

The pastor presented to Mr. Allum, in the name of the teachers and friends, a Silver watch and Chain, with an Illuminated Address, as a token of the high esteem and deep affection in which he was held. The people listened with riveted attention to the pastor's loving address. These unexpected gifts so surprised the receiver that words failed him to express the great gratitude he felt for such a proof of their love towards him. He thanked all the subscribers with all his heart. Mrs. Allum was not forgotten, and was presented privately with a beautiful Silver Teapot.

Mr. E. Goldspink had taken a large-hearted interest in these presentations.

On the following Sunday Miss Goldspink was presented with a handsome Bible by the members of her Bible-class.

Mr. Knell gave a brief address, followed by Mr. Warren (teacher), who earnestly exhorted the teachers to be faithful in the important position they occupied.

Mr. London, of Bricett, who attended the meetings on behalf of Mr. E. Gowing, who was not well enough to be present, received a hearty welcome, and gave an interesting address.

Mr. Hawes, superintendent of the Horham Sunday-school, dwelt upon the love existing amongst them. Love was the mainspring of usefulness—the sacred bond of union. The special

word he had was, "All things have become new." *By, through, and in Christ* we have a new life, new desires and motives, new objects of interest, new occupation, and at last a new and eternal home with Christ.

Mr. Butcher, of Stradbrook, in his very thoughtful remarks, referred to the grand and noble work in which the teachers were engaged for Christ: a work requiring much prayerful study of the Word and devout determination for the good of the children and the glory of God; the only lesson book they needed was the precious Word of God.

ALBERT KNELL.

Laxfield.

BOW (MOUNT ZION).—The pastor's anniversary was held Lord's-day, 19th Oct. 1901, and Tuesday 21st, when our brother J. M. Rundell, of the Surrey Tabernacle preached a glorious discourse. He extolled the God of grace, and the safety of the people of God and their oneness with Jesus Christ, to an attentive congregation, and many said it was good to be there. Our brother was very happy in the defence and declaration of the Gospel of the grace of God. On Jan. 19, and 22, 1902, the 23rd anniversary of the opening of the chapel was celebrated. The Lord having laid His afflicting hand on brother T. Bradbury, brother J. M. Rundell, of the Surrey Tabernacle, came up richly laden with heavenly fruit: sober, solid, substantial things to the glory of God, comfort of Zion, and confusion of Satan. To God be all the praise for a few decided valiant men of Israel still on the walls of Zion in these days of decline. We could sing, "All hail the power of Jesus' name," thanked God and took courage. —W. H. LEE, pastor.

BRIGHTON (SALEM, BOND-STREET).

—The seventh anniversary of the pastor, Mr. F. Shaw, was held on Jan. 29th. Our beloved brother, pastor E. Mitchell, preached a heart-ohering discourse from the words, "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. vi. 14), it proved to be a time of refreshing from the presence of the Lord to the large and appreciative audience gathered together. Tea was provided in the schoolroom at which a goodly number sat down. The public meeting in the evening was presided over by the pastor, and was commenced with the singing of hymn, "Kindred in Christ" &c. After the reading of Psalm lxxvii. brother Gardner led us to the throne of grace, the president gave a brief *resumé* of his seven years' ministry among us, stating that it was also the completion of forty years of his ministerial labours. Warm, hearty, and encouraging addresses were given by

brethren Jarvis, Mitchell, and Gardner. Mr. Lucas, the treasurer, followed with a statement of the financial position for the past year, which was altogether gratifying, and called for gratitude and praise to the Giver of all good. The coronation anthem having been sung, the benediction brought to a close the most successful anniversary held since the advent of Mr. Shaw among us.—D. R. S.

ST. NEOTS, NEW-STREET.

OWING to illness, death, and other causes, the year 1901 has been to many a trying year. On the last Lord's-day evening after the usual service a short, earnest, prayer-meeting was held. It was good to be there.

On the Wednesday evening, the first evening of the New Year, another special prayer-meeting was held, which was well attended. At the close of this service, brother Barnard (deacon), in the name of the Church and friends, again asked the pastor's acceptance of a New Year's gift, and remarked that he was glad to be able to say that the gift was more than it was last year; thus, he thought, showing that the pastor dwelt in the people's affections. The pastor, who was quite surprised, thanked the friends and said how much he longed, laboured, and prayed for the good of souls, and the prosperity of the Lord's cause. The total amount presented was £7 7s. 6d.

On Jan. 21st, the usual New Year's tea and public meeting was held, when a goodly number were present to the tea, and the lecture room was quite full at the meeting. Brother Foracutt (treasurer), presented the balance sheet of the various funds, which although showing a deficiency, was not nearly so bad as last year's accounts. Brother Barnard also addressed the meeting, and altogether it was felt to be a good time.

On Jan. 27th, a pastors' conference was held (Hunts and Cambs Strict Baptist Pastors) with a public meeting in the evening. Excellent addresses were given by brethren Jull, Northfield, and Newton, pastor J. Hazelton presiding. Brethren Peters, Throssell, and Winch, were also present. The meeting concluded by singing, "All hail the power" &c.

STAINES. — Sunday-school anniversary services commenced on Sunday, Jan. 19th. Mr. Scoones (a member of the Watford Tabernacle), preached suitable sermons morning and evening. In the afternoon, Mr. Scoones and Mr. Burrage addressed an attentive audience of children and parents. There were several recitations and hymns by the scholars. On Thursday, Jan. 23rd, the services were resumed. Mr. R. E. Sears

preached a remarkably interesting sermon from the words of the Lord Jesus to Peter, "Lovest thou Me?" It was very searching, yet encouraging. His visit was much appreciated. An adjournment was then made to the schoolroom for tea: a large number were present. Mr. T. G. C. Armstrong presided at the evening meeting. After reading the Scriptures, Mr. Neave engaged in prayer. Mr. Holden, our esteemed secretary, was called upon to read the report, which contained a great deal in few words. No increase of scholars, nor any additions to the Church from the school, yet the teachers are hopeful for the future; the Missionary Society had been well supported through the year; a collection made for the Stockwell Orphanage; collections on the death of two scholars to assist the parents in their time of bereavement; the Band of Hope increasing in numbers. Addresses were given by Messrs. A. Jeffs, J. Cowdrey, and Joseph McKee. Each address was delivered in earnest and encouraging words. The attendance, singing, and collections at each service, was most cheering.—better than for some years past. Mr. McKee, the superintendent, thanked the chairman and speakers, Mr. Holden, the conductor of the choir, Miss Nash, for presiding at the organ, friends who had encouraged us by their presence, and the Father of all mercies for bringing this anniversary to such a successful close.

STONEHOUSE.—The first anniversary was held on Lord's-day, January 29th. The services were largely attended. Mr. Cornelius Griffiths, from Cardiff, occupied the pulpit. Morning text: 1 Cor. ii. 1, 2. The *contents*, the *simplicity*, and the *all-sufficiency* of the Gospel was the theme of the sermon. In the evening Mr. Griffiths spoke from the Epistle of Paul to Philemon, dwelling especially on the profitableness of the Gospel as it arrested the attention of the sinner, changed the heart, and lifted him to a higher position in life. On the following Thursday afternoon pastor E. Marsh preached to a large congregation. This was followed by tea, to which about 120 sat down. At 7 o'clock the hall was crowded for the public meeting. G. M. Carlile, Esq., of Clifton, presided, supported by Mr. J. Evans, W. E. Frost, S. J. Ford, Cornelius Griffiths, T. R. Lewis (pastor elect), S. Iles, and E. Marsh. Gospel addresses full of evangelical truth were delivered; special hymn-sheets were provided; and the services were most stimulating throughout. Mr. W. T. Niblett submitted the report for the past year, and said: "They had met together that evening on the first anniversary of the first Baptist Church in Stonehouse.

They commenced their labours on Jan. 27th, 1801, Mr. C. Griffiths conducting the services. There were but few people gathered together in the fear of God, hoping by His aid to establish a New Testament Church. This had been accomplished, and although at the first Communion service there were only five—to-day the Church membership numbered twenty. Some of the dear friends had been out of fellowship for many years." Mr. Niblett said he hoped the day was not far distant when the words, "Arise and build" would be uttered. Until then they would remain in the place where they started. They wanted to be united with other denominations, but they could not sacrifice their principles for unity. Mr. Niblett then handed to the pastor elect a Bible for the pulpit, the gift of Mr. and Mrs. E. Niblett, of London; also a large Hymn-book, the gift of the sisters in the Bible Class and congregation. Letters of apology were read from several Nonconformist ministers.—*Extracted from Local News.*

[NOTE.—A very full account of these services can be seen in the *Stroud News and Gloucester County Advertiser* for January 31st. We can but rejoice with brother and sister Niblett in the blessing of the Lord on their labours, rendered under much opposition to the truth. Mr. Lewis is supplying for three months with a view to the pastorate. The little Church is small, but united. Friends are kindly helping them, and should our readers feel disposed to join in this worthy and much-needed help let them communicate with Mr. W. T. Niblett, Merton Lodge, Stonehouse, who will be glad to furnish full particulars of the rise and progress of the Cause, and thankfully acknowledge any contribution sent for their aid.—E. MARSH.]

READING (PROVIDENCE, OXFORD-STREET).—Sunday-school anniversary services were held on January 19th, when sermons were preached by Mr. James Martin (Lewisham). On the 22nd the parents and scholars were entertained to tea, followed by a public meeting, presided over by Mr. T. G. C. Armstrong (New Cross). Recitations were given by the children, interspersed with singing by the choir; and the rewards were distributed by the chairman.

NEW CROSS.—On January 29th the parents and scholars were entertained to supper by the teachers, about 100 being present. A short service preceded it, presided over by Mr. T. G. C. Armstrong, superintendent (in the absence of pastor Thomas Jones through indisposition); and addresses were given by Messrs. T. J. Catchpole, J.

Downing, W. J. Nash, and J. D. Taylor. Recitations were given by Miss E. Webley, Nellie and Oscar Dixon, and others.

UNITED PROTESTANT DEMONSTRATION.

THE Protestant Demonstration, held at the Royal Albert Hall, London, on Feb. 4th, was in every way a great success. We were glad to notice that the Calvinistic Protestant Union—whose Secretary, Mr. Catt, took so much interest in the arrangements—was well represented. Nonconformist Ministers of all denominations united on the platform, and included representatives of some of our Strict Baptist Churches. Viscount Midleton in an excellent address gave a good tone to the meeting, which was kept up throughout the proceedings. The three resolutions that follow were unanimously and enthusiastically passed:—

1. That the steady growth of the Mass and the Confessional within the Church of England is mainly due to the abuse of patronage by the Government and by the Episcopate, and especially to the action of certain of the Bishops who seek to substitute their own *personal* rulings for the ascertained and well-known law of the land, as laid down by the King's judges.
2. That loyalty to the free constitution of Great Britain renders it needful that the Sovereign should give a *personal* pledge of his rejection of the distinctive errors of the Church of Rome.

This meeting therefore pledges itself to resist any attempt to tamper with or in any way weaken the plain meaning of the Royal Declaration, recognising, as it does, that the Revolution of 1688, to which we owe the existing Declaration, was the natural sequel to the Reformation of the 16th century, and forms at once its complement and its safeguard.

3. That the inaction of successive Governments in allowing the open violation of the law which expressly provided for the exclusion of Monks and Jesuits from residing in this country, and in refusing to provide for the impartial inspection of Nunneries, is unstatesmanlike, seeing that the experience of all civilised countries has shewn that the existence in any country of such communities is pernicious to society and a danger to all good government.

The meeting was commenced with prayer, and the singing of the well-known hymn,

"O God, our help in ages past,"

led by the magnificent organ, string band, and choir. The stirring effect of this vast audience of ten thousand people, joining heart and soul in singing this hymn will long be remembered by those who were privileged to be present.

PECKHAM (NUNHEAD GREEN).—The winter's tea to the scholars was given on February 4th, when about 200 were present. In the evening the pastor, Mr. J. Debnam, presided; and a lantern lecture was given by Mr. T. G. C. Armstrong on "Mission Life in India," and a collection taken on behalf of the South Indian Strict Baptist Mission.

LIMEHOUSE (ELIM).—Our New Year's tea and social meeting was held on Thursday, Jan. 9th. A goodly number were present, and a happy evening was spent in the exercise of praise, prayer, and testimony. The pastor presided, and during the evening presented the organist and leader of singing, Mr. and Mrs. Blackman, with a purse containing £4 as a token of the appreciation of many in the Church and congregation of their services. Monday, Jan. 13th, the Association prayer-meeting was also a time to be remembered, both for numbers present, earnest fervent petitions offered by nine brethren, and excellent addresses by brethren Clark and Parnell. Services in commemoration of the 32nd anniversary of the formation of the Church were held on Lord's-day, Jan. 26th, when a sermon was preached in the morning by Mr. Church, of Homerton Row, and in the evening by the pastor, F. C. Holden. On the following Tuesday, brother Jones, of New Cross, was the afternoon preacher, when those present listened to a good Gospel sermon from Ephes. i. 3. Mr. Catchpole kindly presided over the evening meeting, which was addressed by brethren Cornwell, Jones, Marsh, Othen, and White, and many felt it good to be there. "Ebenezer." Hitherto the Lord hath helped. To Him be all the glory.

BRAINTREE (SALEM).—On Jan. 1st, 1902, was held the usual annual New Year's tea and meeting. There were more present than has been for many years. The evening meeting opened with singing, reading, and prayer, after which the pastor spoke from the words, "Be thankful unto Him" (Psa. c. 4), and said how many things the Church and congregation had to be thankful for: not only for a free salvation through grace, but for preserving mercies, the increase of congregation, the increase of Church members, the

liberal contributions given each Lord's-day, and for many other mercies. Short addresses were then given by the senior deacon, brother Spearman, followed by brethren Collard, Last, Potter, Wakefield, and brother Dowsett, of Witham. Singing and prayer brought a very profitable meeting to a close. May God help us to be thankful, watchful, and prayerful, is the sincere desire of—INTERESTED.

GLEMSFORD (EBENEZER). — The annual tea given by Mr. O. W. Clarke, superintendent of the Sunday-school, was held on Jan. 21st, when between 50 and 60 of our friends and teachers were entertained. After tea several addresses were given, and various hymns sung. The pastor read, and brother Polley led us in prayer. Mr. O. W. Clarke spoke of his pleasure in meeting on another occasion like this, and hoped that all connected might go on as peaceable throughout another year as had been in the past. The pastor then gave an address from John xxi. 12. Mr. D. Copey, teacher, spoke on the work connected with Sunday-schools. Brethren Sore, Middleditch, and our afflicted brother, John Twinn, testified in many ways to the Lord's goodness towards us. After partaking of the fruits of God's providence, which were plentifully supplied, the pastor said he was pleased to meet with brother Polley, pastor-elect, of Halstead, and prayed that he might be blessed in his labours there. Mr. Polley suitably responded, and heartily invited all present to Halstead, on Easter Monday, to his recognition services. A vote of thanks having been accorded to Mr. and Mrs. Clarke for their continued kindness, the meeting closed by singing and prayer. On Tuesday, Jan. 28th, the pastor's Bible-class held their quarterly tea-meeting; a happy evening was spent. After reading and prayer, several recitations and addresses were given, including a paper by brother S. W. Bigg, the subject being "Prayer." The quarterly accounts show a good balance on the right side. The meeting closed by singing, "Blest be the tie that binds."—A. M.

STONHAM PARVA (BETHEL). — New Year's meeting held Jan. 6th. After tea, the pastor presided, brother Moye, senr., prayed, and our hearts rejoiced in the answers to our united supplications. The pastor was supported by his late beloved pastor, Mr. S. Haddock. It was Mr. Haddock's first visit since Mr. Ling settled among us. He spoke of their united labour in the service of the Lord for upwards of twenty years. The "signs following" prove the Lord has sent Mr. Ling amongst us. Mr. Haddock spoke from 1 Sam. vii. 12, and Psa. xxxi. 15. Our

secretary presented the year's report. Our pastor had been sustained. The word was a living power in our midst. Our prayer-meetings refreshing. We have joined the Suffolk and Norfolk Association, and are looking forward in hope. Brother Soames, junr., presented the incidental report, which was cheering. We are making a special effort to obtain an organ. Mr. Haddock presented the pastor with the New Year's gift from the Church and congregation, which amounted to £1 12s. Our pastor responded, heartily thanking all who had contributed to the same. The benediction closed our third New Year's meeting.—ONE WHO WAS THERE.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

The New Year's meeting on behalf of the Benevolent Fund of the above was held at Little Alie-street on Jan. 10th. Mr. R. E. Sears presided, reading Psalms cxxxiii. and cxxxiv. Brother Mobbs prayed.

A vote of condolence to the widow and family of the late Mr. John Box was moved by brother Belcher, seconded by brother Waller, and carried.

The Benevolent Fund secretary, Mr. S. J. Taylor, briefly reported the general and financial state of the fund, and read numerous letters of apology for absence from pastors, ministers and deacons.

The general secretary, Mr. S. Banks, also made a statement respecting the Association, especially referring to the admission into its ranks recently of many pastors, amongst them being brethren Mitchell, Mutimer, Hutchinson, Guy, West, Fells, &c.

The addresses which followed were spiritually refreshing: brother Sears on "What think ye of Christ?" brother Mitchell on "Paul's glorying in the Gospel of Christ," and brother Hutchinson on "The importance of preaching the Gospel in the full proportion of truth as laid down in the Word of God."

The collection was good (£3 0s, 4d), which, added to the responses of the Churches to the Christmas appeal, enables the fund in the future to minister material help to the poor, aged, and afflicted brethren in our midst. S. J. TAYLOR.

BEXLEY HEATH (OLD BAPTIST CHAPEL).—The annual meeting in connection with the Building Fund was held on Wednesday, February 12th. In the afternoon a sermon was preached by Mr. Chilvers. A good company sat down to tea. In the evening a public meeting was held, presided over by Mr. A. J. Franklin (in the absence of Mr. Piggott, through illness). The report read by the secretary, Mr. R. Lane, was

very encouraging. Between six and seven years ago a fund was started of a penny a week, in order to purchase the chapel and put it in repair. The work was proceeded with, involving an expenditure of £700, and the friends had worked right nobly ever since, so that the debt was now concentrated in one source—viz., £250 to Association, free of interest, and of this sum the first repayment of £6 5s. had been made. The collections on Sunday and Wednesday amounted to £10, and £40 was promised by next annual meeting. Encouraging addresses were delivered by brethren E. White (of Woolwich), C. West (of Erith), W. Tooke (of Eltham), and E. W. Flegg, pastor, and we left the sanctuary with the feeling within—

"We'll praise Him for all that is past,
And trust Him for all that's to come."

—E. W. F.

THAME.

ON Thursday, January 30th, services of a very interesting character were held in connection with the Cause at Thame, the occasion being the settlement, as pastor, of Mr. W. Chambers.

In the afternoon pastor J. E. Flegg, of Wandsworth Common, preached from Acts ii. 47.

At tea, the Council Chamber of the Town Hall was filled to overflowing. An interesting incident while here was the moving of a resolution in a warm-hearted speech by the Congregational minister of a resolution welcoming Mr. Chambers to Thame. This was seconded by a friend from another Nonconformist Church, and very heartily carried.

At the evening meeting Mr. Read, of Aylesbury, occupied the chair, and after the singing of a hymn and prayer by pastor W. Chisnall, he expressed his pleasure at being present to rejoice with the Church for whom, and the pastor, he desired much blessing.

The brethren had each a subject allotted, and were helped to speak words of good cheer and instruction therefrom.

Pastor Morling, of High Wycombe, had for his subject "The Pastor's Need." The one great need, he said, was the Holy Ghost. He noticed particularly the following points: "Consecration," "Familiarity with the Word of God," and "Frequent intercourse of God."

Pastor W. Chisnall, of Guildford (an old friend of the Cause here) spoke wisely and well upon "The Pastor's Ministry."

Mr. W. G. Chambers, son of the newly-chosen pastor, then delivered a very thoughtful address on "The Nature of a Gospel Church," basing his observations upon the the words, "This

people have I formed for Myself; they shall shew forth My praise."

This was followed by a statement from the pastor of his doctrinal belief, in which he specially emphasised "the Book of God" and "the Blood of Christ."

The writer then spoke afterwards on "The Pastor in his relation to the Church and Congregation," and pastor Witton, of Aylesbury, gave a very telling address on "The Church and Congregation in its relation to the Pastor."

We hope there are many happy days in store for the Church at Thame.

J. E. F.

YOUNG PEOPLE'S MISSIONARY CONFERENCE.

AT Chadwell-street Chapel, on Tuesday evening, February 18th, was held a conference of young people, for the discussion of Mission matters from their own standpoint. The attendance was not only numerous, but representative. Our thoughtful young brethren and sisters in Christ showed pleasing proof of a growing interest in their Mission. Our provincial friends, too, gave expression to a similar feeling by sending a telegram from Guildford (brother Chisnall's) stating their intention to hold a similar meeting, that simultaneously with their London "fellow heirs" they might gather round the throne of grace, and meet for mutual edification and help in their Lord's work among those "others" which He "must bring" from India as well as elsewhere.

At Chadwell-street our Vice-president, brother R. E. Sears, occupied the chair; pastor Mitchell being at his side.

The chairman gave a short address. He referred to the fact that we are united to each other and to our brother Booth, who some said was going too fast, but to whom the speaker would say, "Go forward, and we will back you up."

Good suggestive addresses were given by Mr. W. S. Baker, Mr. Abbott, Brethren Dawson (Elthorne-road), Burrage (Watford), Chambers (Wood Green), C. Turner (Wood Green), F. T. Bartlett (Hill-street), E. W. Thomas (Daere Park), Webb (Gurney-road), Kelly (Clapham Junction), Brett (Homerton Row), John Sears, Dann, Keplin (Homerton), Webb (Chadwell-street), H. Nunn (Chadwell-street), and C. C. Harris (Hill-street).

The Chairman hoped we should see the formation of native Churches. He would gladly know of a young man who was doing his best to prepare himself for the work. We are anxious to have the *right* man. Pastor Mitchell gave us a few kind words, and was glad to see the conference in this place. The

Corresponding Secretary proposed a vote of thanks to the Church for the use of the chapel. Brother Marsh seconded.

The Chairman closed with a few words, and said he was delighted with the conference. Almost his last words were, "Don't forget the boxes."

Aged Pilgrims' Corner.

THE inmates of the Camberwell Asylum have recently assembled at the usual Winter Tea provided by the Committee. A large number of friends found much pleasure in this opportunity for Christian intercourse, and the heart of many an aged pilgrim was cheered and comforted. For 48 years this annual gathering has been maintained.

A meeting, presided over by Mr. G. Creasey, followed the tea, when addresses were given by Messrs. Dolbey, Parks, Savage, Rundell, T. Carr, M. Rogers, Green, Boulden, and other friends. Forty-two of the pensioners dwell in this peaceful habitation, the oldest of the Society's Homes, and one which is fragrant with the memories of eminent servants of God, now in glory.

The senior Lady Visitor of the Camberwell Asylum, Miss Ann Carr, has passed away, at the ripe age of 76. For 40 years she had faithfully served the Institution, and devoted unceasing attention to the welfare of the Lord's aged poor. By her clear judgment, organising power and gracious spirit, she rendered invaluable service, and her loss will be greatly felt.

The Society's financial year will close on the 31st instant, and remittances should reach the office about a week before that date. It is hoped that the past twelve months will shew an advance in many branches of receipts. This is urgently necessary, having in view the rapid increase of expenditure in pensions.

Two extracts from letters recently received will testify to the value of the work:—"I write on behalf of my mother to acknowledge the regular receipt of the pension, which is always most gratefully accepted, and is the means of much temporal comfort and help to her in her weakly health and declining days. We feel that we have great cause for praise, because of the gracious, tender care of our good Heavenly father in providing for our needs, and although some of the chapters in life's experience have been dark and trying, yet we feel that the

testing times are seasons of learning to lean more fully on Him who has said, 'I will never leave thee, nor forsake thee.'

"I am, at seventy-three years of age, fairly well in health, and have not had to remain at home one Lord's-day during the winter. I remember going to the same place of worship over seventy years and living in the same house from two years of age. Although I have seen much of the world since my dear husband died, I have still been enabled to keep my home. I often wonder what I should have done without the Society's help."

Gone Home.

SARAH ANDERSON, the beloved wife of Thomas Anderson (deacon at Nunhead Green) passed away peacefully, but somewhat suddenly, on Saturday, February 8th, 1902. For many years she sat under the ministry of the late Mr. James Wells with much profit, both at the Borough-road and Snrrey Tabernacle. Through change of residence she and her husband subsequently joined the Church at Nunhead Green. Indifferent health for a lengthy period prevented her attending the house of God, which caused her deep regret. About three years since she had a stroke of paralysis, from which she seemed to make a fair recovery. It was only the day prior to her death that she complained of feeling very ill, and expressed her desire that the members of her family should be advised. From the time of her paralysis there was a quiet resignation to her affliction marked by all around her. She found much spiritual consolation in reading her Bible and hymn-book, as well as from the sermons she had read to her from time to time. A verse of one of Toplady's hymns was especially comforting, and she would often quote it:—

"My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.
Yes! I to the end shall endure
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

She was interred at Nunhead Cemetery on Thursday, February 13th, and a memorial service was held at Nunhead Green Chapel on the following Sunday evening. The pastor, Mr. Joseph R. Debnam, addressed a few kindly words of sympathy to the members of the family, and preached an earnest and hopeful sermon from Heb. iv. 9, "There remaineth therefore a rest to the people of God."

MISS ANN CARR.

ON January 28th, 1902, after an illness of only a few hours, the Lord was pleased to take to Himself our beloved sister, at the age of 76 years. From information we are privileged to receive, when comparatively young in years, she was, through the gracious operation of the Holy Ghost, led to see herself a sinner, and being ignorant of God's way of justifying the ungodly she sought to obtain justification, as it were, by the

works of the law, but instead of obtaining that which she sought, to use her own language, "I found I grew daily worse and worse;" and with this knowledge of sinful self the Holy Ghost revealed to her the holiness of the law of God, and that whosoever offended in one point was guilty of the whole, so that she was nearly driven to distraction. In the gracious leadings of our loving Lord the dear departed one, with her honoured father and mother, were directed to the old Surrey Tabernacle in the Borough-road, where the Word of God was so faithfully preached by the late Mr. James Wells, and through his instrumentality our dear sister obtained that which she was seeking: pardon and justification, through the blood and righteousness of her Lord and Saviour Jesus Christ; and in loving obedience to her Divine Lord, on May 14th, 1854, she was led through the baptismal waters. For nearly forty-eight years our sister was a very devoted and honourable member of the Church. She was a lover of the free-grace Gospel as proclaimed by the present pastor, Mr. O. S. Dolbey, and has borne gracious testimony many times of how the Word of God as proclaimed by him has been blessed to her soul. For some time past our beloved sister had been much afflicted in body, but she loved the habitation of God's house, and was seldom absent. The departed one for a great many years was connected with the Royal Blind Pension Society, and took a deep interest in that Institution; and for about forty-five years she was a most energetic worker on the Aged Pilgrims' Friend Society, and the Lord's poor and needy ones were sure to get a kind and loving word from her, and whenever the old pilgrims at the Camberwell Asylum needed a word of counsel our dear sister, Miss Carr, was sought, and not in vain. But her course is finished, and the eternal rest has been entered. We mourn our loss, but rejoice in her eternal gain, and pray that the Lord may yet, if it be His will, raise up another Miss Carr, who shall spend and be spent in His service. Her remains were interred in Norwood Cemetery on February 1st, her beloved pastor conducting the service. Mr. Hazleton, the esteemed secretary of the Aged Pilgrims' Friend Society offered prayer in the chapel.—J. M. R.

AMOS CARTER (Leicester).

Once again the Church at "Providence," Newark-street, has been called to mourn the loss of a beloved brother, and again it is a useful deacon. This is the third of the four brethren who were in office when the writer was called to the pastorate of this Church who have departed to be with Christ, in addition to many aged and valued members of the Church and congregation. Dear Amos Carter peacefully, and somewhat suddenly, took his flight to the world of bliss, to which his face had long been turned by grace Divine, on the 23rd of January, in the 67th year of his age. For several months he had been ailing, and knew from the nature of his complaint (heart disease) that his end was near. He was a man of most genial, hearty, and gentle disposition; very quiet in his manner, and unobtrusive in his method; but always ready and willing to do his level best for the cause of Christ among us. He was truly a man of peace and charity, excusing the failings of every one, himself excepted. May God comfort the heart of his distracted widow and sorrowing son, and raise us up like-minded men and women to succeed those He has taken from us.—A. E. L.

MRS. CHRISTIANA HASTINGS,

of Brentford, passed peacefully away on November 9th in her 82nd year. She was baptized by the late Mr. James Wells, at the Surrey Tabernacle, Walworth, at the age of 17, and trusted in the Lord till the end: He was the Rock upon which she rested. The Lord took her very suddenly, but she was ready for the call. She was laid to rest in Ealing Cemetery, November 14th. Service was conducted by her pastor, Mr. Mutimer. The same evening a memorial service was conducted by her pastor, taking his text from Luke xii. 40, "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not." Special hymns were sung of her own choice.

"Home at last, labour done;
Safe and blest victory won;
Jordan passed; from pain set free,
Angels now have welcomed thee."

BENJAMIN HOUSEHOLD,

for nearly forty years a most devoted worker at New End, Ebenezer, Hampstead, was called home on November 23th, 1901, aged 78 years. This dear brother and his beloved wife were baptized at Ebenezer the first Sunday in May, 1861, each joining the Church worshipping there. Our beloved brother became a sincere worker, and few who have ever attended there but can look back and testify to his loving, kindly words. He led the praises of God in the various services, from which he was never absent unless through illness. He filled the offices of deacon and trustee for many years. Some time since he left Hampstead, and spent his remaining days at Lakenbeath, Suffolk, until the end came. To this dear one God's Word was extremely precious. He was a very sensitive man, truly watchful for God's honour, obedient to the sound of His Divine voice. Death to him was but falling asleep to wake with His likeness.—J. B.

JANE MARTIN.

On January 5th, 1902, our dear sister, Mrs. Jane Martin, passed peacefully away in the closing hours of the first Lord's-day in the year, at the age of 77. She was a godly, consistent member with us at the Old Baptist Chapel, Guildford since 1886, and up to her illness was a most regular attendant upon the means of grace. The ties of Christian fellowship were strong between us as pastor and member, not only because of the present communion of saints, but because, in our boyhood days, she worshipped in the same sanctuary as we had our early training in, and was the means of our seeing an old Sunday-school teacher whom we had not seen nor heard of for upwards of twenty-eight years. When the end came our precious God made it light at evening time. Among her last utterances were such words as: "In My Father's house are many mansions; and I want to go there to Him." We laid her mortal remains to rest in the Cemetery at Stoughton, near Guildford, on January 10th, in the midst of many sorrowing relations and friends.—W. CHISNALL, Guildford.

REBECCA MOTUM

was gathered home at the ripe age of 93. She was born at Grundisburgh on August 10th, 1808, and was daughter of the late John Smith of that parish. At the age of 17 she was baptized in the open-air at Culpho, the ice being broken for the occasion, and joined the Church at Grundisburgh. She

was one of the last baptized by the late Mr. Thompson, and was one who welcomed the arrival of Mr. Collins as pastor of that Church. She was a teacher in the school until she was married, and removed about five miles away, but she still continued to attend as often as possible. She was one who would be early, and be at the first service; but infirmities began to tell upon her, with the cares of motherless grandchildren, so that the ministers and deacons of Grundisburgh and Charsfield advised her to remove her membership to the latter place, which she did, and helped in the school and continued to attend. Until she lost her eyesight about four or five years ago, and went very deaf, she never had to use glasses, and her favourite reading, besides the Bible, was the "E. V. & G. H." She commenced taking the *Gospel Herald* when it was first issued, and retained great interest in that and in the "E. V. & G. H." till the last. She was also a regular attendant at the annual Association gatherings as long as she could manage to go. About three years ago she had the pleasure of being one of a group of five generations, which is now broken by her death. She had to take to her bed just before Christmas, and passed peacefully away on Tuesday, February 4th, 1902. Her mortal remains were laid to their last resting-place on Monday, February 10th, by Mr. Alexander, at Charsfield.—J. MOTUM.

JOSEPH PANEY

departed this life on Jan. 4th. He had been for several years afflicted. The "E. V. & G. H.," with the *Sower* and other magazines, were welcome visitors to him, special help being found in the exposition given in the "E. V. & G. H." of the first eleven verses of the fifth chapter of Romans. He had been very helpful to several causes of truth with which he had been associated. I have no written particulars before me of his call by grace, but have heard him speak very distinctly of the gracious effects produced in his mind by the change wrought in his heart. During the past two winter seasons himself and Mrs. Paney felt desirous of having a week-evening service in their home at Hornsey Park-road when no other Cause near would be holding their service. Sometimes the departed has given a short account of these services. I have a few lines from the bereaved widow in which she says: "We committed his body to the tomb in the cemetery at Ware, Herts (his native place), on Thursday, January 9th. Though he walked much in the dark, at evening time it was light, and he expressed several times that he was happy. We could not understand much that he said, but he held sweet communions with the Lord, and his hope was built on nothing but the precious blood of Christ."—E. GENTLE.

WILLIAM PATES.

On Thursday, Jan. 16th, at the advanced age of 80 years, our esteemed brother was called home. When a young man, and residing in Herts, he was convicted of his state as a lost sinner through the prayers of one nearly related to him. For several years he attended an Open Communion Chapel and became a member of the Church; but the contradictory preaching caused considerable uneasiness and confusion in his mind. In the Lord's good time his lot was cast in the neighbourhood of Hitchin, where, under the discriminating teaching of the late Mr. Tucker, at "Mount Zion," our friend found a spiritual home. After some years of happy union with the Church there, his Master

directed his footsteps to Ponder's End. He took the liveliest interest in the little cause at "Eden," becoming a trustee and a member of the Church when it was formed in 1893 by our brother Winters, of Waltham Abbey. The ministry of "Eden" afforded him much spiritual consolation. For the space of several weeks our lamented brother on his bed of affliction suffered from chronic bronchitis. His trials were borne with exemplary patience, and the glorious truths of Scripture sustained his faith and hope to the end. The writer, who frequently visited him while in the furnace, quoted on one particular occasion that precious passage, "The eternal God is thy refuge," and he quietly but firmly finished the portion, "Underneath are the everlasting arms." Being asked whether he had any inclination to change the precious doctrines of the Bible he had loved so long, he replied, "Not in the least, not one of them, for there is nothing else suited to the case of a guilty, empty sinner." Asked again, Whether he felt his Saviour near, and could rejoice in Him, he responded! "I cannot say that I experience any ecstasies of joy, but I hope alone in His righteousness and atonement, and do not fear death, since the sting of death is taken away." Many other testimonies our friend left behind. He often prayed his dear Lord to release him from this clay-prison of pain and sorrow. His supplications are answered. The mortal remains were conveyed on Wednesday, 22nd, followed by his sorrowing widow and children to Eden Chapel where, prior to the interment in Enfield Highway Cemetery, a solemn service was conducted by the pastor, G. Hewitt, assisted by his two deacons, brethren Nash and Arter. At the usual service in the evening, special hymns chosen by the deceased were sung. Brother Welch, of Heaton-road, read the Scriptures and prayed, and the pastor delivered an appropriate discourse from Phil. i. 23.—C. HEWITT, pastor.

EMILY H. REEVES,

formerly Pratt, grand-daughter of the late Thomas Hoddy, of Lodden, Suffolk, was called suddenly home on Christmas morning at the age of 58. She was baptized by Mr. Foreman, when 16 years old, and continued a member of Hill-street, until the day of her death, although for several short periods she was prevented from being a constant attendant by residing out of London. Our mother's health had been failing for some time, but she continued her duties as a devoted wife and mother to the last, and to us the end came as a terrible blow, for we hoped by tender care to keep her with us many happy years. God, however, willed it otherwise, and we who are left seek grace of Him to say, "Thy will be done," for we loved her dearly and mourn an irreparable loss. Her conversation the previous day had been much of those who had been gathered home at that season of the year, and we know she prayed, "Even so, come Lord Jesus," for to a friend she expressed her dread of a long illness, not for her own sake, but for those she loved. To Mr. Hazleton whose ministry was a great comfort to her, she wrote shortly before her death, praising God for partially restored health, and testifying of His love and faithfulness to her for more than forty years. Our mother saw her prayers answered for many of her children. That each one may be as ready as she was, when the Lord shall come, prays her loving daughter—ALICE REEVES.

"The Signs of the Times."

PASTOR MUTIMER'S INAUGURAL ADDRESS

At the Thirty-first Annual Public Meeting of the M.A.S.B.C.

I CAN say, dear Vice-President and beloved friends, that I occupy a position to-night I never prayed for, neither did I seek. I am put here by this Association, and I trust, by and through their prayers, I shall be supported and helped and be of some service to you. There are some things we are not sure about and there are other things about which we can say we are positive. This I know, I love the cause of God and the Churches of God—those that are set for the defence of the Gospel.

This morning, when I was reading the letters by the first post, I really felt I was taken into the bosom of this Association. I rest upon this fact just now, believing I have your prayers and sympathies.

We feel that we are living in very perilous times—that is felt, acknowledged, and admitted by the majority, and, I trust, by all of us. What I want to draw your attention to, as the title of my subject, is—

"THE SIGNS OF THE TIMES."

I feel, and you feel, it is a most important thing for one to understand his own times and their requirements. Next to our Bible and our own hearts should be the study of our times. We need to compare the times in which we live and their bearing upon the divine revelation of God, and the position and prospect of the Churches we represent. You will remember that this peculiar tribute was paid to the two hundred men who were the heads of the tribe of Issachar—that they were men "that had understanding of the times, to know what Israel ought to do." And we read that "their brethren were at their commandment." My dear friends, this certainly is binding upon us as it was upon them. They did not simply study the times for mere curiosity, that they might descant on the rest of the tribes and expose them at some public assemblies; no, they studied the times because they knew the condition Israel was placed in, and desired to be of some help to them in the great crisis they had reached. It was the welfare of their country; and this is just our position to-night. We desire to seek each other's welfare and the welfare of the country in which we live. The same reason is binding upon us that was binding upon them. We are not to be mere antiquaries who can only talk about the past, and God keep us from being dreamy prophets about good times in the future. The great burden of our hearts now is the condition of our own Churches and the relation of our own times to them. May the Holy Ghost help us to utter a few words that may be of some use.

We feel that our lot is cast in an extraordinary period of time. National sorrow, perplexity, and infidelity; Rationalism, Romanism, and numerous other isms; but there is one thing which goes right home, which chills us, and that is the grievous departure from the simple truth

of God's most holy Word. Now is that Scripture being fulfilled, that the hearts of many have waxed cold, because iniquity abounds. Brethren, we feel the chill. May God revive us, as we have been praying to-day. Our brother from Suffolk was telling us that in Suffolk they are constantly reminded of their needs. There is a lack somewhere; our needs are great! what are they?

First, there is a need for *public and bold unflinching maintenance of the entire principles of the Gospel*, and I should like to emphasize that in the most forcible way possible. We have to lament to-night that there are a great many Protestant Churches in our land that have departed from those truths which they once professed to hold dear, and consequently there is a blight on many causes which were once the glory of the land. When realism goes out, ritualism comes in, and that is just where some Churches are to-day. Now the old Gospel has not done its work yet. This is not the time, dear brethren, for wrapping the sword in flannel, or rounding the edges of truth to please those who believe in free and easy things. We want men in the pulpit who will not go about compromising with the spirit of the age—men prepared to throw down the gauntlet and say, I know what I believe, and none of these things move me. You who are deacons be careful not to invite ministers who are of a compromising spirit. I am but a young man, but the burden of the Churches is on my heart. Let us expect from the Gospel what Christ intended should result from it. We have not lost faith in that, and, as servants of God, let us not attempt to cripple our own usefulness by thinking it would be well to substitute new inventions and lay aside the old weapons in some dark chamber. We are not going to put the Bible aside as we do a pensioner. It has not lost its power, and the signs of the times require an entire maintenance of those glorious truths which have been burnt into our hearts, as we heard this afternoon. I am well aware it is hard work to stand by the old gun. I know there are a great many difficulties, and some severe temptations; but I should like to express myself in the words of the Duke of Wellington to his Generals at Waterloo, when he said to them, "Hard pounding, gentlemen, hard pounding, but we will see who can pound the longest." Our opponents are always altering their methods, but let us abide by the same divine facts which have accomplished so much in the past. The Gospel is still the power of God unto civilisation, reformation, and salvation. God help us to stand by the old gun, and, though you may have a great many fears concerning it, you need not, for it is God's Word and He will take care of it.

I know there are many of our friends who have a fear of the rising generation; of the younger ministers. I was told something the other day which made my heart bleed—viz., that there were only four or five ministers in London who could preach the Gospel. I would say as the Methodist lady said, on hearing a false statement, "Glory be to God, that is a lie." I say there are men in London, young men, too, who have enough love to the Gospel to say in the words of Luther, "Here I stand; I can do no other, may God help me." Amen. We will still hold forth the truth, not simply putting it somewhere in the background. All we want is liberty to proclaim it.

The next thing we want is *a mighty revival through the power of the Holy Ghost*. Revival is a glorious word to frighten some people, but I

am not afraid of it. A God-sent revival is what we need. Oh! say some, these revivals mean innovations. I would to God we had a few innovations. We don't want a *NEW vival*, but a *RE-vival*. Revivalism is of man: a revival is of God. We want the old life in a healthy condition, that is a revival from the Lord. We don't want to take away a forest of trees, but that the trees shall put forth their vigour. This is that for which we pray, that mighty power may be experienced in our Churches. The Holy Ghost does revive, but He does not do it by Bazaars, nor by Sacred Concerts, but He does it by shedding abroad in the heart the love of God, and then what constraining power there is! When that is in exercise there can be a morning Prayer-meeting, and the chapel can be filled in the morning as well as the evening, and there will be volunteers for Sunday-school work. Brethren, pray for a revival through the mighty power of the Holy Ghost.

There is another thing we want—*courage*. Young ministers especially. We want courage to contend against the false liberalism that is in our land, and so demonstrate our loyalty to the Lord Jesus Christ. This false liberalism is a mixed, medley affair. We are told there is something good in all religions, no Church is perfect; it matters little to what sect a man belongs if he has charity in his heart, and is just in his dealings, it matters not what doctrines a man believes, if he is but honest to his creed. This condition complied with, he may be an infidel, and yet be saved. As witnesses for Christ, we must seek to check such a dangerous and destructive evil. It *must* be protested against. Keep it off your platforms. Platform meetings should be as sacred as preaching services. Why is it, I ask, that some of our members say, "I don't care for a public meeting?" I leave you to answer the question. Don't ask men on your platforms whom you would not ask into your pulpit. If men are liberal with those who deny the finished work of Christ, and will teach the universal fatherhood of God, it is spurious charity, and has no foundation in the Word of God. There are many men in other Denominations whom I love, and with whom I can walk and talk concerning those things which are dear to me, but if we profess this kind of charity our young people will act upon it and leave us. The condition with "an agree to differ" is impossible with men whose hearts are fired with love to truth, and loyalty to Christ. "It is a gag upon earnest outspokenness, for it enforces silence upon every point upon which diversity of opinion can possibly exist" (Styles). It has proved most disastrous in its results; the Spirit has been grieved, prayer hindered, testimony thwarted.

Again, I think, we want a *more manifest earnest missionary spirit*, which must neither be bound by red tape, nor cramped by custom, nor damped by suspicion. We want to get the Gospel everywhere. We have got the right thing, and we need to publish it. But sometimes, if a young man is a little bit too earnest there is something dropped on him so that he cannot get on as he wants to. Don't hold a man with suspicion, or attempt to keep him back if the love of Christ is in his heart, and he wants to tell out the old story of Jesus and His love. Ah, but don't you know things have always been so. Custom is doing a lot of harm in our Churches. Because a thing has not been done before it cannot be done now. Friends, a thing is not necessarily better for being old. Sin is old, but it is not a whit the better for that. We want to get into the spirit

of the 72nd Psalm that we may see its fulfilment. Yes, you know, but that kind of missionary spirit effects such changes. It is a change without a change. There is no change actually. God's love is eternal, but its expressions are diversified. Prayer does not alter as to its spirit and intent, but every day it is laden with new expressions, because circumstances press upon our heart those things we have not before thought of, and, therefore, we have to pray new petitions; but it is the same spirit of prayer. We plead the same in relation to the missionary spirit. There must be adaptation to our conditions. One brother has a certain method, and another has a different method. Have we not faith and grace enough to trust each other? We may differ in methods, but we do not differ in matter. It is the same Gospel though set forth in a different way. It is an easy thing for persons to stay at home and criticise, and tell others how it should be done. We want to be all shoulder to shoulder in the great work of making the name of Jesus more widely known.

In the American war a corporal was giving orders to his men to move a log, which they found difficulty in doing. A man riding by suggested to the corporal that he should give the men a hand, but said he, "I'm a corporal." The other got down, and himself helped the men, and then turning to the corporal, said, "The next time you want help, send for me, George Washington, Commander-in-Chief." We don't want Mr. Corporal, but men whose hearts are fired with love to Christ, and precious souls. There are plenty of workers, but they want to be Mr. Corporal, they must occupy some prominent position, but would never condescend to take an infant class. Oh! for more missionary spirit. Take a bundle of tracts, assist in the Dorcas Society, speak in the street, point to the Lamb of God, which taketh away the sin of the world.

We want a *higher appreciation of our privileges*. We are astonished to find a want of earnestness with Protestants. How easily some part with their money to help to keep the Pope! handing it over to that system which caused our forefathers to bleed at Smithfield. It chills our very blood. Rome to-day, while she professes to be very accommodating, altering her tactics, is the same in spirit. Oh, Protestant fathers and mothers, Sunday-school teachers and superintendents, God give you a holy jealousy for the dear children, save them from Romanism and Ritualism.

But there are other privileges besides our Protestant privileges—I mean Church privileges. Are we forgetful what our privileges are? My dear brother Cornwell here and other ministers of the Gospel elsewhere open the Bible and preach the Word, and we do not expect a constable to meet us as we leave. Our privileges are great. Are we living up to them? Some of our members can just manage to get to chapel to place their ticket in the communion plate once a month. That is not living up to your privilege. "Forsake not the assembling of yourselves together." We are not to go to the world, but we may certainly learn a lesson from the world. When they go to the theatre they do not mind being twenty minutes too soon. Let us get to the house of God ready to receive the blessing God has commanded. Some stop at home to cook the dinner. What do you think Martin Luther would have said to his wife staying at home to cook his dinner? One of the causes of Zion's low condition is the Church not living up to her privileges.

I wish to draw your attention to another thing the signs of the times

require—that *we protest against any unscriptural affinity with the world.* This would be a large subject to deal with fully, but here is a Scripture—“Come out from among them, and be ye separate, and touch not the unclean thing.” There is a chapel with a seat to let. This seat was at one time occupied by one of the most promising young women. How much it was hoped would have been accomplished by that young woman! but, alas! the seat is “to let.” Where has she gone? Ah! there was a very accommodating young man came along, and she having some conceit, and thinking to convert him, married him. Alas! she is gone; the man had no love to Christ, no love to Church privileges, no love to the house of God, and now leanness of soul is her portion. The pastor has to say, “She did run well! who did hinder her?” Oh, you young people who have made a profession, be careful in the choice you make. I am sure this is a great trouble. The daughters of Zelophehad went to Moses and told him their trouble. It was a great difficulty for Moses, but he took it to the Lord; and then he said, “The daughters of Zelophehad speak right; let them marry whom they think best, only let them marry in their own tribe.”

We want more *mutual love, sympathy, and communion.* Distance is not strength. We want more love to each other: not mere amalgamation, but union, that produces communion, and then we shall feel how near we are to each other. More union is needed in our Churches. Do not take it for granted that that Church is in a healthy state where there are no differences; it may be almost as dead as a stone. God grant that love, faith and grace may be in lively exercise, and, as servants of God, let us stand-shoulder to shoulder. We cannot do without each other. Brethren, God make us to feel this more and more.

We need a *greater increase of holy wrestling with God.* Prayer can mighty wonders do. Watch, for the coming of the Lord draws near. Watch for Him. We must witness. Be lamp-bearers, light-holders. God help us so to shine that He may be glorified. May He greatly bless this Association. Amen.

“LET Diotrephes say, ‘It is good for me to have the pre-eminence;’ let Judas say, ‘It is good for me to bear the bag;’ let Demas say, ‘It is good for me to embrace the world;’ but do thou, O my soul, say with David, ‘It is good for me to draw nigh to God.’”—*Arrowsmith.*

“NOTHING but lying on Christ’s bosom will dissolve hardness of heart, and make thee mourn kindly for sin, and humble thee indeed, and make thy soul cordial to Christ; yea, transform the ugliest piece of hell into the image and glory of Christ.”—*Wilcox.*

“‘IF I had the righteousness of a saint,’ says one, ‘oh, how happy should I be!’ ‘If I had the righteousness of an angel,’ says another, ‘I should feel no evil.’ But I am bold to say, that the poorest sinner, who believes in Christ, has a righteousness infinitely more excellent than that of either saints or angels. If the law asks for sinless perfection; it is to be found in Christ, my Divine Surety. If the law requires an obedience that may stand before the *burning* eye of God; behold, it is in Jesus, my Mediator. Should the strictest justice arraign me, and the purest holiness make its demands upon me; I remit them both to my dying and obedient Immanuel. With Him, the Father is ALWAYS well-pleased; and in Him the believer stands complete.”—*Hervey.*

A Bitter Cry.

II.

BY E. MITCHELL.

"All these things are against me."—Gen. xlii. 36.

WE resume our meditation upon the above passage, which we commenced last month. We noticed then that Jacob's bitter cry expressed what seemed to be true. But things are not always what they appear to be. Indeed, appearances are frequently very deceptive, and were we truly wise we should ever judge things by the Word of God, and when they seem to contradict His truth we should refuse to credit their apparent testimony, and regard them as trials of our faith. This cry of Jacob manifests—

HUMAN WEAKNESS.

We often hear the remark made, that "the best of men are but men at the best." The saying though trite is nevertheless true "Lord, what is man?" A poor, frail, fickle thing of himself; at his best estate only vanity. Even the mighty heroes of faith, who seem for the most part to live and move on higher planes than the rest of God's saints, yet left to themselves speedily manifest their native weakness. Abraham, "the father of the faithful," is filled with fear and equivocates, endangering, so far as his conduct went, the chastity of Sarah, and the bestowment of the promised seed. And great Elijah, whom we might have supposed to have been a stranger altogether to fear, flees at the threat of an incensed woman, and petulantly prays that he might die. So here we see Jacob, the mighty wrestler and prevailer with God, after all his experience of God's favour and wonder-working power, yielding to his natural feelings and craven fears.

A consideration of these proofs of weakness in the best and mightiest of God's servants should fill us with self-abasement. If they were thus weak, what are we? How we need to cry, "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified;" or, "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" We rejoice to know, however, that "there is forgiveness with God, that He may be feared;" and we are "not under the law, but under grace." We are thankful, too, that the errors of God's saints are depicted as well as their virtues, not that we would find excuses for our own faults, but were they depicted faultless we could but conclude that we were out of the secret; while by their mistakes we are both warned and encouraged. We have no good word to say for unbelief, for, though he is an acquaintance of ours, he is no friend, and we would brand his base utterances as evil and only evil: yet, alas, which of us has not and does not but too frequently listen to his vile insinuations, and regard his lies as being certain truth. With all our hearts we cry, "Begone unbelief," but he is a sturdy and subtle enemy, who oftentimes puts the best of God's warriors sorely to the test, and obtains many an advantage over them.

If we analyse this error we shall find that it springs from

JUDGING THE LORD'S DEALINGS BY FEEBLE SENSE.

Jacob had made carnal reason his solicitor, and, judging according to

appearances, he concludes all things are against him. With a great show of wisdom carnal reason is nevertheless an arrant fool, and ever leads us, when we listen to its pleadings, into wrong conclusions. We must not judge God's dealings with us after the sight of the eyes, or the hearing of the ears, but by the infallible word of His grace. Providences are often dark and mysterious—they are as it were written in hieroglyphics, of which we have not the key—but His word of promise is plain and explicit. We are to “walk by faith, and not by sight;” to believe His word to be true, and all that contradicts it to be false, however specious it may appear. “Let God be true, and every man”—or thing that dares contradict His word—“a liar.”

Carnal reason always engenders impatience under trial. It cannot wait for God's interpretation of His own dealings. Its time is always ready, and it cannot brook delay. Impatience is a wild beast ready to tear to pieces everything that seems to stand in its way. “In your patience possess ye your souls.” What penitent retractions we have had to make of our impatient speeches! What shame has filled our breasts when the mysteries have been explained. We know the way in which the Lord was working on behalf of Jacob at the very time that he exclaimed, “All these things are against me.” With this example before us we are far less excusable than he was, if we listen to the specious reasonings of unbelief, and yield to impatience. This example is given us “that we through comfort of this Scripture might have hope;” and learn patiently to wait for our God. Let us check impatience, and remember that—

“Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And He will make it plain.”

And let us not overlook the horrible evils that lie wrapped up in unbelief. It questions the truth, wisdom, love, goodness, and power of our covenant God.

But we cannot leave this subject without noticing how this unbelieving complaint, like a dark background, serves to show forth

THE ABOUNDING GRACE OF GOD.

He pardons and passes by the transgressions of His people. It is written that—“Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are but dust.” Self-pity is one of the worst things we can indulge in. The Lord tenderly pities us in our weakness and infirmities; let that suffice. When we afresh experience His favour, when the morning light of deliverance again succeeds the dark night of sorrow and trouble, with Cowper we sing :—

“I chide my unbelieving heart,
And blush that I should ever be
Thus prone to act so base a part,
Or harbour one hard thought of Thee.”

God's patience outmatches our impatience, and shines the brighter in contrast therewith; His faithfulness is not made void, but rendered the more conspicuous and glorious by our lack of faith. God did not cease His working because His servant's eyes were blinded by his tears; the deliverance was not retarded by Jacob's unbelief and impatience. “He

hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

God surprises us with His grace and mercy. Jacob presently hears the startling message, "Joseph is yet alive, and he is governor over all the land of Egypt," and when his fainting heart, which could not take in the truth of this word, revived as he looked on the wagons—tangible proofs of the fact that Joseph was alive and in power—he said, "It is enough; Joseph my son is yet alive: I will go and see him before I die." O wondrous surprise of grace! O astonishing goodness of the Lord! We leave the picture just as it stands in the Sacred Word, and only just transcribe the account of the happy meeting with Joseph. He fell on his neck, and wept on his neck a good while. "And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." O, believer, say not, "All these things are against me," but believe His Word, and wait His own interpretation. "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

THE METAPHORS OF PAUL'S EPISTLES.

No. 2.—*Architectural.*

BY W. H. ROSE.

IN our study of Paul's *Architectural* metaphors, we should bear in mind that they are drawn from classical, *i.e.*, Roman and Greek buildings. This circumstance indicates his keenness of observation as a traveller and the fineness of his taste as an admirer of art. The texture of the apostle's writings is inwoven with architectural phraseology to a larger extent than at first sight might be supposed.

In 1 *Cor.* iii. 10, Paul compares himself to "a wise master-builder," literally an "architect." But he was by trade a tent-maker, and hence, probably, the suggestive contrast in 2 *Cor.* v. 1 between the "earthly tent" and the "heavenly house." This allusion would invest the passage with peculiar interest for Aquila and Priscilla, tent-makers, of Corinth, with whom Paul "wrought" while ministering in that city (*Acts* xviii. 1—4).

It is interesting to notice the prominence of the word "edify" in the apostle's letters. This verb, and its substantive, "edification," occurs about twenty times in the New Testament, and in every instance except one (*Acts* ix. 31) it is used by Paul. But, as Pauline expositors note, the Greek words occur oftener still, and in some places are translated "to build, to build up, to build upon." It is scarcely necessary to point out that the technical sense of the word "edify" survives in our word, "edifice." Its metaphorical use will be seen in the following passages:—

Rom. xv. 20. "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." Trapp finely hints at Paul's sense of ministerial decorum. Certainly there is more than a suggestion of the principle of non-interference with and appropriation of another man's work. Some false

apostles had violated this principle in connection with Paul's foundation work at Corinth, and it is of these men he so indignantly writes in 2 Cor. x. 12—18. Unlike these unscrupulous braggarts, he dare not "boast in another man's line of things made ready to his hand." The word "line" is rightly rendered "rule" in the margin: it is the architect's measuring rod (see v. 13, R.V., marg.). How desirable it is that all ministers of Jesus Christ should be animated by the lofty ambition to avoid officious intermeddling, for the purpose of self-exaltation, with a fellow-labourer's service! Preachers of apostolic doctrine should be imitators of apostolic courtesy.

Gal. ii. 18. "For if I build up again the things which I destroyed, I prove myself a transgressor." The apostle is shewing the utter folly of a return from Christianity to Judaism. By a bold figure the system of justification by works is represented as a condemned and demolished house: the word "destroyed" meaning, literally, to "pull down" or "pull to pieces." The man who attempted to reconstruct these materials brought himself under the penalty of the authority by which they were demolished. So the Galatians were really guilty of sin in returning to this system of legal justification after renouncing it by their profession of faith in the finished work of the Lord Jesus Christ. By Divine direction they had left Sinai for Calvary; why go back? With Sacramentarianism so rife among us, is it not important that we should press that query home to-day?

Rom. xiv. 19, 20. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God." Again, chap. xv. 2, "Let every one of us please his neighbour for his good to edification." Here we have the principle which should influence our conduct towards those who are described as "weak in the faith." Two courses are indicated: to "edify," build up patiently; to "destroy," to pull down randomly. The word "destroy" here is rendered by Alford "undo;" it means "to pull to pieces," and is sometimes used, as was noticed just now, in reference to the pulling down of houses. Hence we generally describe a disturber of the peace of the home or the Church as the one who is always "pulling people to pieces." This discreditable business was a source of keen pain to the apostle's heart. Buildings which had cost him agony and tears were ruthlessly attacked with the pick-axe of censoriousness. There were many in his day, as alas! there are in our own, who preferred vain jangling over circumstantial to solid edifying with essentials. The writer preaches what is theologically known as Calvinistic doctrine, and practises what is legally defined as Strict Communion. But he deplors the "pulling to pieces" of weak believers by those who seem more eager to see Calvinism in the head than Christ in the heart, and are more zealous for Strict Communion than for strict conduct. Such persons need to be reminded that in the building up of a believer, as in the erection of a material structure, the laws of harmony, proportion, and development must be carefully observed.

1 Cor. xiv. In this chapter the metaphor of building is used five times; but it must suffice to deal with ver. 12 only. "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church." A house is the product of the combination of various kinds

and grades of skill and strength, from the mind that conceives the plan to the hand that carries the hod. So we are taught in Eph. iv. 12 that the manifold gifts of the ascended Saviour are designed for "the building up of the body of Christ" (Alford). The several gifts, whether persons or functions, were co-operant towards the same end. But some in the Church at Corinth evidently abused spiritual gifts for the purpose of personal uplifting, instead of using them for mutual upbuilding. As Hart, with masterly insight, says of pride :—

" The heart uplifts with God's own gifts,
And makes e'en grace a snare."

The distinction drawn in 1 Cor. viii. 1 supplies a rule for self-judgment and direction. "Knowledge puffeth up, but love buildeth up" (R.V., marg.). Pride acquires and uses knowledge for the inflation of self-importance: love covets earnestly the best gifts for the edification of others. Thrice happy the Church where the familiar motto of co-operation is translated into practice, "Each for all and all for each."

Thus far our attention has been engaged with a general term. We will now notice terms of a more specific kind.

In 1 Cor. iii. 11 and Eph. ii. 20, allusion is made to foundations and corner-stones. "Other foundation can no man lay than that is laid, which is Jesus Christ." To any one who has gone through an architect's plans and specifications for a public building the importance of foundations is obvious enough: the depth and breadth of these affect the stability and symmetry of the superstructure. A glance at engravings of the enormous and magnificent temples and mansions on which the eyes of the apostle frequently gazed will give emphasis to this thought. But the foundations dearest to his heart as a Jew were those supporting the temple on Mount Zion, of which the inspired historian says they were "great, costly, and hewed stones" (1 Kings v. 17). Some of them, 30 ft. in length, and from 5 to 6 ft. in breadth, are still to be seen about the ancient site of the temple. Possibly these were in Paul's thoughts as he wrote: "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone." The temple designed for a habitation of God requires a foundation of infinite strength, and this is furnished by "the breadth, and length, and depth, and height" of the surpassing love of the Incarnate Son of God. As the Tabernacle rested upon the silver sockets formed of the ransom money, so the Church rests upon the redemption blood of Christ. How marvellously does the history of the past nineteen centuries verify the declaration: "Upon this rock will I build My Church; and the gates of hell (of Hades, R.V.) shall not prevail against it." The Resurrection triumph of the Head secured to all the members a deathless and, therefore, graveless life.

"Corner-stones" were important in supporting and binding the angles of the building. They were often gracefully ornamented; hence the propriety of the language in Ps. cxliv. 12, where Coverdale translates, "that our daughters may be as the polished corners of the temple." The "Chief Corner-stone" binds together God and man, law and grace, Jew and Gentile, heaven and earth. He beautifies, too, the whole fabric of redeeming grace with His superlative loveliness.

Gal. ii. 9. "James, Cephas, and John, who were accounted chief pillars" (C. & H.). Visitors to Edinburgh, "Modern Athens," will see

some excellent reproductions of a distinctive feature of classical architecture, viz., vertical columns supporting a horizontal entablature. The writer recalls the thrill of emotion with which he first gazed upon them, and associated them with the scenes of Paul's abundant labours. In this passage we see the trio of the Gospels, Peter, James, and John, not simply in their personal character as "stones" in the building, but in their official capacity as "pillars" for ornament and support. Timothy, too, according to Conybeare's translation of 1 Tim. iii. 15, is represented as holding the same dignified relation to the truth of the Gospel. "That thou mayest know how to conduct thyself as a pillar, and mainstay of the truth." (We speak of a man giving his *moral support* to a cause or system). Apostles, Martyrs, Reformers were strong not for themselves, but for the maintenance of God's truth and the strengthening of the Church. In the pathetic letter of the Churches of Vienne and Lyons to the brethren in Asia we read:—"The grand enemy assaulted us with all his might. The grace of God, however, fought for us, preserving the weak and exposing the strong; who, *like pillars*, were able to withstand him in patience." Special mention is made of one of their martyrs, Attalus, of Pergamus, "a man who had ever been *a pillar and support* of our Church." (Milner's Church History, Cent. II.). The conspicuous position of the pillars in the building points, by way of metaphor, to the prominence of official position in the Church. "God hath set some in the Church, *first*, apostles" &c. (1 Cor. xii. 28). But while this means honour it also involves, as the above extract shews, exposure and danger. The pillars, supporting the weighty entablature, rest heavily upon the foundation. An apostle, bearing the anxiety of all the Churches, R.V., leans hardest on the staying Lord.

1 Cor. iii. 10—15. In the year 146 B.C., the city of Corinth was set on fire by the Roman General, Mummius. The boarded and thatched hovels of the poor, "wood, hay, and stubble" structures, soon succumbed to the flames, and only the solid granite and marble temples and mansions, adorned with ornaments of gold and silver, survived. It is, probably, to this conflagration that Paul alludes when he speaks in this passage of the fire trying, proving the work built on the foundation he had laid in Corinth. The context shews that teachers are mainly, if not exclusively concerned. There is a difference of opinion as to the significance of the materials. Hodge says true and false doctrine; Bengel, primarily, true believers and hypocrites. Does the architectural phrase in Jude v. 20 throw any light on the subject? "Building up *yourselves on*—not '*in*' your most holy faith." By the testing and revealing fire, Farrar understands "the normal, unceasing, operation of the moral laws of God." This is true in a partial degree; but the phrase, "the day shall declare it," connected with "until the Lord come" in chap. iv. ver. 5, evidently points to a culminating period. Whatever the precise nature of the testing fire may be, it behoves us to remember that it is to try not the *size*, but the *sort* of work. May the study, the pulpit, and the class-desk evidence that we *so* remember!

Ephes. ii. 21, 22. "A holy temple." "A habitation of God." This metaphor would appeal strongly to both Jewish and Gentile converts at Ephesus. The former would associate with it the most holy place in the temple at Jerusalem, the latter would naturally reflect upon the contrast

it presented, in one important matter, to the temple Diana, for the worship of the goddess of Asia, in which they had been reared, was connected with the vilest debaucheries. These erewhile idolaters had been accustomed to look with superstitious awe towards the dark sanctum, behind the great altar of the temple, as the "habitation" of the image of Diana. Now, they themselves form part of a *holy* temple, and are the indwelling of Him who is a *Spirit*. It is very instructive to note that whenever Paul is led to compare saints to a temple, he uses a word which, in the original, refers to *the innermost shrine where the Deity dwells*, in contradistinction to the outer courts where the worshippers assemble. What a powerful dissuasive from "all filthiness of the flesh and of the spirit!"

Limits of space forbid more. May both reader and writer, when the pilgrim tent-life is over, be privileged of God's grace to find a home in "the city which hath foundations, whose Architect and Maker is God" (R.V. marg.).

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 16.—CHAPTER VI. 8—23.

‘NOW if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died He died unto sin once: but in that He liveth He liveth unto God.’ Having shown in the first seven verses of this chapter that the notion of living in sin "that grace might abound" supposes an impossibility as well as an absurdity, the apostle now takes higher ground, and invites us to consider the prospect of an eternity of purity, innocence and holiness in a better world, as a further argument of the subject in hand. For as the plant travails to develop its full-blown flower, and the tree to produce its ripened fruit, so those whose highest expectation and constant yearning is to be perfectly holy hereafter, must by the same natural law ever be struggling and striving to reach the ideal even here below. If we be "*dead with Him*"—feel and realise our interest in the merits of His death—we expect in consequence to spend eternity with Him in heaven. Now, without controversy, if the one ambition of our existence is to be with Christ, and like Christ, for ever, we shall surely be anxious to be as often with Him, and as much like Him, as is possible even now. We cannot by any manner of explanation be supposed to look forward to an eternity of that which we have no regard for in time. And as one of the great attractions of the glorified state to a believer is to be done with sin, so one of the chief characteristics of a state of grace is to struggle to crucify it now.

The security for this condition of everlasting blessedness is the fact that Christ, as the Surety of His people, is finally and for ever discharged from all legal claim and obligation. As it is quite certain that He could never have died unless the sins of His people had been *really* imputed to Him, so it is no less clear that He never could have risen from the dead unless their sins had been entirely and for ever put away. If it were

just and righteous that He should suffer death for those whom He represented, the very same authority would have detained Him in the grave unless the cause had been removed. But the blessed and glorious truth is that He rose from the dead triumphantly—to die no more—proving to demonstration that the legal claim under which He suffered is eternally satisfied, so that “in that He liveth He liveth unto God.” The human nature of Christ, as the type and pattern of His elect Church, is “exalted to the right hand of the Majesty on high,” where the Divine nature, shining through the once suffering humanity, exhibits the union between God and His people through Him as the Mediator. He “looks like a Lamb that *has been slain*,” but in His eternal life all the chosen in Him and with Him are living unto God—to His praise and glory for ever and ever.

There is peculiar force in the use of the word “*reckon*” in the eleventh verse. The term is borrowed from arithmetic, and is employed to describe the process of putting figures together and calculating their sum. In the present case we have facts instead of figures; but the process is the same, and the result equally infallible. The facts to be added together are these—first, that Christ is the federal Head of His people, as Adam was of the human family. Second, that in consequence of this relationship He became chargeable with their transgressions. Third, that He answered the charge, and suffered death in full satisfaction of the claim. Fourth, that His being raised from the dead proved the completeness of His work, and His eternal discharge from all further liability. Fifth, that believing in Him, without any works of righteousness which we have done, is good and sufficient warrant of participation in all His achievements. Sixth, that we do be ieven in Him, as we have openly professed by our being planted in the likeness of His death and resurrection. These are the items in the calculation, and the sum arrived at corresponds with them. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” And the sanctified mind that understands the plan of salvation is privileged calmly, soberly, gratefully, and yet logically, to arrive at this glorious conclusion. Thanks be to God!!!

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid.”

Following upon this reckoning come certain solemn exhortations, for he who maintained that if a man would not work, neither should he eat, was evidently persuaded that if he did not eat, neither could he work; accordingly his exhortations are always founded upon the substantial and soul-nourishing truths of the Gospel. Nor is there any inconsistency in first insisting that sanctification is the essential correlative to justification, and then exhorting to the former by the strongest arguments. The fact of their relation rather furnishes the best ground for the exhortations, and is the best incentive to observe them. “Let not sin therefore reign in your mortal body,” and “Neither yield ye your mem-

bers as instruments of unrighteousness," &c., derive their force from what has been previously advanced.

In the line of exhortation pursued by the apostle there are four important considerations powerfully urged. First, that believers are under a different covenant from what they formerly were. Second, that it is only by the service they render that they can prove what Master they serve. Third, that seeing they served their former Master so consistently, they are the more bound to the exclusive service of their new one. And, fourth, that the consideration of the widely different manner in which these respective services terminate is the strongest reason for their abandoning the one and cleaving to the other.

The first argument insisted upon is that believers "are not under the law, but under grace." All men are by nature under the law as a covenant, and are bound by its terms, so as to be either justified in obeying it, or condemned for its transgression. But Christ as a Substitute has taken the place of His people in this respect, and by His obedience and death has for ever lifted them out of its jurisdiction, so that they are neither justified by their righteousness nor damned for their sins. This gives rise to a striking contrast between the reasoning of a sanctified mind and a carnal one. Paul argues from this that "sin shall not have dominion over you," but depraved nature says, "What then? Shall we sin because we are not under the law, but under grace?" The apostle says again, "God forbid." The thought of such a thing is abominable, for this would make Christ the minister of sin, would so abuse the Gospel as to represent Him as giving greater facility for sin, instead of putting it away. But the fact is that the truth stated does not apply to such a character; for the man who would reason thus is *not under grace*, but is dead in sin and under the law. To be under grace is incompatible with seeking an excuse to be under sin.

Although delivered from the law as a covenant for justification, the believer is not independent of it as a rule of life. If this were so, of course he could never commit sin, for what was not forbidden could not be wrong. But the Gospel was never intended to give us liberty to despise the law, but, on the contrary, by showing our emancipation from its curse, to make its service a freedom instead of bondage, a pleasure instead of a rigorous task. The law was revealed as a mirror in which might be seen the reflection of the Divine perfection. In its nature it is holy, just, and good; and if we take the Master's brief summary of it, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbour as thyself," we may with propriety ask what part of this requirement is a believer authorised to violate? True, he is relieved from the obligation to observe it as a means of justification; but he is not and cannot be placed above regarding it for its own sake, and because it is right in itself. What the Father has revealed the child cannot despise; what Christ has obeyed the Christian cannot repudiate. We are said to be "under the law to Christ" (1 Cor. ix. 21), a phrase expressing the perpetuity of the existence of law, although our relationship to it is altered. By nature we were under the law to God as our Legislator; it was to us a covenant of works to do and live, or transgressing to die. By faith we are under the law to Christ as King of saints and Head over all things to the Church. Love to us constrained Him to obey it for us in the former sense. Love to Him

constrains us to obey it as what He would have us to do in the latter.

“ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were servants of sin, ye were free from righteousness. What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

The next point in the exhortation is that our service proves what Master we are attached to: “ Know ye not that to whom ye yield yourselves,” &c. Before a man can claim an inheritance, he must establish his title; so, before we can appropriate to ourselves the consolation of not being under the law, we must give evidence that we are under grace. There is no neutral ground here. Our Lord has emphatically declared that no man can serve two masters, at least not these two. The most contemptible object in the world, offensive alike to God and man, is the creature who tries to combine both services, and to be a Christian among Christians, and a worldling among worldlings. There is more hope of the most abandoned profligate than of him; the latter are often converted, the former rarely, if ever. If there is such a thing as a mark of reprobation, it is this. How important, therefore, that we should show whose we are by whom we serve. Like the saints at Rome, we have all been “ the servants of sin ” in times past. Is it true of us that “ we have now from the heart obeyed that form of doctrine which was delivered to us ? ” The meaning of this expression appears to be, that as molten metal poured into a mould receives its form from it, so the doctrines of the Gospel are a mould, and the heart being softened by grace receives from them a distinct form by which the real work of God is alone to be recognised.

A further argument is founded in the zeal and energy formerly displayed in the service of sin. Then we “ were free from righteousness.” Our service was undivided. Every thought and desire was devoted to evil; every member of the body was willingly yielded and actively employed in pursuing it; iniquity was the master, and iniquity was the occupation, yet without a complaint did we engage ourselves in the hateful servitude. Is not God a better Master? Is not holiness a better occupation—righteousness a worthier pursuit? But do we as uniformly serve our present Master as we did our former one? Are our affections as undivided in their devotion, our members as unanimous in their subjection, as they were wont to be when we obeyed sin and the devil? Most Christians must blush to make this self-examination; but where grace reigns the constant desire, and no less constant endeavour will be to conform to the requirements of the Gospel.

Finally, it is to be borne in mind how widely different is the end in which these two forms of service terminate. Not only had we no profit or fruit in the sinful service of which "we are now ashamed," but "the end of those things is death." But while we shall never be ashamed of having been the servants of God, and having had fruit unto holiness, we have the joy of knowing that the end of it is "everlasting life." And the contrast between death and life is not greater than between the grounds on which they are inflicted or enjoyed. The one is "wages," the other is a "gift." Merit is the basis of the first, but grace of the second; for this reason we read of "greater damnation," but never of greater and less happiness in heaven. The grace of God recognises no question of merit in its objects. The love of God is the common inheritance of all His people; the price of redemption was in every case the same precious blood, and their conversion is due to the same gracious work of the Holy Spirit. No deeds of their own, no personal qualities, procure these favours, and the eternal life which crowns them is "the gift of God through Jesus Christ our Lord."

Thus most effectually does the apostle dispose of the Satanical insinuation that the doctrines of sovereign grace encourage licentiousness, showing conclusively that the grace of God in the heart—the love of a once crucified Saviour—the felt interest in His death and resurrection is the only influence that can make a man "mortify the deeds of the body," and "crucify the flesh with its affections and lusts"—producing that holiness of life, conduct, and conversation which mere moral precepts never could effect; no, nor even the terrors of law and the fear of hell combined. That deliverance from the curse of sin is accompanied by deliverance from the love and power of it, and that one cannot be experienced without the other.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Therefore are they before the throne of God, and serve Him day and night in His temple."—Rev. vii. 17.

IN these words we have a glorious fact clearly stated, that our departed friends, who have "fallen on sleep" in Jesus their Lord, their ransomed spirits are actually "*before the throne.*" If this be so—and certainly there is no reason to doubt it—then there is neither room nor need for an intermediate state. This *ancient* theory, which certain gentlemen have dug up and modernised, and endeavoured to introduce as an innovation, has no place in our Lord's teaching, nor yet in His apostles'. Jesus gave the sweet and assuring promise to the dying penitent on the cross, "To-day shalt thou be with Me in paradise." "Absent from the body," according to Paul, means "at home with the Lord," while the sublime and beautiful thought of Jesus given to His servant in Patmos is "Therefore *are they* BEFORE the throne." It follows that the departure from this tabernacle, which really means quitting "this earthly house," is immediate entrance into the everlasting kingdom of felicity.

"Before the throne." This seems to open to our astonished vision the rich, abounding, measureless love and grace of God. I beg to impress upon my readers' mind that this grand, beautiful, perfect, and

glorious position is the outcome of His sovereign wisdom ; the fulfilment of the eternal arrangement of God's stupendous plan, and effected by unmerited and superabounding grace, as exemplified in the experience of His redeemed family. We say this because this statement of fact before us suggests

SOME REASONS ON WHICH THAT CONDITION IS ENJOYED.

In assigning some few reasons, I would specially emphasize this : it is not their having come out of great tribulation, not attributed in any sense to their patience, endurance, perseverance, or afflictions, but rather because they were the objects of electing mercy, and of predestinating love. Predestination is an important link in the chain of God's eternal plan. It is the foundation of salvation. The calling of sinners and placing them in a state of justification are the intermediate links uniting predestination and glorification. So then "they are before the throne." According to Divine purpose, the goodwill and pleasure of God, that the glory of His grace and the grace of His glory may be magnified in their eternal happiness, exalted glory, and everlasting felicity.

The condition of the glorified is the full development, enlargement of faculties, and increased spiritual intellect, all of which were possessed here on earth. Their faith has grown into sight, and hope into full fruition. The limited and feeble capacities, and restrained conceptions of redemption, have given place to full glorious vision of "the Lamb in the midst of the throne." This is not the reason of their blessed condition. The reason, perhaps, better, the ground of their being "before the throne" is rather to be traced to the fact that the Lamb of God shed His precious blood to make expiation for sin, and that through the merciful yet invincible operations of the Holy Spirit, they were led to fully realize their great need of the application of that priceless blood shed on Calvary. Hence they unitedly ascribe "salvation to our God!" So then we may say that by the grace of God, and the leading of the Holy Spirit, they found an open fountain, and "washed their robes" Two very important things are implied in this cleansing. The forgiveness of *all* sin, which is indicated by their having *washed* in the blood ; and renewal of character is set forth by their robes being white and clean—robes being emblematical of character. It is their being pardoned, justified by Divine grace ; that is the strict and proper reason of their admission to the position they *now* occupy in the immediate presence of the throne. I know of no other reason, and, as far as I know and understand my Bible, no person can be admitted into heaven without the precious blood of the Lamb being applied in cleansing him from sin. As I pen these words I am thinking of Charlotte Elliott's sweet hymn, which forms a true expression of real prayer to spiritually-minded men :—

" Just as I am—and waiting not
To rid my soul of one dark blot ;
To Thee whose blood can cleanse each spot,
O Lamb of God I come."

The words before us remind us of the whereabouts of our friends. They are in the immediate presence of God—

" BEFORE THE THRONE."

Throne is used for that magnificent seat whereon sovereign princes usually sit to receive the homage of their subjects. We think of Solomon's

throne. "There was not the like made in any kingdom." It was ivory, plated with gold. The ascent was by six steps, the back was round, and two arms supported the seat. Twelve golden lions, one on each side of every step, made a principal part of its ornaments. A very imposing sight!

Sometimes *throne* is put for sovereign power and dignity; it is the symbol of royalty and regal authority. "The Lord's throne is in heaven." It is described as "a glorious high throne from the beginning." It is of eternal duration, "Thy throne, O God, is for ever." "Justice and judgment are the habitation of Thy throne;" and "God sitteth on the throne of His holiness." John tells us that he "saw a great white throne." Before this throne that of Solomon is insignificant, and sinks into oblivion. Indescribable as the throne of God may be to finite mortals, yet that is the throne *before* which the saints who dwell on high stand. What a grand position to occupy! What a glorious prospect for us who remain for a "little while" in the path of tribulation!

No doubt there are times when you and I, dear reader, are troubled as to whether we shall reach that place of rest, peace, joy, and eternal abundant life. I would remind you of the Word, "He who has begun the good work will also perfect it" (Phil. i. 6). If God has begun His work in us, we may take that as the pledge of consummation. The seed has in it all the plant will be; and so the seed of God's purpose has in it the stem of His call, the foliage of His justification, and the fruit of His glory. Under the gracious influence of these truths, we take heart, and sing the immortal Toplady's words:—

" My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace;
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

There remains one more thought I would just set down, viz., the service is *uninterrupted*. I imagine that the service, of whatever nature it may be, is perfect, free from all blemish, defilement, or stain. A service without weariness, or lack of energy or interest. It is continuous, for they "serve God day and night." There can be no possible break, because "there is no night there." The inhabitants need no cessation, all that weakness of body, all that is mortal, all that which is likely to hinder in holy and perpetual service shall be left behind.

67, Endwell Road, S.E.

"To venture on sin to avoid danger, is to sink the ship for fear of pirates."—*Annesley*.

"WERE it not for needy, helpless, thirsting sinners, Christ would have no customers. The blessings of grace and glory would, as it were, lie upon His hands."—*Arrowsmith*.

"HE that provided for Adam without his care, and still provides for all the creatures without their care, will not let those who trust Him want any good thing. He that feeds His birds, will not starve His babes."—*M. Henry*.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 4.—Barbets, Bulbuls, Babblers, &c.

BARBETS are tropical birds, brilliantly coloured, frequenting forests, groves, and sometimes gardens near to houses in the districts where they make their abode. They don't appear to care to travel much, one species keeping to one side of a Himalayan valley, and never crossing over to the other side, while another species thrive and multiply in their own particular domain opposite, and each practically says, "No connection with the folk yonder."

They do not come to Europe, Australia, or Northern Asia, but are found in other parts of Asia, Africa, and some parts of America. They usually keep to tree-tops, though they sometimes creep among small bushes and underwood, feeding on fruit, seeds, and sometimes on insects, especially in America. They do not flock together much, although many of them may be seen on the same fig-tree when the fruit is ripe. They do not like coming down to the ground, and only do so when food is scarce, or if they are disturbed, and compelled to leave their elevated position. Their voice is loud and ringing, and heard at mid-day, or in the moonlight, when everything is quiet, is said to be very striking in its power.

For nests they simply scrape holes in soft or decayed tree branches, the chips left at the bottom making the bedding for the family. The doorway is round and neatly finished, and the house is a few inches high. They lay three or four bright white eggs, oval, rather long, and nearly alike at both ends. April or May is the nesting time in North India. They do not appear to eat small birds when in their free state, but one that was kept in an aviary in Colombo killed all the little ones that he could get hold of, even hiding behind anything that would shelter him, and pouncing unawares upon his prey, which he would beat upon the ground, and devour whole. Being placed by himself in a cage he tried at first to demolish his house by boring a hole in a weak spot, and then swinging himself so as to bring all his weight to bear upon it; and he made a pickaxe of his bill, with which he dealt resounding blows upon the sides of his prison. Prevented from making his escape, he was at first sulky, and refused to eat; but apparently thinking better of it after a day or two he set to work in a different direction, and fed upon whatever was offered him with ravenous eagerness.

Bulbuls are somewhat like thrushes, they have short legs, and wings very much rounded; the red-whiskered Bulbul lives in India, and is said to be very lively, generally seen upon the move, and chirruping its pleasant little song. It lives on fruits and seeds, and so takes peas, strawberries, and the like from the gardens, though occasionally it eats insects. The deep cup-shaped nest is made of moss, small roots, and the like, and is neatly lined with hair and down. The Madras Bulbul is very similar in its habits, but its notes are harsher. Bulbuls are often kept for fighting with other birds, being held on the finger with a cord attached, and they are said to be very fierce, and to hold on to their antagonist with bull-dog tenacity. Some have called these birds "Ceylon Nightingales," though really the notes are by no means musical, the quick, animated manners of the little creatures no doubt

constituting their chief charm ; and they are often kept there as tame pets.

In Persia the birds called Bulbuls are a species of Nightingale, and the Persians speak of them singing "a thousand notes." They come with the rose in the spring, and depart with it when summer is over, migrating to warmer quarters for the winter.

Bush Babblers and Tree Babblers are also something like thrushes ; they are found in Africa and Asia. Some kinds are much larger than others ; and they are strong, lively birds, fond of bushes and underwood. The Bush Babblers of Palestine are seen in the oases around the Dead Sea, and are sometimes described as "Hopping Thrushes," and sometimes as "Mocking Birds," though the true Mocking Bird belongs to America. These Babblers are very numerous in the hot region under the hills of Moab, in the ancient plain of Shittim ; a few live among the shrubs of Engedi, and are occasionally seen to the North-west of the Dead Sea.

This particular species does not seem to be met with elsewhere ; they are sociable and noisy, and go in small parties, hopping along the ground, with perking tails, in a long procession, then running up a bush one after the other, loudly talking to each other all the while ; and when the traveller approaches down they drop one by one, running again on the ground before him, and up the next tree in the same style as before. The nest is large and clumsy, and always fixed in the middle of a thorn-tree, from whence it cannot be very easily removed. It is made of strips of bark woven together, and has no lining. The eggs are dark green in colour, and are smaller than those of the common thrush. The parent birds are very attentive to their young ones, and care for them some time after they leave the nest. They feed almost entirely upon the berries of the jujube, which are obtainable all the year round.

The Black-cap Warbler is a sweet singer, about six inches long, the female larger. It comes to us in the spring and stays till the autumn. It feeds first on ivy berries, then on moth's eggs, and afterwards on cherries, strawberries, and other things. As its name implies, the top part of the male bird's head is black, and the rest of the body shades from brown to grey. The song is considered almost equal to the nightingale's.

So once more we leave our feathered folk for the present, reflecting upon the boundless wisdom, skill and glory of Him who made such an almost endless variety of curious, beautiful, and interesting creatures, not only to show forth His own praise, but also to cheer, gratify, and instruct us His human workmanship. O, that each dear reader may be led to see, admire, and experience the wonders of His *new* creating power, and be enabled adoringly to say, "We are His workmanship," His *poëma*, His *poem*, His highest, noblest creation in Christ Jesus, being born again, and made partakers of His heavenly life and holiness, so that henceforth and for ever we are His, and His alone. Amen.

"No man dare ask of God so much as He is ready and willing to give."—*Luther*.

"A GOOD man suffers evil and doth good : a natural man suffers good and doth evil."—*Sibbes*.

SOME HISTORIC BAPTIST CHURCHES.

II.—EAST LONDON. COMMERCIAL STREET (*continued*).

Will our readers please make a special note of the facts contained in the few short paragraphs which follow :—

The Church now worshipping in Commercial Street Baptist Chapel is the

OLDEST PARTICULAR BAPTIST CHURCH IN LONDON,

so far as documentary evidence shows ; being formed (as explained last month) in September, 1633. It was founded on Calvinistic doctrine, and open communion practice. It is just nineteen years older than the Metropolitan Tabernacle Church.

Commercial Street is Particular Baptist. It began with open table ; it practices now strict communion.

The Metropolitan Tabernacle is Particular Baptist. It began with the practice of strict communion ; it now has open table.

The Devonshire Square Church [now at Stoke Newington], which was formed for the very purpose of bearing witness to strict communion principle, in 1638, to-day keeps a pronouncedly open table. This Church is fourteen years older than the Metropolitan Tabernacle Church.

The Commercial Street Church was formed, and chose its first pastor, John Spilsbury, in the year of the publication of the "Book of Sports," when Charles the First was King, and Laud Archbishop ; truly in troublous times. Its second pastor, chosen about 1670, was one John Northcott. The third, Hercules Collins, was ordained in 1677 ; he was at one time a fellow-prisoner with Pastor Bampfield (the famous Seventh-day Baptist) and other worthies, in old Newgate Prison, for the truth's sake. During Collins's pastorate the Church removed from Old Gravel Lane to their new Meeting House, which they had built in James Street, Stepney. In 1720 came pastor number four, in the person of Clendon Dawkes, from Wellingborough, who, however, resigned in 1726, and went to Colliers' Rents, and finally settled at Hemel Hempstead. He was noted for his extremely strict Calvinistic views. Then followed, in 1726, the settlement of Samuel Wilson, the fifth undershepherd, who came to them from another Church at that time worshipping in Goodman's Fields. He was the son of a schoolmaster of much repute at Bristol, and was remarkable for his learning. He was a contemporary of Dr. John Gill, both of them being lecturers at Lime Street in conjunction with leading ministers of other denominations. These discourses (afterwards published) are esteemed among the best defences of Calvinism. During Wilson's pastorate the Church increased, and in 1730 they built and removed to their third sanctuary, in Little Prescott Street, then known as Rosemary Branch, where much prosperity was enjoyed, until the pastor's death, which occurred in 1748.

Then followed several years during which the Church had no pastor. At this time the pulpit was frequently occupied by Thomas Llewellyn, LL.D., a member of the Church, baptized by Mr. Wilson shortly before his death. It was of him that Dr. Rippon said, "Dr. Llewellyn has more classical learning than any minister amongst Protestant dissenters."

An amusing incident occurred in connection with another of their invitations.

In 1752 their attention was directed to Mr. Day, then minister at Wellington. Mr. Aaron Ward, bookseller, and Mr. Frederic Bull (afterwards Lord Mayor of London), visited him with many entreaties. Part of the conversation of the deputation with Mr. Day took place in his garden, near to a malt house, where one Joseph Chorley overheard the London gentlemen saying that removal was a justice which Mr. Day owed to his family, as he would be much better provided for, &c. Joe did not wait to hear more, but ran out to procure some of the friends to go and remonstrate with these strangers. Before he could get anybody, he saw that their horses were led out, and that they were ready to mount. "Now or never," thought Joseph, and in the

lenitude of his zeal, he laid hold of the horses, one with each hand, and told the gentlemen that they were acting much out of character to come and tempt their minister; that the souls of the poor were of as much value as those of the rich, and that the robbers of Churches were the worst robbers.

James Fall was one of the brethren who supplied the pulpit during this long interval; and it was a difference of opinion respecting his suitability for the office of pastor that caused a division of the Church in 1752; one party removing, and finally founding the new Cause in Little Alie Street with Mr. Fall as their pastor, the chapel being opened for Divine worship in June, 1754.

At this distance of time, and with our scanty materials, it is impossible for us, even if it were expedient, to judge of the merits or demerits of either side. Doubtless a "root of bitterness" is evil—divisions, strifes are evils, but God over-rules evil for good, and I think the subsequent history of these sister Churches is a proof of this.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., March, 1902.

CHRIST WILL HAVE HIS PEOPLE—HIS BODY—WITH HIM IN GLORY.—"As Eve was made a most excellent woman, both for the endowments of body and mind, so Adam in innocency did doubtless love her perfectly. She was *of* him, *from* him, *for* him, and made to be *with* him. All this is but a shadow of the Church, Christ's Bride. The first Adam's love to his rare wife, was nothing to Christ's love to His Bride; yea, Christ is not only the Head of the body, and the Husband thereof, but Christ is to the Church as our souls are to our bodies (1 Cor. vi. 17). All the life, power, and ability of our bodies naturally flow from the soul dwelling in Christ. If the soul be never so happy (as 'the spirits of just men made perfect' are), yet it hath a happy longing in its glorified state for a re-union with the body. So Christ, 'the quickening Spirit' (1 Cor. xv. 45), hath a great happy desire of having His glorified body with Him where He is (John xvii. 24)."—*R. Traill.*

THE LIFE OF ALL DOCTRINE IS IN CHRIST.—"Christ Himself is the Sum and Substance, the Centre and Circumference, the Life and Vitality of all the doctrines—of all the teaching that we receive. Mark you, doctrine may be embraced as the outcome of the deliberations of the Synod of Dort, and 'the five points' thereof may be used as five spikes upon which to impale Arminians; but I have something better to do. The Scriptures of truth revealing Christ to my heart are good enough for me: and, as I have said before, so say I now again, that Christ Himself is the life of all true doctrine. It is He Who cheers my heart with every promise spoken home by the power of His Blessed Spirit. Separate any truth of God's Blessed Book from living oneness with Christ, and—what have we? Simply a dry and barren dogma. Nothing more or less."—*T. Bradbury.*

THE IMPORTANCE OF DILIGENT ATTENDANCE ON THE PUBLIC MEANS OF GRACE.—"You that are tradesmen are troubled if you happen to be abroad when a good customer cometh to deal with you: the ordinances of God are the market for your souls; if you had not been abroad with Esau you might have received the blessing, and gone away richly laden from a prayer meeting, from the Word, and the 'Lord's Supper;' but you lose your advantages for want of attention."—*T. Manton.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS.

ON March 11th many friends assembled at Brixton Tabernacle to celebrate the thirty-first anniversary of our beloved Association.

When the proceedings commenced, at 10.30, a large number of pastors and delegates were present, only ten Churches being unrepresented.

The President, pastor G. W. Thomas, occupied the chair.

After the hymn, "How pleased and blest was I," &c., had been sung, and Psa. cxxii. read, pastor R. E. Sears offered prayer.

The chairman, in giving a word of welcome to the pastors and delegates, remarked that, in connection with the day's proceedings, the words, "Whither the tribes go up, the tribes of the Lord," had been upon his mind, and he rejoiced in these annual excursions to a central place when brethren, united in defence of those truths most surely believed, gathered to celebrate God's goodness. He hoped the prayer offered would be answered and the Spirit would preside over all the meetings.

The Annual Report was read by the Secretary, brother F. T. Newman. This was very encouraging, telling of progress and blessing, an increase of Churches, pastors, members and scholars. We were sorry to hear that whilst there were more scholars, there were fewer teachers, and trust many members, constrained by love to Christ and the children, will volunteer to fill the vacant places where teachers are required. The various funds had been well maintained. Reference was made to the decease of our late esteemed Secretary, Mr. John Box, and it was further stated the death-roll was heavier than usual.

The reports of the Sunday-school Committee, Pastors' and Widows' Benevolent Fund, and E. V. Trust were also presented.

Brother Mitchell, in a very practical speech, urged the friends to endeavour to augment the amount of the Benevolent Fund. Will friends who have the means kindly note, and send subscriptions to the Secretary, Pastor G. W. Thomas.

The committee appointed to consider the question of Home Mission work has as yet nothing definite to announce, but it was hoped progress would be reported at the half-yearly meeting.

At this juncture the President, as one of the old members of Soho, of which Church the late Mr. J. Box was pastor, feelingly alluded to our brother's de-

cease, and suggested that an inscription be inserted in the Minute Book recording the fact. This having been seconded by another old member, J. E. Flegg, was heartily agreed to.

Brother G. W. Thomas welcomed the following newly-chosen pastors into the Association—S. Banks (Eltham), S. Hutchinson (Wood Green), G. W. Clark (Wilton-square), and S. J. Voysey (Lewisham). Our brother then vacated the chair, looking none the worse for wear, having introduced the new President and Vice-President, brethren Mutimer and Sears.

Brethren R. Mutimer and J. E. Flegg were appointed to represent the Association at the annual meetings of the Norfolk and Suffolk Association.

The invitation of the Church at Richmond to hold the half-yearly meeting there was accepted.

Various other matters of business having been disposed of, the representatives and others adjourned to the schoolroom, where they partook of the good fare provided for bodily needs by Mrs. Cornwell and other helpers.

The afternoon meeting commenced at 2.40, brother Mutimer presiding. The opening hymn, "Glorious things of thee are spoken," &c., having been sung, the chairman read the 72nd Psalm and pastor A. J. Voysey sought the Lord's blessing. Prayer was also offered by brother Abbott. Pastor C. West supplicated on behalf of our land, and brother Millwood led us in prayer for the Church at Keppel-street in their present crisis.

Pastor Ransom, from Suffolk, was then warmly welcomed by our President, himself a Suffolk man, who regretted that the other brother expected (Mr. S. K. Bland) was unable to be present.

According to custom, a digest of the letters received from the Churches in the Association, together with statistics furnished, was given.

The addresses, which were then delivered, all had a bearing upon our present needs.

The first speaker was our esteemed brother, Mr. J. Bush. After referring to the condition of the Churches, he went on to say that the one great thing necessary for all activity and for life—for movement and progress—is *force*. The best machinery might be possessed, the best organisation exist, the most perfect ministry had, but unless there is force or life, these things would be rather in the way than not, and the speaker then proceeded to deal with the only power or force effectual for carrying on the great work of the Association—the power of

the Holy Spirit. The Acts of the Apostles, which might well be styled the acts of the Holy Ghost through the apostles, brought out in many different ways the working of God's Spirit through instrumentality—instruments of His own choosing. He called attention to the fact that the command given by Jesus to the apostles was under the direct influence of the Spirit of God (Acts i. 2). Verse 8 shows us the way in which the power was obtained, where He says, "Ye shall receive power after that the Holy Ghost is come upon you." If we are to be filled with the Spirit, we shall be waiters upon Him. Do we wait sufficiently upon the Holy Ghost? We need to be filled with the Spirit—and why? Because of the demonstration of power which must follow. To be true living witnesses we must have this, which applies equally to ministers and people. Money is a great power—position is power—but the great power necessary is the power of the Spirit. We are encouraged to seek this, for "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give His Holy Spirit to them that ask Him?"

The next speaker to whom we listened with pleasure and profit was our friend from Suffolk, pastor Ransom. His subject was, "For me to live is Christ." He referred to the work in Norfolk and Suffolk and the needs of these Churches. He felt one need was consistency of character, consistency of living, consistency in our words, movements, and works, that we were living to Christ might be manifest in everything we sought to do. Paul was an example to both preachers and believers. Paul had a good foundation for what he here declares. The Lord was the Author of life, and life was manifested in regeneration. Christ should be the Object of that life—the preacher to preach Christ, the Christian to live Christ.

Pastor C. A. Guy, of Gravesend, followed, and in a clear, concise, and interesting address dwelt upon the necessity for a clear enunciation of our distinctive principles.

The Vice-President, in a pithy speech on the present position of the Churches, brought to a close a happy afternoon's meeting.

The evening meeting was presided over by brother Mutimer. The Vice-President read portions of Isa. li. and liii. and brother Marsh offered prayer.

A vote of thanks was heartily accorded the pastor and friends at Brixton Tabernacle for the use of the building and the provision they had made.

The President delivered his inaugural address on "The Signs of the Times," which was followed by papers by brethren Thomas and Belcher. These will

appear in the pages of this magazine. The collections amounted to £20 8s. 3½d. The meetings throughout were peaceful, unanimous, enthusiastic, and stimulating, and we felt we could heartily sing, "Praise God from Whom all blessings flow."

JAMES E. FLEGG.

NUNHEAD GREEN BAPTIST CHAPEL.

TUESDAY, January 21st, was a day which will long be remembered in the annals of this Church, when our beloved brother, Mr. Joseph R. Debnam, was publicly recognised as the pastor. Such numbers have not been seen in this sanctuary for many years, and we believe it will prove the beginning of a prosperous future for this Church.

The chair was occupied in the afternoon by Mr. E. White, of Woolwich, who read a portion of the Word, and called upon brother Smith, of Aylesbury, to lead in prayer.

Mr. White then gave a short address, and said he was very glad to welcome his dear brother Debnam, who was no stranger to him, having worked with him for some years in Suffolk.

The nature of a Gospel Church was then stated by Mr. Thos. Jones, of New Cross, who said he heartily wished brother Debnam God-speed in the truest sense of the word, and hoped the members and friends would treat him kindly, use him sparingly, pray for him fervently, and support him liberally. He based his remarks upon a part of the 28th verse of Acts xx., "The Church of God." He traced the Church through the Mosaic dispensation to the present time. The foundation of the Church is laid upon the purpose and object of God; it is built upon the impregnable Rock, even Christ, calling to mind Christ's words, "The gates of hell shall not prevail against it." All its vigour is derived from its being cemented to its glorious Head, its members are effectually called by the invincible grace of God, and emancipated from the thralldom of sin. The pastor-elect then related his call by grace and call to the ministry with a clear outline of those things most surely believed amongst us.*

LEADINGS OF PROVIDENCE.

Brother Taylor (deacon) said that in tracing the way in which the Lord had led them in inviting brother Debnam to the pastorate, he must go back to fifteen or sixteen months ago, soon after they commenced to engage supplies regularly. About this time he happened to mention to a friend that they were in need of good brethren to supply their pulpit, when he said, "Why not try Mr.

* An abstract next month, if possible.—E. M.

Debnam? I am sure the friends would like him." So he wrote to Mr. Debnam, asking him to place a Sunday at their service, and received a reply from him, promising to serve them on Lord's-day, January 13th last year. After the services of that day, and on subsequent occasions when he preached for them, many testified that the Word had been greatly blessed to them. And it having come to his knowledge that Mr. Debnam had long desired that the Lord would open a way for his removal to London, they decided to call the members together, with a view to ascertain their feelings in the matter, when they were practically unanimous in their desire that he might be brought among them as their under-shepherd. They accordingly sent him a letter, inviting him to the pastorate, and eventually received a reply from him, saying that, after much prayer, he felt constrained to accept their invitation.

ACCEPTANCE OF THE PASTORATE.

Mr. Debnam confirmed brother Taylor's statement, and said that from the first time of coming to Nunhead, he felt a great union to the friends, and had no doubt whatever that it was the Lord's will that he should come among them.

The chairman then joined the hands of the pastor and the senior deacon (brother Wood) as representing the Church.

Tea was then served in the school-room adjoining, about 180 friends sitting down.

The evening meeting was presided over by our esteemed brother, Mr. Piggott. Brother Beecher (in the absence of brother Pounds through illness) read the Word, and earnestly sought the Lord's blessing upon the union.

The chairman then addressed the meeting, giving some good, sound, practical advice.

CHARGE TO THE PASTOR.

Brother Mitchell gave the charge to the pastor, speaking from the words in 2 Peter iii. 1. He took the metaphor of the poker, which is used to stir up the fire in order to make it burn brighter, and spoke of the necessity of vital godliness being maintained in the souls of the ministers. To be full of godliness needs a great deal of watchfulness, and diligent use of the means (the Word of God) and seeking communion with the Master. It was a great mercy the preaching of the Gospel was not committed to angels, but to men of like passions with ourselves. The minister should be an ensample to the flock, in his walk and conversation and in his unworldliness, and though the true servant of Christ often felt his great unfitness and insufficiency for the work, yet he said, "Let your felt weakness in

the Lord's work solemnize your mind, but never paralyze your heart while God is your strength."

CHARGE TO THE CHURCH.

The charge to the Church was given by brother Marsh, who referred to the words in 1 Thess. v. 12 and 13.

Mr. White then gave a short address, "The Gospel put in a threefold aspect." First, the minister should be as a faithful steward, to deal faithfully with his Master in his trust. Secondly, as a nurse to deal tenderly with souls, nourishing them. Thirdly, as a father, to travail in birth for souls, that the Lord may give him many children. The aspects of the Church: First, ye became followers of us. Secondly, to be ensamples to all, for their adherence to the truth, and for practical Christianity. Thirdly, ye are our crown of glory.

After singing again, our pastor proposed a vote of thanks to the ministerial brethren, and also to our kind brother, Mr. Piggott, for presiding, and thanked all the friends representing the sister Churches for cheering and supporting us by their presence on this occasion. This was seconded by brother Wood.

Brother Chambers announced that the collection amounted to £18, which has since been handed to our pastor. After prayer the meeting was brought to a close by singing the Doxology. We bless God and take courage. He has said, "I will work, and who shall let it?"

W. H. TAYLOR,

Secretary.

KENNINGHALL.—During the last month there has been opened in connection with the Kenninghall Church, after thorough cleansing and renovation, the South Lopham Mission Chapel. This old meeting-house has had many vicissitudes, and for many years past has been intermittently opened and closed. The difficulty has been, to a very great extent, owing to getting suitable supplies. Since the settlement of pastor F. H. Gorham at Kenninghall things have grown apace. He has every Thursday evening conducted services, and about twelve months ago, with the assistance of brethren W. H. Berry (Kenninghall), W. Bly (Old Buckenham), W. Ling (Garboldisham), a service has been conducted every Sunday afternoon. At first there was but a handful of people and a few children, but although the visible Church was apparently dead, God had His people there, and unexpected successes have attended these services. The singing at first was dull, but the friends procured a harmonium. A fair organist was already there, and a choir was soon formed, who have given a song service in the mother chapel. A transformation has taken place in the old

meeting-house, and no one who knew it of old would recognise it now. A boarded floor has replaced the old cold bricks, and modern benches have replaced the tottering forms. At the opening services on the 13th February a public tea was provided and about seventy persons attended. Pastor Gorham presided at the after-meeting, addresses were given by Mr. W. H. Berry, Mr. W. Bly, pastor J. Dunham (Old Buckenham), Mr. W. Ling, and Mr. W. Eaton. The devotional exercises were rendered by the workman and master builder, which was rather unique. From the small number of seven or eight who attended the first meetings the attendance has increased to about an average of forty, and the best of all, God has blessed the effort, and ere long a Church will be formed.—
W. H. BERRY.

BERMONDSEY (SPA-ROAD).

THE fourth anniversary of the pastorate of A. Steele was observed on Sunday, March 2nd, when sermons were preached by the pastor—morning, John ix. 35; evening, Rom. i. 16.

On the following Wednesday afternoon Mr. W. Jeyes Styles preached an excellent sermon (Job x. 12). After the usual tea, a public meeting was held, presided over by W. Bumstead, Esq. Brother J. Hall prayed. The pastor made a brief statement as to the past year's labours and future anticipations. The chairman then addressed the meeting in cheering and spiritually profiting words founded on Psa. cvii. 7, and interspersed the subsequent speeches with bright and apposite remarks. Brother H. Dadswell spoke well of the living Christ and His care of His servants (Rev. ii. 1). He was followed by Mr. Styles, with a characteristic address on the particularly appropriate text, (Acts xv. 36). Brother E. Mitchell, in his usual genial vein, spoke wholesome words on 2 Pet. i. 16, and brother H. J. Wileman interested the meeting in suggestive observations on the memorable events at Dothan (2 Kings vi. 13). All of the speakers made kindly and fraternal references to the pastor and his work at Spa-road. Heartly thanks were accorded to the chairman, the speakers, and all who had in their several ways contributed to the success of the meeting.

The attendance, both in the afternoon and evening, was exceptionally good, a number of the pastor's old and personal friends coming from long distances to bid him God-speed on the occasion. Altogether the meeting was of that bright and happy character that has hitherto distinguished the gatherings at Spa-road. All praise to our God. The total collections on Sunday and Wednesday exceeded £15.

CLERKENWELL. — MOUNT ZION GOSPEL MISSION, CHADWELL-STREET. The sixth annual meeting of the above Society was held on Thursday, March 6th. The President, pastor E. Mitchell, occupied the chair, and after the opening exercises the Superintendent of the Mission gave a brief account of the past year's efforts, which included the usual open-air and indoor weekly services, as well as a watch-night service, and a special prayer-meeting, held in January, to pray for an outpouring of the Holy Spirit upon the Mission and the workers. The cash statement was given by the treasurer, Mr. E. Wallis, which showed a balance in hand of £3. Mr. W. S. Millwood spoke on the need of united effort from all members of the Church if they desired expansion and spiritual prosperity. Mr. H. S. Nunn delivered an address on "What should be the habitual attitude of the Mission worker?" which he summed up in one expression—"Waiting for the coming of the Master." Mr. Nunn cited the instance of Samuel Rutherford as a man whose whole life was spent expectantly looking for Christ, and was, therefore, one of great blessing and usefulness. Pastor E. E. Sears was the last speaker. He declared Home Mission work to be an infallible remedy for those Churches to grow which were in a state of increasing decrepitude. The meeting was very well attended, and the speeches were earnest and inspiring. Strong appeals were made for more workers, both as speakers and tract distributors, which are urgently needed.

HOUNSLOW (ZOAR).—The Sunday-school winter gathering was held on Wednesday, February 26th, when 21 mothers, about 180 to 190 scholars, and some friends sat down to tea at 5 o'clock. At the evening meeting brother Mutimer presided. The report of the past year was read by Mr. Grimmer, the secretary. The house was full. During the evening 21 recitations were given by the children. Good addresses were delivered by Mr. Edwin Freeman and Mr. McKee, junr. The children sang their hymns of praise heartily. It is good to know that the children's voices gained the ear of the loving Jesus when on earth. We had also on the table a beautiful show of library books, a new grant of £4 worth, making up a thorough library. One of our scholars had a badge from the Sunday-school Union for attending 511 times during the past five years; we had others reaching almost to the same amount of attendance. There was a pleasing statement of garments made up by our Band of Hope, Girls' and Mothers' Fortnightly Meetings, which was very cheering. The meeting proved a successful one. May lasting effects follow by the incorruptible seed sown

in the hearts of the children by the Holy Spirit, who testifies of one when on earth who said, "Suffer the little children to come unto Me, and forbid them not." On the previous Sunday, the 23rd, each child received a reward book, amongst them being some Bibles and Testaments. Altogether over £5 worth of books were distributed.—O. J., *Supt.*

ALDRINGHAM.—The teachers held their annual tea on February 22nd. About 100 sat down, including 45 scholars, members of the I.B.R.A., who were also entertained free. A social followed, with Mr H. M. Morling in the chair, who addressed words of exhortation and encouragement to the teachers and scholars. The teachers and friends followed with addresses. A dialogue was given on "Romanism v. Protestantism," which was appreciated. The superintendent concluded a profitable evening with a brief speech, in which he referred to his fifteen years' superintendence. He often wondered where all the old scholars that had passed through his hands had gone to, and whilst thankful for those that had put on a good profession, yet he believed there would yet be others who would have to thank God for this Sunday-school, and this encouraged him to press on. On Sunday, March 2nd, Mr. Morling, at the unanimous invitation of the Church, commenced the pastorate. A pleasing feature of the day was the baptism of four candidates: may these be but the earnest of a useful pastorate.

WOOD GREEN.

AN inspiring service was held on Tuesday, Feb. 25th, at Park Ridings Baptist Chapel, in connection with the ninth anniversary of the Tract Society. Brother Moule, of Soho, occupied the chair, and read a few verses from Luke x. Brother Whitaker asked the Divine blessing on the meeting.

The secretary (brother Kyte) rendered a report of the past year's work, full of thankfulness and gratitude to God for help bestowed. Its object was to win souls—"He that winneth souls is wise." The workers had realised a stimulus from the spirit of prayer manifested on their behalf. They hoped soon to be able to distribute fortnightly instead of monthly. *Cheering Words* was the tract distributed, and 400 a month had been circulated in the neighbourhood, and a word spoken here and there where opportunity presented itself. The workers were thankful to God for sending a president (pastor S. Hutchinson). There were six distributors, and they hoped soon to add to that number. The subscriptions had increased since the previous year.

The chairman briefly addressed the meeting, wishing the Society much blessing, and pointed to the first verse of the chapter read—"The Lord . . . sent them two and two before His face into every city and place whither He Himself would come." This our brother applied to tract distributors. He said many have been the results through the silent messenger. One he called our attention to, viz., that it was through a tract the honoured and saintly Dr. Doddridge was brought to the Lord.

Pastor Fells moved the adoption of the report, and heartily wished the workers God-speed. Our brother directed us to Acts viii., where we are told God's people were persecuted for following the Lord. Yet they went everywhere preaching the Word. And there was great joy in the city. Our brother said wherever the Gospel comes in its saving and beneficent power it always produces joy. There is joy in finding Christ, following Christ, witnessing for Christ, and silent testimony for Christ. The life is that which tells.

Pastor J. E. Flegg then seconded the adoption of the report, and said as all the purposes of God shall be fulfilled why distribute tracts? Because it is the will of God. The underlying thought in the report he detected was that the workers desired the Spirit to bless the words which were delivered. If we have received any good from a particular source it is binding upon us to recommend it. The Lord gives us the Word and promises to bless it. The proclamation of the Word is ours, the inbreathing is the Lord's. We want nothing else in our spiritual work but the Word of God.

Pastor E. Mitchell said he was glad to hear that the Wood Green Cause had a Tract Society. He referred to the fact that there has sprung up a class of people that directly you begin to speak about spreading the Gospel you are termed unsound. Dr. Hawker wrote many tracts, and he was sound enough. We are bound to spread the truth in every possible way, leaving the results in the hand of a gracious God. There is a reflex action which occurs by the distribution of tracts. They who serve are rewarded in their work—I will not say for their service. We are serving ourselves when we serve our Master. There is also a benefit to this Church on account of the Tract Society.

Pastor E. Marsh's address was very acceptable and applicable. His text was—"My Word shall not return unto Me void."

Our pastor directed our minds to Luke viii. 39: "Return to thine own house, and show how great things God hath done unto thee," &c. A few suggestive questions brother Hutchin-

son put to the meeting and answered them profitably. Two of them were—What right have you in publishing the truth? and What is your inspiring motive?

This helpful meeting was concluded by singing and prayer. The collection amounted to £3 12s. 10d. To the Lord be all the praise.

FARNHAM.—The friends meeting for worship here have presented the retiring pastor (Mr. A. H. Wright) with a beautiful dinner service in blue and gilt. We trust our brother's health may soon be completely restored, and a door of usefulness opened for him in Zion.

BRIGHTON (EBENEZER).—A very gratifying service was held on Lord's-day evening, March 2nd. The pastor (Mr. S. Gray) preached an appropriate sermon from Psa. cxlv. 18, "The Lord is nigh unto all them that call upon Him." After the sermon at the Lord's Table, he gave the right hand of fellowship to thirteen new members, it being the record number by one during his pastorate: others are seeking baptism. Surely "The Lord is nigh unto all them that call upon Him." May He repeat many more such blessed seasons.—C. ROOM, *Deacon*.

STONEHOUSE.—The little Church is greatly encouraged in this place, and the blessing of the Lord on the Word preached and taught in the Bible-class is constraining several to follow their Lord in His appointed way. A neat card of "welcome" is circulated in the district, and a hand extended to those who have attended no place of worship. Mr. Lewis is visiting from house to house and circulating Gospel literature, visiting the sick, and encouraging young and old to the services. A Bible-class for young men has been commenced, where eight to ten are regularly studying the Word. The Young Women's Bible-class continues very encouraging. Our esteemed brother Niblett has been quite laid aside, evidently the heavy labour and anxiety of the last twelve months in the cause has told its tale on our brother's constitution. We trust, however, he may be raised again and long spared to us.—HOPEFUL.

MEOPHAM.—The annual recitation service in connection with Sunday-school was held on Wednesday, March 19th. Between fifty and sixty scholars assembled at 4.30 for a well-provided tea. At 5.15 the adult friends gathered in goodly numbers round well-spread tables. By 6.30 every available seat in the chapel and gallery was occupied; forms placed in the aisles were quickly

filled. The schoolroom behind the pulpit was opened to accommodate many other friends. In addition to our scholars and other young folk the audience numbered about 220. The programme for the evening consisted of nine special leaflet hymns—which the scholars had learned under the able tuition of our brother J. Coombes,—seventeen recitations, and distribution of prizes. Pastor W. A. Dale presided. He gave the friends a few words of welcome, and expressed his pleasure occasioned by such a large audience. It was an expression of interest in the children, and an encouraging appreciation of the work of the scholars and teachers, whereby the programme had been arranged. After a few words of prayer the programme was commenced, the musical part being excellently rendered throughout. The prizes given respectively to the best boy and girl reciter were gained by Jessie Dalton (who very kindly gave it to Daisy Field, a lesser girl), and Douglas Bishop, a little boy whom all ascribed worthy. The excellent books presented to the children are of a Biblical, biographical, and historical character, and calculated to instruct, inspire, and enoble their minds. By show of hands the scholars accorded Mrs. Smith a hearty vote of thanks for her labours on their behalf, and also in the same way thanked all friends who had contributed to the prize fund. In bringing our joyful meeting to a close, and in affectionate remembrance of Cissie Roots, aged twelve, a scholar, who died on March 9th, we sang one verse of "For ever with the Lord." The pastor concluded with the Benediction. Friends gave a good collection on behalf of renovation fund.—THANKFUL.

TOLMER'S SQUARE INSTITUTE (DRUMMOND-STREET, HAMPSTEAD-ROAD, N.W.)—The Church (late of Keppel-street, Bloomsbury) commemorated the seventh anniversary of their pastor, H. Tydeman Chilvers, on March 18th, in the above hall, and most spiritual, successful, Christ-exalting services they were. Pastor W. Kern, of Ipswich, preached in the afternoon to a good congregation, who felt the power of the testimony of the preacher. After the tea, of which about 180 partook, a public meeting was held, at which J. Piggott, Esq., presided. After the devotional part of the service, Mr. West (deacon) gave a clear and lucid statement relative to the Church's position, and the heartfelt, loving relation between pastor and people. He stated the Church had nothing definite in view, for up to the present every way had been blocked; however, they were working as well as praying, looking about for a suitable place of worship,

and that a Re-building Fund had been on foot some time. Brother Wakelin (senior deacon), who was able to be present though in great bodily weakness by reason of severe affliction, also bore testimony to the goodness of God to pastor and people. Good Gospel addresses were delivered by brethren Bush, Marsh, Mutimer, Mitchell, Rose, and Kern, with the pastor; and these happy services closed with praise and thanksgiving to our covenant God. The collections, which amounted to £31, were handed to the pastor.—ONE WHO WAS THERE.

WATTISHAM.—On Feb. 21st a service was held to welcome Mr. J. Easter, formerly of Bildeston, and late of Diss, as pastor of this Church. A public tea was provided in the schoolroom. In the evening a service was held in the chapel, Mr. S. K. Bland in the chair. Pastor S. Haddock, of Occold, read Phil. i. Brother Strickson, of Stowmarket, prayed. Brother S. K. Bland then spoke of his knowledge of the Cause at Wattisham, and its former pastors, making special reference to the late John Cooper, also kindly referring to our late pastor, John Hazelton. The representatives of the Church gave their reasons for giving Mr. Easter the call to the pastorate, stating that the call was unanimous. Our pastor was then called upon to address the meeting, but before doing so he said he had one duty to perform, viz., to present Mrs. J. Cooper with a Devonport writing desk as an acknowledgment for her services as corresponding secretary of the Church in its pastorless condition. The pastor then stated his reasons for leaving Diss, and accepting the call to Wattisham, also giving a clear outline of his faith and practice, which was in accordance with our rules as an Association. Mr. J. Cooper then thanked the friends in the name of his wife for the unexpected present. Pastor Ranson, of Somersham, spoke words of counsel and encouragement. Pastor Jarrett, of Shelfauger, spoke of his knowledge of our pastor as a man of God, who preached the truth and practised it. Pastor Dickerson, of Mendlesham, congratulated the Church for their choice, and trusted that the union would be beneficial to all, and God-glorifying. Pastor Stoker, of Stowmarket, exhorted us to continue in prayer, and to look for the blessings promised, for faithful is He that promiseth. Mr. Brook, our senior deacon, with a few suitable words, moved a vote of thanks to ministerial brethren and friends for their willing service and help. Besides the pastors mentioned were present brethren Baker, Blundon, Hill, and J. London. After another hymn of praise, the chairman pronounced the Benediction.—WILLIAM DEAVES.

WILTON-SQUARE (SALEM).—Turning over some papers the other day, I came across the following notes of an address delivered at the harvest thanksgiving services at Salem, Wilton-square, N., September 25th, 1900, by our late beloved friend and fellow-labourer, John Box. (Mr. G. W. Clark had previously spoken for the words, "Know ye that the Lord He is God.") The date will show that it must have been almost, if not quite, his last public address previous to his illness and departure for the better land. As such, I thought they might be interesting to your readers, and so send them on:—"It is a joy of heart to know that we are one of the kindred in Christ. Our brother's text was the theme at our recent prayer-meeting at Soho. I feel a great interest in this neighbourhood. I can remember when it was fields, and I as a boy flying my kite near about the place where the chapel now stands. Buildings become old and dilapidated, and chapels pass away. Mr. Flack grew white in service, his tender solicitude for the young did one good to remember. It is always a pleasure for me to come to Salem. When I entered the building and saw the evidences of God's bounty, I rejoiced. The flowers, &c., remind us of the goodness of God. Sainly lives are like the perfume of the flowers. David said, 'Behold how good and how pleasant it is for brethren to dwell together in unity!' Concerning Zion, I can say—

'There my best friends, my kindred dwell,
There God, my Saviour, reigns.'
God reigning in the hearts of His people is like the dew descending upon the earth; it caused the sweet perfume to arise and spread over the mountains of Zion. Christ in His people brings forth the same fruits as in Christ Himself. We are celebrating our harvest—a temporal harvest; but what of the spiritual harvest? We must love perishing as well as saintly souls: the power that converts the one can alone convert the other. Can the success of faithful testimony ever be doubtful? No, for failure in the things of God is impossible. Sometimes, however, it is hidden from our eyes. The doors of Salem will not be closed; help will come; the channels will be opened up for the supply. Hold on; stand fast by the truth as exemplified in Christ; wait in hope, wait in expectation, and you will not be disappointed." As I read our brother's words, memory carries me back to the meeting. I see his bright, beaming countenance; I hear the melody of his fine, deep-toned voice, as, leaning upon the rail of the platform, he pours in impassioned language the deep feelings of his heart; and now, from the glory-land it seems as if he was still saying to the sorrowing ones of earth, "Hold on; stand fast by the truth as

exemplified in Christ.' God give us grace and strength so to do, for His name's sake. Amen.—JOHN WHITAKER. March 1st, 1902.

MARGATE (MOUNT EPHRAIM).—The eighth anniversary of the Sunday-school took place on Sunday and Monday, March 16th and 17th, and proved to be the most successful yet held. The services on Sunday were conducted by Mr. H. D. Mobbs, of Southend, who preached morning, afternoon and evening to large and attentive congregations, in fact the chapel was filled beyond personal comfort; but the God-honouring addresses fully compensated for any inconvenience. The speaker in the morning based his remarks upon the last verse of the 14th chapter of Isaiah, and beautifully set forth Zion as—(1) a heap of stones, (2) a heap of death, (3) a pillar or monument, and (4) a mirror or light reflector; his remarks being made very plain for the young folk. In the evening Rom. viii was thoughtfully meted out for the comfort and consolation of the adults, the afternoon service being specially for the young. On Monday a bountiful tea was provided and enjoyed by about 200 children and friends. The public meeting followed, presided over by Mr. Mobbs, who was supported by pastors Carter (of Broadstairs) and Bloy (of Birchington), and other speakers. Brother Camp called upon God for His blessing. Encouraging addresses were given by pastors Carter and Bloy; then followed the superintendent, whose heart was overflowing. Mr. B. Pettman read his report, which showed the finances fair—the numbers of attendance at 92, against 70 last year, and at the present time 140 on the books, against 100. Brother Kennett, of Broadstairs, also added his word of praise and thankfulness. A good number of recitations were splendidly rendered by the children. The singing of the good old hymns and tunes called forth general praise. The prizes were distributed by the chairman, who in his usual genial way had a word of encouragement and advice to each recipient; and although some disappointment was caused to those who were unable to obtain admittance, owing to every available space being occupied, yet all were thankful to Almighty God for so many mercies and blessings. In reviewing the past, we are led to look forward with joy that God's Word and work shall stand. The collections were good. All praise to our blessed Master, who has supplied our need.

NEW CROSS-ROAD, S.E. (ZION).—Special services for Sunday scholars and young people were held from

March 9th to 16th, preceded by meetings for earnest prayer in connection with the same. Addresses were given by pastor T. Jones, H. T. Chilvers (Bloomsbury), W. H. Rose (Woolwich), F. Fells (Highbury), and Messrs. T. G. C. Armstrong (superintendent) and W. Stanley Martin; Mr. W. J. Nash (hon. sec.) conducting the service of song at all the gatherings. The meetings were largely attended, and a spirit of deep, and we trust abiding, interest was manifested throughout the services. The outcome is with Him of Whom the apostle wrote, "I have planted, Apollos watered, but God gave the increase."

STOKE ASH.—The annual teachers' tea was held on February 20th, when a goodly number of teachers and friends sat down to tea provided by our good friend, Miss M. A. Bean. A public meeting followed. The accounts for the past year proved very satisfactory, showing a balance on the right side. Addresses were given by our president, Mr. T. W. Colson, superintendent Mr. L. Moss, and Messrs. Lock, Alger, and Rose. Our superintendent's motto to us for the year was, "Pray without ceasing." Mr. Newton, of Wisbech, has kindly consented (D.V.) to conduct our anniversary services on Lord's-day, June 8th. May our heavenly Father still continue to bless us as a school is the earnest desire of—K. C.

Aged Pilgrims' Corner.

THE 95th Annual Meeting will (D.V.) be held on Tuesday afternoon, April 29th, in the Mansion House. The chair will be taken at 5 o'clock by Sir C. R. Lighton, Bart., and addresses will be given by Lieut-General Sir W. Stirling, K.C.B., R.A., and other friends. Tickets can be obtained on application at the Office, and a large gathering of the Society's friends is anticipated.

The Lady Visitors have entertained the inmates of the Hornsey Rise Asylum at a tea in the Asylum Hall, when a very pleasant hour was spent. In the evening, Mr. E. Ash delivered one of his beautifully illustrated lectures upon "Over the Pyrenees, and through Spain." The Hall was filled by the pensioners and friends of the Society.

The friends at Enon Chapel, Woolwich, have again kindly devoted an evening to the interests of the Institution. After a tea, Mr. W. Bumstead presided over a meeting that was well attended, and addresses were given by the Secretary, Pastor E. White, and Mr. Abrahams. A generous response was made to the appeal.

The new *Quarterly Record* is now ready. It contains a portrait of the late Mr. John Gadsby, and other illustrations, together with several articles likely to interest and stimulate the readers of this publication. Copies will be gladly supplied to any friends.

The pension list has now reached a total of more than £1,000 monthly, hence the need of additional annual support is urgent. New subscribers of 7s. and upwards will be entitled to vote at the forthcoming election in June.

Gone Home.

JOSEPH GOLDSACK, much beloved deacon of Nunhead Green, passed peacefully away on the 15th February last, in his 79th year, leaving a sorrowing widow and family. His health had for some time been very indifferent, but he did not relinquish business until his Lord called him higher. During his lifetime he felt and acknowledged frequently the goodness of the Lord in helping him out of many a difficulty, firmly relying upon his favourite portion, "Fear not for I am with thee." He particularly expressed to his dear wife a short time previous to his decease, the comfort he experienced from the words of Ezek. xxxvi. "Then will I sprinkle clean water upon you, and ye shall be clean" as well as from the part of Iron's hymn:—

"What stream is that which swept away
My sins just like a flood;

Nor lets one guilty blemish stay,

"Tis Jesus' precious blood."

For some years he and his family, sat under the ministry of Mr. Hanks, of Woolwich, whence he derived much spiritual comfort, but it was not until he went to Peckham and attended the Heaton-road chapel, that both he and his dear partner in life, were baptized by the late Mr. Mears. There he was elected deacon and secretary under the ministry of Mr. James Clark, and served these offices faithfully and well. Subsequently the Lord led him to cast in his lot with the newly formed Church at Nunhead, where Mr. John Mead was pastor. He was elected deacon and secretary of that Church, and many are the testimonies given of his devotion to His Master's service, during his deaconship there of over 17 years. His bereaved wife and family circle, feel greatly the irreparable loss sustained of a loving husband and father, and the Church an energetic worker and wise counsellor. Prior to the interment in Nunhead Cemetery on the following Wednesday, his remains were conveyed to Nunhead Green chapel, where a service was conducted by the pastor, Mr. J. R. Debnam, assisted by the deacons, Mr. J. Clark, of Bethnal Green, and Mr. White, of Woolwich, who offered prayer. The following Sunday evening the pastor delivered an appropriate discourse from the text Rev. vii. 17, "And God shall wipe away all tears from their eyes."

FRANCES HOLMES,

widow of the late William Holmes (deacon of Mount Zion chapel, Hill-street, Dorset-square, for 20 years), was called home to be for ever with the Lord, on Sunday evening, February 16th, aged 81 years. For 57 years she was a humble and consistent member of

the above chapel, having been baptized by the late revered John Foreman in June, 1844, and she also had the joy of seeing her three children called by grace, and at one time members of the same Church. Left a widow 32 years ago, with three children, under the age of 12 years to provide for, she realized to the full, the truth of David's words, "The Lord is my shepherd, I shall not want." She had been a great sufferer for many years, and had to be fed the last three years of her life, as she lost the use of her hands. Confined to her bed for 13 months, she was always longing to go home, and would say to everyone that came to see her, "ask the dear Lord to take me home." She lay in a semi-conscious state for a week before her death, and knew no one after the preceding Tuesday, passing away quite peacefully at last. May we all leave as savoury a memory behind us as she did, in the earnest prayer of—Yours in the bonds of the Gospel, THOMAS HOLMES.

PASTOR JOHN HUNTLEY, for 41 years pastor of Indcombe Baptist Chapel, Bath, in the 75th year of his age.

MRS. MARIA MOSS, the mother of the late James Moss, of Canewdon, Essex, passed away March 3rd, 1902, in the 82nd year of her age. Her end was peace.

JOSEPH TAYLOR, laid to rest January 25th, in the General Cemetery, Sheffield. Mr. Lawson officiated. Many friends attended. Returning from the cemetery a service was conducted in the home by Mr. Clayton, who spoke from Matt. xx. 8, "The labourer and his hire." Among those present from the Masbro' and Sheffield Churches were representatives from the Churches at Siddel and Thurlstone, where our brother had faithfully preached the Gospel. On the following Lord's-day a memorial service was conducted by our brother Clayton, who spoke on "the good fight and crown" (2 Tim. iv. 6-8), and mentioned some things our brother said before the Lord took him. We had noticed of late our brother was fast ripening for glory. He had spoken the truth as it is in Jesus for over 33 years at Masbro'. His first sermon was on Jan. 10th, 1869, and his last on Jan. 12th, 1902, his text then being 2 Thess. ii. 13, and dwelt much on the Holy Spirit's work unto the chosen. It can truly be said he "kept the faith" from the first day of coming amongst us. He was formerly a local preacher among the Wesleyans. He was a champion for truth, and a great debater against infidelity. His papers on "Election," given in a Hall in Sheffield, hired by a religious debating Society are unanswerable. He was for years monthly preacher at the Police Station, where he was highly esteemed. He was a faithful supply among the Churches, and will be greatly missed by us all at Masbro'. Death also removed from us on March 4th,

MARY CURTIS, aged 59, a constant attendant on the means of grace until her affliction prevented. She had greatly desired she might pass away in her sleep, and so it was. The Lord granted her desire. The mortal remains are interred at Kimberworth Church.—A. T. P.

KEVITT BRANCH was called home on January 2nd, 1902, after nearly fifteen months' suffering from epileptic fits. He was convinced of his state as a sinner under the ministry of the late Arthur Baker, of Tunstall, but it was not until twenty years after this that he was brought

into the liberty of the Gospel under a sermon by Mr. W. Gill, from Psa. 1. 21, "I kept silence." He was baptized, with four others, by Mr. Gill in June, 1881, and remained a member of the Church at Tunstall until called home. He loved a free-grace Gospel. In his last illness he would often say, "A precious Christ is all I want." His last audible utterance was the last three verses of the hymn, "Jerusalem my happy home." May our last end be like his.—A. G. B.

MR. THOMAS J. COLE (of Peckham).

Mr. T. J. Cole, Baptist minister, for thirty years the Nonconformist Chaplain at Nunhead Cemetery, was called home on March 1st, after a painful illness lasting for about seven weeks, aged 80 years. Awakened in early life under the ministry of Dr. Angus, at New Park-street, he passed through a period of deep soul trouble, but was graciously set at liberty by an application of the Divine Word to his soul by the Holy Spirit in one of the busy streets of the City of London; this removed his burden, and sent him on his way rejoicing. Shortly afterwards he was baptized and united to the Church at New Park-street. He became a teacher in the Sunday-school, and ultimately a preacher of the Gospel. The Baptist Chapels at Peckham Park-road and Edith-road (Nunhead) were both erected during his ministry in those places. He retired from the ministry in 1893, and remained in communion with the Church at Edith-road until his death. His mortal remains were interred in Nunhead Cemetery on March 6th, in the presence of numerous friends, after an appropriate service had been held in the chapel at Edith-road. On the following Sunday evening, March 9th, a funeral sermon was preached to a crowded and sympathetic congregation by the pastor, Mr. C. P. Sawday, from Acts xiii. 36. We had no personal acquaintance with Mr. Cole, but have heard him very highly spoken of by our beloved departed brother, Mr. John Box, who had several interviews with him in the interest of the "Strict Baptist Mission," to which Society he contributed some considerable sums of money. Mr. Cole also largely assisted the "South Indian Strict Baptist Mission" from its formation, and especially during the last year. He presided at the last annual meeting of that Society at Zion Chapel, Deptford. Favoured in his latter days with ample means, he was a liberal contributor to many societies, which he considered to be doing the Lord's work, and a generous helper of many individuals who were in needy circumstances. He leaves an aged widow, who has been an invalid for some years, to mourn his loss, but also to anticipate a reunion in the homeland in a short time. We are informed that Mr. Cole was a lover of Calvinistic theology. One of his favourite hymns being the well-known one commencing—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

This was sung at the memorial service. We are principally indebted to Mrs. Cooler, the widow of our brother Cooler, late of Tollington-park, who knew the deceased well, for the materials from which this short sketch has been drawn.

MRS. HOWARD.

On Thursday, February 20th, Mrs. Howard

(widow of the late W. Howard, deacon of Elm, Limehouse) was called to her eternal home; aged 78. Her mortal remains were laid to rest by the side of her husband at Fressingfield, Suffolk, according to her own expressed wish, on Thursday, the 27th, and on the following Lord's-day evening a memorial sermon was delivered at Elm Chapel, Limehouse, from 1 Cor. xv. 57, by her pastor—F. C. HOLDEN.

GEORGE STEEL.

That "man is as grass" has been very solemnly made manifest in our midst at Ebenezer, Grays, by the sudden death of a son of brother and sister Steel. Our dear young friend, George Steel, was but little over 20 years of age when called from time into eternity. He was not in membership with us, but was of sober manner and a close attendant upon the means of grace. He left business as usual on Friday, March 8th, next day suddenly developing apparently symptoms of internal trouble, which caused such intense agony, that, by medical advice, he was taken on Monday evening up to Guy's Hospital to undergo an operation, but on examination his case was pronounced to be the worst form of the prevailing epidemic, and that it would terminate fatally. He was conveyed to Rotherhithe Shelter, and passed away at 1.30 a.m. on Tuesday, the 11th, and went to be, we trust, "for ever with the Lord." About eight hours before he died, in answer to the writer's questions, he said firmly that he could "pray for himself" and "believe for himself," and that Christ alone could help him in his extremity; and, to his mother, that he knew he would be "just as safe in the hands of the Lord in the hospital as at home." Brother Welstand conducted the services at Nunhead Cemetery.—F. S. W.

HENRY THORN,

of Zoar, Tollington-park, was called to his eternal rest on Thursday, February 27th, aged 61. He was the much-respected deacon of the above chapel, having sustained that office for twenty-five years, in fact ever since the formation of the Church. He was also superintendent of the Sunday-school, and his cheering presence and kindly counsel gained for him the esteem of all with whom he came in contact. His early days were spent in the country, and when quite young he often walked several miles to attend the preaching of the Word. By this early acquaintance of the truth the Lord gradually brought him into the fuller knowledge of His mercy and grace. Some years after coming to London he was baptized at Providence, Highbury, by Mr. Styles. He was a constant attendant at the house of God, and latterly the burden and management of the Cause rested upon him almost entirely. The last time he came to the sanctuary was on the first Lord's-day in October, although he did not take to his bed till about a fortnight before his death. The Lord graciously supported him in his last hours, and his soul, peaceful and quiet, rested, as his lips expressed, on "the Rock which can never give way." His body was interred in Finchley Cemetery, a service being held in the chapel by Mr. Thos. Baldwin, who conducted the funeral. A good number of friends were present, and several followed to the grave. The funeral sermon was preached by Mr. Margerum from the words, "Let me die the death of the righteous, and let my last end be like his."

“Rejoicing in Hope.”

BY E. MITCHELL.

“Rejoicing in hope.”—Romans xii. 12.

WE have a short but comprehensive statement concerning the mission of the Lord Jesus Christ in 1 John iii. 8, “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” Satan found our first parents in an innocent and happy state in the garden of Eden, surrounded with everything that could minister to their welfare, and keep them in the service of their Maker. By his temptation he succeeded in alluring them from their obedience to the ruin of themselves, and the whole of their posterity. The slimy trail of the serpent is everywhere manifest in the world. All that is evil and injurious is his work. He is a liar, and the father of all lies, and a murderer from the beginning. Upon man he has brought dire guilt, and all its fearful consequences; the fair image of the Creator originally enstamped on the mind and heart of man he has defaced, and imprinted his own evil likeness in the place thereof. To destroy Satan’s works our Lord was manifested. He has removed the dreadful guilt His people had incurred by the sacrifice of Himself, and He delivers them from Satan’s dominion, and renews them in the image of Him that created them by His Spirit’s power and grace.

This process is manifested more or less clearly in every regenerated follower of the Lamb. When we contrast our former condition with our present position the change cannot fail to be realised. We were completely under the bondage of sin, darkness reigned in our minds, our affections were estranged from God and glued to earthly objects, our wills were obdurate and bent on evil, and every faculty of our soul depraved; we were, in a word, alienated from the life of God. “But now in Christ Jesus we who were sometimes far off are made nigh by the blood of Christ;” our guilt has been removed, and the graces of the Spirit have been implanted in our souls. The new nature which we have received is in full sympathy with the holiness of God, and though we are plagued with indwelling sin, yet it has not dominion over us, but by the powerful operations of Divine grace we are daily in our lives putting off the old man and putting on the new. The holy precepts of the Word, attended by Divine power, are a great assistance to us in this important work in which we are engaged. The chapter in which the words at the head of this paper occur is composed of these holy, gracious precepts and directions, to which we do well to give good heed. And as they are inwrought in our souls by the Spirit of Christ, we become conformed to His image, and the works of the devil are destroyed in us.

The words lead us to contemplate a

DELIGHTFUL CHRISTIAN ATTITUDE,

“Rejoicing in hope.” This is an altogether opposite idea to that which worldly men entertain with respect to the religion of the Lord Jesus Christ. They suppose it to be all gloom and sadness. It must be admitted

that there is nothing in spiritual religion that a carnal man can rejoice in. The things of the Spirit are of that nature that the mere natural man cannot even understand, much less is he able to rejoice in them. But the fault lies in himself, and not in the things of the Spirit. Beautiful music delights the man who possesses the capacity to enjoy it, but it is nothing to the deaf, or the man destitute of an ear to appreciate sweet sounds. To enjoy spiritual things one must be spiritually minded; and to the Spirit-taught and spiritually-minded believer in Jesus the Gospel brings a "joy that is unspeakable and full of glory." The rejoicing spirit is both delightful and truly and eminently Christian. The Gospel is productive of "joy and peace in believing, through the power of the Holy Ghost." "Blessed is the people that know the joyful," not the *doleful*, "sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted."

This attitude is enjoined upon us. "Rejoicing in hope" may be regarded as a precept. In Phil. iv. 4 it is more evidently a command, "Rejoice in the Lord always: and again I say, rejoice." In describing true believers the apostle speaks thus, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). We are not unmindful of the fact that some of God's dear children very frequently have their harps hanging on the willows, and even when they have them in their hands are more apt to "touch the mournful strings," and most of their songs are set in minor keys. We know, too, that the most joyous have their seasons of darkness and sorrow, when the joyful notes of others rather grate upon their ears than inspire them to join the song. We have had a fair measure of this kind of experience, and can walk with mournful souls in their depressions. Far be it from us to add a feather's weight to the burden which some are carrying, rather would we lighten it if we could. But there is a kind of teaching which represents the very essence of godliness as being gloom, and regards with deep suspicion anything like joyfulness. According to this teaching the normal state of a Christian is one of doubt, sadness, and gloominess, and anything that savours of rejoicing is simply of the flesh. Those that imbibe this teaching resolutely put away from themselves all that is joyful, and, like Jacob of old, "refuse to be comforted." That there may be and that there is a mere fleshly delight by which some unwary souls are deceived we do not doubt, but because there are counterfeits in existence, does a wise man refuse all the coin presented to him? Rather he examines it carefully, rejects the base, and receives the genuine. So should we scrutinize our joy, discern whence it comes, and whither it leads, and by no means cast away that which is from God.

Let us aim in humble dependence on the Spirit to *derive all our views from the divinely-inspired Word.* "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). Unless we keep close to the Word in all things we shall build but wood, hay, and stubble, which the fire will devour. From the Word we learn that *joy is an integral part of a sound Christian experience.* We should be surprised if it were otherwise, seeing that the Gospel is good news, and salvation is a joyful matter. We turn to our Lord's own words: "These things have I spoken unto

you, that My joy might remain in you, and that your joy might be full" (John xv. 11). We have already noticed some of Paul's expressions on this point, many more might be cited, but we forbear, only just noting his prayer for the saints at Rome: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13). Peter also speaks much of joy, and declares that the saints in his day "rejoiced with joy unspeakable and full of glory" (1 Pet. i. 8). In Heb. iii. 6 we read, "Whose (Christ's) house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Satan labours to rob us of our joy in the Lord, and to plunge us into the gloom and darkness of doubt, for well he knows that "the joy of the Lord is our strength." Be it ours in the strength which God supplies to hold fast the joy and rejoicing which He Himself has imparted.

The words we are considering remind us that

OUR JOY LARGELY RESPECTS THE FUTURE.

"Rejoicing *in hope*," says the apostle. We may fill up the sentence from another passage from this same Epistle, "Rejoice in hope of the glory of God" (Rom. v. 2). We rejoice sometimes in favour experienced, when the Lord puts off our sackcloth, and girds us with gladness, then we "go forth in the dances of them that make merry." Our experience of sins forgiven, and our persons "accepted in the Beloved," causes such joy, gladness, and rejoicing as can only be understood by those to whom it is given. The love of God shed abroad in the heart by the Holy Ghost; a faith view of the crucified Christ; a realisation of interest in the Fatherhood of God: these all produce a joy and rejoicing that is as far above the highest natural joy as the heavens are high above the earth. The glorious doctrines of the Gospel, the character of God, the offices and relations of our Lord Jesus Christ, and the exceeding great and precious promises of the Word, are all founts of pure, sanctifying, and exalting joy to the people of God from time to time, as they are led into the knowledge and experience of them by the Holy Ghost.

But here the apostle would have us to be "*rejoicing IN HOPE*." Sometimes our rejoicing is based on circumstantials, which change and fluctuate; here we are led to base our joys on something that does not change. We read that the seventy whom the Lord had sent out returned to Him "with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." But mark what follows: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The Saviour would not deprive them of their rejoicing, but directs it into a right channel, and teaches them to build on a sure foundation. We too frequently, like Jonah, shelter ourselves under some circumstantial gourd, which has no permanence in it, and when the worm smites our gourd, and it withers, there is a terrible reaction, and it is well if we are kept from repining and rebellion at our loss. Our inheritance is beyond the river. We have been begotten unto a lively hope concerning it. Let us then "set our affections on things above, and not on things on the earth." God has not designed to give us two heavens—one in this life

and one in the life to come. Our hope is large enough to fill our hearts. We "shall see His face," "be like Him," and be "with Him" for ever and ever. Let us neither lose our time nor waste our strength in vain regrets over earth's disappointments and trials. Rather may we emulate the example of our glorious Lord, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God" (Heb. xii. 2). This hope will not disappoint us, it never loses any of its value, nor does it fluctuate like earthly things. Whatever may be our circumstances and trials, we may still "rejoice in hope." Indeed, the more painful our pathway, the more precious is this hope. "Rejoicing in hope" will lighten every burden, ease every pain, soothe every sorrow, and cheer us under every distress. May He who has given us the precept enable us to attain to its discharge, so that we may ever be found "rejoicing in hope," and to Him shall the glory be ascribed. Amen.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 16.—CHAPTER VII.—1—6.

"KNOW ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God."

In the chapter upon which we now enter the subject of *sanctification* is still examined, but under another aspect. Hitherto we have mostly dealt with our relation to Christ in His life-work, atoning-death, and triumphant resurrection. In this chapter we are led to consider our relation to Him *as risen*, and as reigning as King in Zion, and as the Head and Husband of His redeemed Church. From the nature of the arguments used it is addressed to those who know the law, perhaps the Jews in particular are meant as being able to appreciate the following argument, but more generally—anyone who is capable of comprehending the nature and operation of law. The particular law selected for illustration is that of marriage. The obligations of the marriage relation are observed to be binding during life, but abolished at death. In that event either party is at liberty to marry again; but the wife in particular is referred to, because the Church is described as the bride of Christ. The truth thus illustrated is, that by nature we are bound to the law as a woman is to her husband; that as this relationship terminates at death, so our relationship to the covenant of works is terminated by the death of Christ. Either husband or wife, looking at the dead body of his or her former companion, beholds in it the visible proof of the

dissolution of the connection, and the token of the liberty to form another. So the believer gazing on the dead body of Christ, perceives in it the termination of his relation to the law as a covenant, and his privilege of being married to another, "even to Him that is raised from the dead." Thus a dead Christ dissolves the first relation, and a risen Christ establishes the second.*

Now although a widowed woman is no longer under the law of her deceased husband, yet if she re-marry she is as really under the law of the second as she was formerly under the first, so also the believer, while delivered from the former obligations of the Adamic covenant, is now under the law to Christ the second Husband. To this it may be objected that our relation to Christ is more ancient than that to Adam. This is true, but it has nothing to do with the argument. Christ is our first and only Husband in the decrees of God, but in experience we are under law first, and under grace afterwards.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead (being dead to that, margin) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

One great end of marriage is fruitfulness. When we were in the flesh we brought forth fruit unto death. Now, therefore, that we are

[* The truth here set forth is so important, and a realization of it so blessed, both in experience and practical results, that the following quotation from a godly and learned expositor may not be unacceptable to our readers.—ED.]

"The parable is stated and explained with a clearness which leaves us at first the more surprised that in the application the illustration should be reversed. In the illustration, the husband dies, the woman lives, and weds again. In the application the law does not die, but we, its unfaithful bride, are 'done to death to it,' and then, strange sequel, are wedded to the Risen Christ. We are taken by Him to be 'one spirit' with Him (1 Cor. vi. 17). We are made one in all His interests and wealth, and fruitful of a progeny of holy deeds in this vital union. Shall we call all this a simile confused? Not if we recognize the deliberate and explicit carefulness of the whole passage. St. Paul, we may be sure, was quite as quick as we are to see the inverted imagery. But he is dealing with a subject which would be distorted by a mechanical correspondence in the treatment. The law cannot die, for it is the preceptive will of God. Its claim is in its own awful *forum domesticum*, like the injured Roman husband, to sentence its own unfaithful wife to death. And so it does; and so it has done. But, behold, its Maker and Master steps upon the scene. He surrounds the guilty one with Himself, takes her whole burthen on Himself, and meets and exhausts her doom. He dies. He lives again, after death, because of death; and the law acclaims His resurrection as infinitely just. He rises, clasping in His arms her for whom He died, and who thus died in Him, and now rises in Him. Out of His sovereign love, while the law attests the sure contract, and rejoices as 'the Bridegroom's Friend,' He claims her—herself, yet in Him another—for His blessed Bride.

"All is love, as if we walked through the lily-gardens of the holy Song, and heard the call of the turtle in the vernal woods, and saw the King and His Beloved rest and rejoice in one another. All is law, as if we were admitted to watch some process of Roman matrimonial contract, stern and grave, in which every right is scrupulously considered, and every claim elaborately secured, without a smile, without an embrace, before the magisterial chair. The Church, the soul, is married to her Lord who has died for her, and in whom now she lives. The transaction is infinitely happy. And it is absolutely right. All the old terrifying claims are amply and for ever met. And now the mighty, tender claims which take their place instantly and of course begin to bind the Bride. The law has 'given her away'—not to herself, but to the Risen Lord."—HANDLEY C. G. MOULE, *in loc.*

married unto a risen Christ it is that we should bring forth fruit unto God. And the necessary fruit of a holy marriage to a risen Christ is holiness. He gave Himself for us, not only that He might "redeem us from all iniquity," but, also, "that He might purify unto Himself a peculiar people, zealous of good works." When we were in the flesh there was a constant rebellion against the restraints of conscience. The very fact of a thing being forbidden often provoked an extraordinary desire to do or indulge in that forbidden thing; and to chafe under the prohibition, so much so as to sometimes make us feel that we must and would do it, in spite of the law, and in spite of its curse. But in our grace relationship to a risen, reigning Christ the whole case is changed. "Now we are delivered from the law, that being dead wherein we were held"—answerable to the first husband of the previous verses. The marginal reading here is not to be despised, "being dead to that," instead of, "that being dead." For in truth the holy law of God is not dead as such, nor ever will be so long as God lives, but it is dead as our husband, or rather the old relationship is dead as proved by the body of Christ in the tomb. We are "married to another, even to Him that is raised from the dead." But still we are under an obligation to *serve*, but with this marked difference, "in newness of spirit, and not in the oldness of the letter." The difference between the letter and spirit will immediately be seen if we look at some of our Lord's own precepts. "Unto him that smite thee on the one cheek offer also the other; and him that taketh away thy coat forbid not to take thy cloke also," for example. Clearly the *spirit* of these exhortations, rather than the *letter* of them is enjoined.* And so all the precepts of the law are read now, since our

[* "*Serve in newness of spirit, and not in the oldness of the letter.*" The explanation of this passage given above seems scarcely to be satisfactory. That the precepts of Christ adduced are to be obeyed in the spirit of them, rather than in their strict literal meaning, there can be little doubt, but that this fact explains, or even illustrates, the passage under consideration is open to question. It does not appear that the Apostle intends the way in which the precepts of the Word of God are to be understood, but rather the spirit in which the obedience is rendered. It is not a change in the matter of the obedience, but in the mind and heart of the person who obeys. He may have obeyed the same moral commands outwardly in the days of his flesh, but now he renders an inward spiritual obedience that was entirely lacking beforetime. *Letter* and *spirit* here must be understood as in 2 Cor. iii. 6. *Letter* refers to the law, the legal covenant, and *spirit* means the Gospel, the covenant of grace. To *serve in the letter* is to try to render a legal obedience to the commands of God. This is ever a failure, and ends in death; for "the letter killeth." The man who seeks to render this service is actuated by wrong motives, and has a wrong end in view in his service; for he is destitute of love to God—the only spring of true and acceptable obedience—and has a mercenary end in view, hoping to propitiate God by his service. Thus he rejects the Gospel, and prostitutes the law, which was never intended to give life to sinners. His service, too, is always constrained, and has more or less of bondage in it, besides being utterly inadequate for the purpose for which it is rendered. To *serve in newness of spirit* is to render the glad, free, loving service of a child, or, to follow the figure the Apostle employs, the loving obedience of an affectionate wife to the husband who possesses her whole heart's affection. These kinds of services are as opposite as light and darkness,—as a slavish fear and whole-hearted love. The soul that has died to the law, and is joined to the Lord Jesus Christ, possesses the spirit of adoption, delights in the law of God after the inward man, rejoices in the new relation, and renders a new kind of service altogether different from the old service with which he was exercised when under the law. The latter was done under the stinging strokes of the taskmaster's lash, as Israel laboured in Egypt, when commanded to make bricks without straw; the former is the glad, free service of the redeemed and delivered soul, springing from love, and accepted with God.—ED.]

second marriage, in a new version. The holy law of God is the same as before, the obligation to serve is as real as before, but the relation being changed the *kind* of service is widely different. To be under the law in the hands of God as broken by ourselves is one thing; to be under the same law in the hands of Christ, as fulfilled by Him, is quite another thing. The LETTER of the law pronouncing a curse upon every one that observes not *all* its precepts is fulfilled; the *spirit* of it, forbidding evil, and enjoining that which is good is perpetuated.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Feathered Folk. No. 5.—Canaries and Caracaras.

THE pretty little pet birds we call Canaries belong to the Finch family. As we all know, ours are generally yellow in plumage, though some have a considerable quantity of green feathers; but many varieties of colour have been produced among them. They were first brought from the Canary Islands (a group off the north west coast of Africa), and were introduced into Europe in the 15th century. They are very prolific, for even in captivity they breed freely, laying four to six eggs at a time, and repeating the process four or five times a year. The male bird sings sweetly here in our country; but the native land of these birds has a delightful climate, and is a very fruitful place everywhere. May it not teach us that if we are truly Christians, though now in a foreign land, we may and should sing to the praise of the Lord; and we have much greater cause to sing than our golden feathered friends, for we are hoping for ever to live in "our own country," the Fatherland on high, where

"No chilling winds or poisonous breath
Shall reach the healthful shore.

For there

"Sickness and sorrow, pain and death,
Are felt and feared no more."

Caracaras are birds of prey, something like vultures in character, and many of them feed upon carrion; they are found in America, except one of the species called the "Secretary" bird on account of the bunch of feathers on its head, reminding one of the secretary's quill behind his ear. They are fierce, passionate, and ravenous, soon pouncing down upon any dead beast or wounded bird they discover, and one has been known to attack a sleeping dog. Some naturalists found them very mischievous, carrying off all sorts of things which they could not possibly eat, including a glazed hat, a pair of heavy balls, and a small compass. These Caracaras can change the colour of the bare skin of their faces, "flushing up" when angry, and changing from yellow to purple, just as one sort of eagle changes from scarlet to deep crimson, not only in its face, but its feet also.

The "Secretary" is a fine looking bird, more than four feet high when fully grown, as its legs are long, and it has very sharp large eyes. The plumage is black, white, and grey; an elegant set of plumes is attached to the back of its head, which the creature can raise or lower as it

pleases ; these feathers are either all black, or grey with black tips. The male and female build their house between them, which they fix at the top of a high bush, generally some acacia. They add a fresh layer to their nest every year, so that the age of a nest may be told by the number of layers of which it is composed. The young birds have to remain at home under parental care for six months after they are hatched, until their long legs get strong enough to support their bodies, and all that time they are well cared for and fed with untiring zeal by both father and mother.

The adult Secretary generally kills his prey, whether a rat or a snake, by jumping upon it, the blows from its feet (after it has sprung up and come down upon it a few times), making a shapeless pulp of its victim. He will stand before a Cobra, spread his wings out in front to protect his body, and then strike down his foe with his feet. Often the blow is so heavy that the reptile is killed at once, but if not the enraged snake hisses, draws itself up, and moves its tongue with the utmost quickness ; the bird, though for the moment repulsed, soon grows desperately courageous, and opening out its wings again charges the serpent, and soon overcomes it. Sometimes, indeed, the reptile will throw itself upon the bird, but even then he generally manages to get the victory, and as soon as the snake is dead the bird flies upon it, and putting his foot upon its neck, begins at once to swallow it, beginning at the tail, and when the head is reached, striking it several times with his strong beak, he smashes the skull, and then swallows it ; a snake five or six feet long, and four inches or more across, being thus devoured in a very short time. If in the encounter the snake bites a feather, the "Secretary" pulls it out ; but a spectator once saw a bird that had been bitten by a reptile (drawing blood from the point of the wing), run to a pool of water, and fall down dead immediately. It is indeed wonderful that these birds should be able to fight so much with their feet, as their legs are rather long and *slight*, considering the size of their bodies, and it is said that if they suddenly are started into a quick run, their legs will sometimes break at once. These birds are ravenous eaters ; in one that was killed was found three serpents of an arm's length, eleven lizards, seven or eight inches long, twenty-one little tortoises, as well as grasshoppers, locusts, and other insects.

From these birds, and the dangerous reptiles with which they often engage, we are reminded that all earthly things are uncertain ; "the race is not always to the swift, nor the battle to the strong," neither does the most cunning always get the mastery ; yet God's Word assures us that the weakest, and the most simple, who trust in the Lord, shall be safe. There is an enemy compared to an old and subtle serpent,—experienced, cruel, and designing,—always going to and fro in the earth, and walking up and down in it, and ever seeking to destroy the minds and souls of men and women, and children too. We *have* indeed been bitten by him, for he attacked our first parents in Eden long, long ago, and poisoned them and all their children, and more or less in every one of us "The dire contagion fills the veins, and spreads its poison to the heart." The bite is deadly, and no human power can cure the awful influence of sin ; but Jesus came to conquer the old serpent, and destroy his works ; He came to bruise his head and break his power, and though the Saviour was wounded in the conflict, He was never infected for a moment by the

poison, and though He yielded Himself to death, He conquered when He fell, and destroyed death and him that had the power of death, the devil, His tremendous foe and ours. The serpent-bitten Israelites of old looked on the brazen serpent and lived, and "as Moses lifted up that serpent in the wilderness, so has the Son of Man been lifted up"—upon the Cross, and is now exalted in heaven—"that whosoever believeth in Him should not perish, but have eternal life." By His stripes are wounded sinners healed, and though if we are saved by Him, we, too, shall have to fight with sin and Satan, and we are weak and our enemy strong, yet Jesus assures all His friends of victory. "Be of good cheer," He says, "I have overcome," and "Lo, I am with you alway, even to the end." Jesus has "swallowed up death in victory," and He has promised to bruise Satan under the feet of His people shortly.

Dear reader, on whose side are you? on the side of the world and Satan, or on the Lord's side? He that is not with Christ is against Him, but he that is not against Him and His people is on their part. Can we truly say,

"By Thy grand redemption,
By Thy grace Divine,
We are on the Lord's side,
Saviour, we are Thine?"

Those that "overcome shall inherit all things," but if we are not overcomers we shall be defeated and ruined for ever. Only through Jesus can we be victorious, but the weakest soul that trusts in Him shall be "more than conqueror through Him that loved," and died, and ever lives "to save unto the uttermost all who come unto God by Him," and confide in Him alone.

JESUS TEMPTED IN THE WILDERNESS.—No. II.

BY THOMAS HENSON.

CHRIST, "in the beginning, was the Word, and the Word was with God, and the Word was God." As God, we worship and adore Him. But the Word was made flesh, and dwelt among us as the Son of man. It was as the Son of man that Jesus was tempted, and resisted, and conquered. Throughout His whole life He identified Himself with man. As a youth, He was subject to His parents; as a man, He worked as a carpenter for His daily bread; as He entered on His public life He numbered Himself with the transgressors in John's baptism. In the three great temptations the devil treated Him as a man, and, suggesting doubt to Him as to any higher relation to God, He urged Him to test that issue, and to prove for Himself and to all, whether or not He was the Son of God. He suffered, and learned in the school of human experience what temptation is, and He conquered by such methods as are still available for tempted men. In all these things His humanity was the same, and as real, as when He thirsted or slept. "In the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; and though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He

became the Author of eternal salvation unto all that obey Him ; called of God a High Priest after the order of Melchisedec."

It is instructive to compare the devil's approach to Eve with his approach to Jesus. "Now the serpent was more subtle than all the beasts of the field which God had made. And he said to the woman : Yea, hath God said ye shall not eat of every tree of the garden ?" (Gen. iii. 1). However he came by his knowledge of what God had said, he knew ; and thereupon he skilfully shapes his question. Doubtless the tempter had heard the voice from heaven declaring Jesus to be "the Son of God." In Matt. iv. 3 we read, "And when the tempter came to Him he said, If Thou be the Son of God, command that these stones be made bread." Appetite is strong in human nature : in Eve the appetite of curiosity, and in Jesus the appetite of natural hunger, were the immediate points of attack. In both these instances there is an air of simple plausibility on the tempter's part to throw the mind off its guard, showing the need of being ever on the watch tower.

What was the aim of the devil in these temptations ? In dealing with Eve, with Jesus, and with souls generally, his first object is to insinuate doubt, then distrust, then unbelief. That "*if*" followed Jesus all His public life, right away to the cross. The Jews came round about Him, and said, "*If* Thou be the Christ, tell us plainly." On the cross they taunted Him, and said, "He trusted in God, let Him deliver Him now, *if* He will have Him ; for He said, I am the Son of God." "The people stood beholding Him," and said, "He saved others, let Him save Himself, *if* He be Christ, the Son of God." The enmity of carnal minds cherished the "*if*" against Him ; but He was strong in Divine assurance. The spirit of that "*if*" still follows all earnest disciples. Tribulation comes to them in many forms, and the enemy is close at hand, hard by ear-gate, to whisper, "*If* you were a son of God He could not leave you thus to suffer. He would rid you of these burdens of sorrow, of trouble, and woe. *If* you were not a hypocrite you would find the kingdom of heaven very different to your experience." Where is the godly man who has not had such insinuations in his great troubles and dark hours ? or who has not met with fellow-pilgrims who have trodden that path ?

Jesus, who taught us to pray, "Lead us not into temptation," was "Led up of the Spirit into the wilderness to be tempted of the devil." There is deep mystery here ; we cannot fathom that deep, we can only gaze upon it with profound wonder ! It is presumable that Satan could not have approached Jesus without having first obtained permission from God, as in the cases of Job and Peter. Jesus had received a Divine assurance that He was the Son of God—Did the devil hope to cast a shadow over that assurance by injecting doubt into His heart ? Did He think that doubt, by constant recurrence, would sap away the strength of faith ? That is his way with the disciple. Did he imagine that in the exhaustion of that moment he might arouse in Him a hasty presumption that being the Son of God He might use Divine power to satisfy His own human appetite ? The temptation to satisfy His own hunger by a miracle might seem harmless ; and, as one says, "There could be no harm in making bread, but there was infinite harm in making it at the devil's suggestion." A large tree of distrust and presumption may spring from a small seed.

Christ's reply to the enemy is remarkable. The point of dispute—His Divine Sonship—He does not notice, but at once He asserts His human manhood; as if He would say, I am a man, I live by bread, but not by bread alone; I live by the Word of God. "For man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does not live by bread without God; but he can live by the Word of God without bread. By these words Jesus lifts man up from the gross materialism to which many would reduce him, and asserts for him an unseen spiritual nature, which relates him to God and eternity; a nature which can only live on the Bread which God the Father has sent down from heaven. This glorious truth—that tempted souls shall live on spiritual food—Jesus practised; He showed its sufficiency in His own experience and example. The faithful may trust the soul's life and all its needs to the eternal Life-giver.

The temptation was—to distrust God, and to help Himself instead of waiting. Eve parleyed with a similar suggestion; Jesus did not parley: He struck a decisive blow with the sword of truth. He declared His confidence in God, and His obedience to His Word. Here Jesus gives us a fine example of the triumph of dominant faith. There are two examples in the Old Testament which strongly resembles this. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." The sincerity of Job's faith and religion was the question between God and Satan. Job's friends—perhaps unconsciously—were Satan's instruments, hurling the devil's arguments against him. Job puts the whole issue definitely, when he says, "Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him." Some objection has been made to this rendering of Job's words, but the emendation offered in place of it leaves Job's position very much the same—he will not yield to their arguments, let the worst come he will still trust in his God. He will die rather than succumb to Satan's lie. Hunger cannot justify sin. Eve listened—she looked—she saw that the forbidden fruit was pleasant to the eye; and she fell. Jesus had humbled Himself—had made Himself of no reputation—had become a servant, and He would not clutch at the title, "Son of God." He knew Himself, and He would not use, nor sanction any equivocal arguments. Son though He was He would not take any liberty with parental authority which a servant could not dare to do. He would not ignore responsibility, nor evade duty. "Very dangerous is the temptation, when it is suggested to us, that God is not to be obeyed, except so far as the reason of His command is apparent. The true rule of obedience is, that we, being content with a bare command, should persuade ourselves that what He enjoins is just and right."*

Christ's act in refusing to make bread for His own needs stands in remarkable contrast to some of His subsequent works; and the fact that He bountifully made bread for five thousand men, besides women and children, enhances the glory of His example in resisting the devil. He would not make bread for His own hunger, but He would turn water into good wine for a wedding festivity. The severe demands of faith are brightened by the holy joy of the Gospel. He would not miraculously supply bread and fish to the loafers who followed Him across the

* Calvin.

lake, but He did miraculously feed four thousand men, besides women and children; He compassed sea and land to supply *their* needs. He trusted His Father to supply *His* needs. He, who, standing on the steps of the Temple, cried, "If any man thirst, let him come unto Me, and drink," sat by Jacob's well, waiting for a stranger to come and draw water that He might beg a drink from her pitcher. Faith in God, not presumptuous miracles, is a storehouse of bread, and a well of water, ever full.

Jesus, who would not turn stones into bread, taught us to pray, first for the advancement of the kingdom of God; then to pray, "Give us this day our daily bread." Is not this another rendering of His reply to the devil? First, the Word of God; then the bread that perisheth. The same truth He teaches us in the sermon on the Mount: Seek first the kingdom of God, and the bread and the clothing shall be added unto you. The bread we ask for daily should be more than that which perisheth.

God has many ravens as well as many Elijahs, and He can supply every need out of His fulness. Temporal adversities form one of Satan's busy hunting-grounds. Coming, perhaps, as an angel of light, he says: "You must live, and to live you must be fed—turn stones into bread; be not over fastidious, hunger may justify an act of over-reaching, or of deceit, or of reserve and concealment of truth." Often in the keen competitions of business temptations such as these are most alluring to the tempted, and most difficult to resist, especially when opportunity is near on the one hand, and a tempting devil at the other. Ah, then how much we need the grace of God at both! O for the Holy Spirit's voice in such an hour, saying, "Cast all your care on God, for He careth for you." Disciples of Jesus, remember He was tempted to turn stones into bread, but He set the WORD and the kingdom first. Rest in the LORD, wait patiently for Him. "Jehovah-Jireh"—the Lord will see, and provide.

One fact is better than much theory. My old friend, John P.—, went home to glory more than half a century ago. He was aged, I was young, and he helped me much on "The King's Highway." As we walked to the village chapel to preach the Gospel he told me this story. In his early life he was prostrated by a long, severe illness. With his large family, he was reduced to destitution. One morning, with no fire, no coal, and no food in the house, he and his family met around the table for family worship. On the other side of the street there lived a kindly man, who had often helped him. On that morning he stepped across; by the old thumb-latch he opened the door, and entered the room. John was concluding with the LORD'S Prayer. The neighbour saw the empty grate, and the empty table, and he heard the petition: "Give us this day our daily bread." His heart melted, he went home, filled two baskets with coal and food, and carried them over. Soon after he left that neighbourhood. John gathered health and strength. He was on the Preacher's Plan. One Saturday his wife said: "John, you are not going to R—to preach to-morrow, are you?" "Yes, why not?" "Well, look at your clothes, you are not fit to be seen in the street." "Well, the LORD knows, and if He sees fit He can send me some better." The Sabbath morning came; John was resting while the good wife prepared breakfast. There was a knock at the door, and a parcel was

given in. On opening it, to their great surprise, there was a suit of black cloth. A small note explained that it was a thank-offering from the friend who had lived on the other side of the street, who, through John's prayer, "Give us this day our daily bread," had been led by the Holy Spirit to live by faith on "the Bread of Life." And John gave glory to God.

CLOSE COMMUNION.

IN an article which appeared recently in a religious paper, wherein the writer holds it to be a departure from the truth to refuse to recognise the Church of Rome as a Church of Christ, he refers to a section of the Baptist denomination which maintains close communion, and this is regarded as *deadly error*. We plead guilty to maintaining close communion, but deny emphatically that it is deadly error. If error means a departure from the truth, then surely it is not those who abide by apostolic order, but those who have adopted a practice differing therefrom who are in error.

There are two ordinances instituted by our Master which are binding upon all His followers—viz., baptism and the Lord's Supper. During His ministry on earth, Jesus, having Himself been baptized, made and baptized disciples; and ere He suffered, He, in the upper room, instituted the last Supper. In the commission to His disciples our Lord says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Again, in connection with the carrying out of this commission, we read, "They that received the word were baptized, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In each case baptism is prior to the Supper. These two ordinances rest upon the same authority—that of the Lord Jesus Christ. He who said, "This do in remembrance of Me," said also, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." The difference between the two is that whereas baptism needs to be administered but once—at the commencement of the Christian life,—the Lord's Supper is to be frequently observed: 1 Cor. xi. 26, "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come."

There is a great tendency to-day to exalt the Lord's Supper above baptism; but for this there is no warrant in Scripture. Taking the passages given in "Cave's Digest" bearing upon the subject, whilst we find that instruction is given concerning the observance of this ordinance, apart from the word given at its institution, there is no *direct* command to observe it, whilst on the other hand there are many *direct* commands to be baptized. The communication in 1 Cor. xi. concerning the Supper was made to the Church, the Church being, as we contend, composed of baptized believers. Of course it is incumbent on all true disciples of Christ frequently to meet around the table of the Lord, and it is equally incumbent upon them to obey His other command, and be baptized. Neither the one nor the other is essential to salvation, but both are, for wise ends, ordained by the King.

Furthermore, the Communion is not as is sometimes stated—

appointed as a test of brotherly love. This certainly should exist between those who gather to partake of this Supper, but our love to the brethren is manifested in other ways—in loving sympathy and practical help, and so forth. There are many whom we love as brethren in Christ, and with whom it is our privilege to hold sweet intercourse, with whom we could not sit down at the table of the Lord—not owing to any lack of spiritual affection, but because loyalty to our King requires that we observe His commands in the order He has appointed. The true significance of the ordinance is set forth in the words of Christ to His disciples: “This do *in remembrance* of Me.” And Paul, after twice quoting these very words, says, “As often as ye eat this bread, and drink this cup, ye *do shew forth the Lord’s death* till He come.” As Abraham Booth says in his “Apology for the Baptists:” “The design of the great Institutor was that it should be a memorial of *God’s love to us* and *Immanuel’s death for us.*”

As to the order in which these should be observed, our practice in requiring faith before baptism, and baptism before communion, is according to New Testament teaching. There is no recorded instance of anyone being baptized who did not *profess* faith in Christ. When the Ethiopian eunuch desired to be baptized, he is met with these words: “If thou *believest* with all thine heart, thou mayest.” The word to the Philippian jailor is not, first be baptized and made a child of God, but, “*Believe* on the Lord Jesus Christ, and thou shalt be saved.” Then he is baptized, and all his, straightway, and these all rejoiced, *believing* in God.

Again, it was to Saul of Tarsus, *as a believer*, that Ananias said, “And now why tarriest thou? Arise, and be baptized.” It was faith in Christ first, and then baptism. This was followed by fellowship with the disciples, and partaking of the Lord’s Supper (see Acts ii. 41, 42). Association with the disciples, or Church fellowship, was necessary, the Lord’s Supper being a Church ordinance, only to be observed when the disciples were gathered together.

We are told by Mosheim in his “Ecclesiastical History” that in the earliest times of the Church all who professed firmly to believe that Jesus was the only Redeemer of the world, and in consequence of this profession promised to live in a manner conformable to the purity of His holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required. Subsequently, he adds, none were admitted to baptism but such as had been instructed in the principal points of Christianity.

The practice, moreover, is confirmed by history. In the work above referred to, Abraham Booth gives several pages of quotations from various writers which prove this to be so. Here are three of them:—Justin Martyr says: “This feast is called by us the Eucharist, of which it is not lawful for any to partake but such as believe the things taught by us to be true, and *have been baptized.*” Lord Chancellor King: “Baptism was always precedent to the Lord’s Supper, and none were admitted to receive the Eucharist *till they were baptized.*” Dr. Doddridge says: “It is certain, so far as our knowledge of primitive antiquity reaches, that *no unbaptized person* received the Lord’s Supper.”

Thus it is admitted that baptism should precede the Lord’s Supper,

and, as we see from the New Testament, faith in Christ should precede baptism. But we hold that immersion alone is baptism, and consequently that one who has not been immersed according to Christ's command has not been baptized. It is conceded that the word signifies "to immerse," and it is also conceded that the primitive order was immersion. Thus Witsius: "It is certain that John, and the disciples of Jesus, ordinarily used dipping," though he afterwards endeavours to show that sprinkling or pouring will do equally well, notwithstanding that he says, "There is a far greater copiousness of significance, and fuller similitude between the sign and the thing signified, in immersion." Dr. Hodge also, in his "Outlines of Theology," says: "No advocate of sprinkling can, in consistency with his own fundamental principles or with the historical usage of the Christian Church, outlaw immersion." If, then, the first disciples understood Christ's command to be that disciples should be immersed, and so practised, on what authority, we ask, is something different and less significant substituted?

Believing immersion to be baptism, we are, on the testimony of those who differ from us, consistent in requiring that it should precede communion. On their own showing, too, we are in harmony with primitive order in practising immersion; and being in harmony with New Testament teaching in requiring faith before baptism, we have not departed from primitive order in these things, but it is those who act differently from this order who are in error.

JAMES E. FLEGG.

LESSONS FROM CREATION.

BY PASTOR A. E. REALFF.

"But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee."—Job xii. 7, 8.

THE holy Patriarch, vexed and annoyed by the first speeches of his three friends, all of them evincing such a lack of just perception and charitable feeling, utterly misunderstanding the case with which they are dealing, and imputing to the man of God things that he knew not, replies to the last of these in satirical language, saying, "No doubt but ye are the people, and wisdom shall die with you" (ver. 2). He is utterly weary of their pious platitudes, reiterating truisms which every observant person is acquainted with:—"I have understood as well as you; I am not inferior to you: yea, who knoweth not such things as these?" (ver. 3).

Moreover, they had been falsely arguing that good men always prosper, and that evil men are the sufferers under calamities; whereas the very contrary is often to be seen, for "the tabernacle of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly" (ver. 6). Indeed, this truth may be learned even from the innocent creatures that people earth, air, and sea, for how often they have to suffer when they deserve it not! How frequently do they fall a prey to voracious enemies! Calamity, therefore, can be no evidence of exceptional guilt. The most gentle, harmless, and innocent creatures often fall a prey to the violent and the strong, as the lamb to

the wolf, the antelope to the lion, the lark to the hawk. Drovers of useful and harmless cattle are delivered to the mercy of wicked men ; and, indeed, the best and the most of the good things of this world fall to the lot of bad, unprincipled, ungodly, or miserly men.

This fact, we find, became, in a later age, a great exercise to the Psalmist Asaph, until he "went into the sanctuary of God," and "understood their end" (Psa. lxxiii.). Thus he learned the same lesson which Job inculcates here in the time of his deepest affliction ; and surely such mysteries in Providence could not be, unless subject to the all-wise will and purposes of the great First Cause and Disposer of events. "The lot is cast into the lap ; but the whole disposing thereof is of the Lord" (Prov. xvi. 33). It is recorded that when Napoleon contemplated the invasion of Russia, and mentioned his intention to the Czar's Ambassador, that official said to him, "Man proposes, but God disposes." "Go and tell your master," replied the arrogant warrior, "that it is I who propose, and I also dispose." The Almighty heard his blasphemous challenge, and accepted it. He did not speak, nor move from His throne : He only sent some tiny, light, fleecy snow-flakes. Meanwhile Napoleon poured his conquering hosts into Moscow, but the snowstorm proved too much even for their prowess. The flakes fell and fell, until they became such an encumbrance, and such a freezing power, that the great conqueror had to retreat without a conquest, and thousands of his mighty men left their carcasses behind to whiten on the icy plains !

But now, dear readers, how edifying and consoling are the lessons in this book of Job ! Here we may learn that affliction and trouble, trial and sorrow, are no certain evidences of Divine displeasure. On the contrary, the child of God is here taught that the Heavenly Father chastens His children "for their profit," and that they may be "partakers of His holiness." "Behold, happy is the man whom God correcteth : therefore, despise not thou the chastening of the Almighty ; for He maketh sore, and bindeth up ; He woundeth, and His hands make whole. He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death : and in war, from the power of the sword" (v. 17). This is one of the true and excellent things which, among much that is beside the mark, are to be found in the speeches of Job's friends. Yes, God is sovereign, and does "according to His will in the army of heaven, and among the inhabitants of the earth : and none can stay His hand, or say unto Him, What doest Thou ?" (Dan. iv. 35). Jehovah has a perfect right to act thus, and all His acts are right—

" The mystic mazes of Thy will,
The shadows of celestial light,
Are past the power of human skill,
But what the Eternal acts is right."

It behoveth us, therefore, not to dictate, but to submit. "Shall we receive good at the hand of the Lord, and shall we not receive evil ?" It is reported that Æsop's master once gave him a bitter melon, and bid him eat it. He did so at once, and without shewing signs of disgust. His master asked how he could eat it with such apparent relish. He replied, "I have received so many good things from your hand, that it does not become me to evince displeasure on account of one bitter

melon." That renowned heathen may here well teach us Christians a lesson.

Beloved readers, our Lord distributes the good and evil things of this life according to His own superior judgment of what is wise and best, and not according to human ideas of merit or demerit. By-and-bye there is to be an eternal adjustment of reward and punishments according to the plan which He has distinctly laid down in His Word. Meanwhile our patience, meekness, submission, humility, faith, hope, and other graces are developed and increased by the exercises we have to go through in this time state.

Job here says that even "robbers prosper." Perhaps he is thinking of the Sabeans and Chaldeans, who fell upon his oxen, and asses, and camels. So the Turkish brigands, who have recently been making themselves rich by the capture and detention of Miss Stone and her companion, may "prosper" for a time in their wickedness and plunder. But the offended Majesty of heaven will find a way of dealing with them sooner or later, "in whose hand is the soul of every living thing, and the breath of all mankind" (ver. 10).

It is sin that has brought trouble to the innocent creatures of earth, sky, and sea, as well as to man, for in the early age of man there was perfect harmony among them; and even the serpent was harmless in Eden, until Satan entered into it. But at the end, if we may take the prophecy literally, "the wolf a'so shall dwell with the lamb, and the leopard shall lie down with the kid. . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi.). The Lord hasten that happy time when "the sword shall be beaten into the ploughshare," &c. Meanwhile may we be among those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." For "as it is appointed unto men once to die, and after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. vii. 15, 16.

ONE peculiar feature of the writer of this very remarkable book is that he does not attempt any description of the august Being who sits on the throne, nor does he indicate who He is by name, although it is not difficult for us to arrive at a solution at once. John followed the example of his illustrious predecessors, men who had been favoured and especially honoured with transcendent visions of ineffable glory. I am thinking of the prophets Isaiah and Ezekiel. A careful perusal of their visions reveals to us the fact that they have made no attempt to describe the marvellous and superlative appearance of Deity. We only get the slightest intimation of that appearance recorded, indeed the sacred writers have sedulously guarded against the idle curiosity of men, at the same

time have given no encouragement to idolatry. Whatever the sublime appearance to these faithful witnesses was we do not for one moment inquire. We would rather be hidden, like Moses, in the cleft of the rock, while the glory of God passes by.

There is one sweet and precious thought that steals calmly over one's mind—"He that hath seen Me, hath seen the Father." By faith I can look upon Immanuel, and behold the glory of God softened down so that I, a poor, trembling, timid, sinful creature, may look and live. But in relation to our friends translated, who have entered into that glorified state, they are before the throne, and He who sitteth thereon dwells among them. Let us think of this very important, and, I may say, delightfully cheering statement,

"SHALL DWELL AMONG THEM."

Perhaps it may help us to a better understanding, and at the same time deepen our appreciation of this precious truth, if we look at it by way of contrast. God is said to be the believer's dwelling-place *now* in this time-state; they are said to lodge under the shadow of the Almighty. He is their Refuge, Hiding-Place and Tower into which they run and are safe. Indeed, God is said to be a strong Habitation, to which His people may continually resort. Jesus is the Man who is a Hiding-Place from the storm, and the Shadow of a great Rock. Under that Shadow believers delight to sit down and to realise that a banner is spread over them which is called LOVE. Surely some such thoughts must have occupied Moses, the man of God, who, as he reviewed the many years of unrest and wilderness wanderings, exclaimed, "Lord, Thou hast been our dwelling-place in all generations." Whatever discomfort, trial and disappointment attended that peculiar life for so many years, here is the true secret of comfort, courage, and strength—our sure Abiding-Place, an immovable Foundation, an eternal Covering to shelter the weary, tried pilgrim in his solitude. I was much struck the other day in reading of the sin of, and judgment of God upon, His ancient people: how He would scatter *them* among the countries. "*Yet will I be to them as a little sanctuary,*" *i.e.*, God would be a Refuge, Protection, and Place of retreat in the countries where they should come (Ezek. xi. 16). What God was to Israel He certainly is to those who are in Christ Jesus. If therefore He was a Wall of Fire round Israel, He is a Wall of Love round His chosen to-day. I cannot resist the temptation to write the beautiful words of the prophet Isaiah in giving a description of what the Lord would accomplish on behalf of His people: "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence (Covering). And there shall be a Tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Such are the special provisions made for our safety, security, and shelter while pilgrims here below. May we not triumphantly ask, "If God be for us, who can be against us?"

It is now time we looked beyond the limits of our present abode, and try to think of the "regions beyond," across the river, where we are assured God dwells among His people. You will note the change—*here* we dwell in God, *there* God dwells among His redeemed. To *dwell* gives us the idea of pitching a tent; so God, dwelling among them,

really means that He would have His abode with them. You will doubtless remember that under the old dispensation God's peculiar dwelling-place was in the tabernacle: the tabernacle occupied a central place among the tribes of Israel. There may be some remote idea of the tabernacle in the expression before us—"shall dwell among them." Be this as it may, we do not hesitate to say that in heaven there will be the consciousness always that God dwells there. Then comes the thought that the redeemed are gathered around Him who sits on the throne in His own home, and our Father's home is our home.

Another thought is given us—I give it my reader for what it is worth—I mean another rendering of the words before us: "Will spread a tent over them." This may be all right to learned men, but to my poor way of thinking I prefer my old Bible rendering, because of the glory, majesty, and honour placed upon the saints up yonder. The King of kings and Lord of lords dwells among them: yes, and that makes heaven *heaven*. The acme of enjoyment, the essence of delight, the joy of joys, are in this supreme thought, "He dwells among them." Then I may add that it is of eternal duration, it is God's abode: He remains permanently, and so those who have already entered on the celestial state shall go no more out for ever.

"Think, O my soul, if 'tis so sweet
On earth to sit at Jesu's feet,
What must it be to wear a crown,
And sit with Jesus on His throne."

ALL THE NEED OF THE GLORIFIED FULLY SATISFIED.

The Psalmist's words will best express this when he said, "I shall be satisfied," filled full to the utmost of our capacity: a new experience, one never before realised—never can be in our present life. Who is, or can be, perfectly satisfied here? I know of no one! There is, and always will be, some wish unsatisfied. Never shall we be free from some pressing need, some anxious care. But in heaven they hunger no more, all needs fully supplied, and all wishes gratified. They thirst no more: we little know what this means in our climate; but go to the burning desert, far away from the "crystal spring," there we should experience an intense burning thirst. The sun shall not light on them—*i.e.*, shall not fall on them: the idea seems to be that the intense and burning heat of the sun shall not reach them; so they are free from all calamities to which many in the vicinity of Palestine are exposed. The one thought I would express is that full, complete and perfect satisfaction will be fully realised, and safety and security from every possible danger will be fully enjoyed by all who are by Divine grace favoured to receive an abundant entrance into the kingdom of God's dear Son.

"The unvail'd glories of His face
Amongst His saints reside,
While the rich treasure of His grace
Sees all their wants supplied."

67, Endwell Road, S.E.

"BE watchful; the world is the devil's chessboard; you can hardly move backward or forward, but he is ready to attack you by some temptation."—*T. Manton*.

GLORY ONLY IN THE LORD.

“AND all this glory is in the face of Jesus Christ, ‘who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;’ and that for two ends, ‘that no flesh should glory in His presence, and that he that glorieth might glory in the Lord’ (1 Cor. i. 29—31). If a man could have any *saving wisdom* but in and from Christ, to know God and the way to heaven, he would glory in that. If he had any *justifying righteousness* to stand accepted before God in, but Christ’s, he would glory in that. If he had any *sanctification*, but what is derived from Christ as its Root and Fountain, he would glory in that. If there was any *redemption*, but what Christ the only Redeemer brings in, he would glory in that. Yea, so proud, and so inclined is flesh to glory in God’s presence, that sinners do vainly hunt after, and as vainly imagine they have attained, some matter of glorying before God. But, saith the apostle, Christ is so made of God unto us, as to cut off all pretensions to any glorying, but in the Lord. So that a Christian, when he finds he is made *wise to salvation*, must say this is from Christ; when he seeth any *justifying righteousness* upon him, wherein he stands safe and accepted before God, he must say this is none of mine, but Christ’s righteousness; when he finds any *sanctification* in him, in his heart and way of worship, he must say, this is but a few droppings from the Fountain, Christ, a little of the ointment that was poured in all fulness on my High Priest, Jesus; when he gets any piece of *redemption*, or acts his faith and hope on complete redemption, all his acknowledgment, and all his expectations are, and must singly centre in Christ, the Redeemer. Yea, the Spirit of God expresseth this thing most strongly. He saith not, that Christ is made unto us the Prophet and Teacher, and Giver of wisdom; nor the Justifier and Bringer-in of righteousness; nor the Sanctifier; nor the Redeemer; all of which are true of Christ, and of God’s making Him to be, and oft spoken of in the Word, but He is made unto us the things themselves—wisdom, righteousness, sanctification, redemption. All of these are in Christ, and nothing of any of these is out of Him. Wisdom out of Christ is damning folly. Righteousness out of Christ is guilt and condemnation. Sanctification out of Christ is filth and sin. Redemption out of Christ is bondage and slavery.”—*R. Trail*.

SOME HISTORIC BAPTIST CHURCHES.

II.—EAST LONDON. COMMERCIAL STREET (*continued*).

WE must, I think, pass on to the seventh pastor, and one of the most noteworthy of the long line of ministers of this historic Church.

Abraham Booth’s life and work should receive more than passing notice. The eldest son of a Nottingham farmer, he was born in 1733.

He and his parents were converted under the word delivered by an itinerant preacher at Barton, and were afterwards baptized. This was in 1755, and young Booth, then twenty-two years of age, the “live coal from the altar” having touched his lips, was soon actively engaged in preaching the Gospel under which he had found liberty. After several years of preaching at Kirby Woodhouse (frequently in the open-air) he took the oversight of the General Baptist Church there in 1760, assisting his father on the farm till he learned stocking-weaving. Closer study of the Scriptures led to a change in

his sentiments. He became Calvinistic and separated himself as a worker from his former associates, though always retaining their esteem. For a while he was silent. Then he hired a room called Bore's Hall, at Sutton Ashford, and commenced preaching again.

While labouring here, and at Nottingham, and Chesterfield, he wrote his celebrated "Reign of Grace." The manuscript falling into the hands of an evangelical clergyman of Huddersfield, he journeyed to Sutton Ashford to see the writer. He found him, a poor man, at his stocking loom. This clergyman (Mr. Venn) thought so much of the book that he enabled Booth to publish it. Its circulation made the writer known in London. He was invited to supply in Prescott Street, and after doing so for a while, he accepted the pastorate on a unanimous invitation, Feb. 16th, 1770.

On the home farm the earnest lad had had no other teaching than his father could bestow. At the loom he had opportunity for little more than the close study of those Scriptures his father had taught him how to read. Removed to London, with the leisure from secular work that the support of the Church to which he ministered allowed, the ripened intellect of the man of God utilised his facilities for study by mastering Greek and Latin. A worthy example.

Thus equipped, he now took a leading part in the religious controversy of his day, writing much and conclusively on the subjects nearest his heart—The Grace of God, Baptism in all its bearings, Terms of Communion at the Lord's Table, etc., etc.

Through all this literary work his devotion to his particular calling—the ministry at Little Prescott Street—never flagged. The Church grew and prospered; and one of the reasons to which he attributed this (under God's blessing) was, that he never absented himself from his post when physically able to fill it. He died January 27th, 1806.

One great sign of the spiritual health of the church under Booth's ministry was the largeness of its contributions to the Baptist Fund (a fund mainly appropriated to the aid of poorer Churches). One annual collection amounted to £300; and many wealthy members made large donations.

The next pastor was William Stevens, who resigned after a few years. It was about this time that the Stepney College (now removed to Regent's Park, and of which Dr. Angus was for so long the president), was founded. The institution was richly endowed by Mr. W. Taylor, then (in 1810) a deacon of the Prescott Street Church.

He was succeeded by Thomas Griffin, who commenced his pastorate, January, 1813, and continued until July, 1831. That his ministry was attended with much blessing is shown by the numbers again added to the Church.

Mr. Charles Stovel preached his first sermon in October, 1831, three months after the death of Mr. Griffin; and he commenced his stated ministry here April 1st, 1832.

Ten years later the construction of the Blackwall Railway so impaired the building in Little Prescott Street as to render its further use impossible. The present chapel in Commercial Street was built on freehold ground at a cost of £13,000, and opened in 1856.

Mr. Stovel is remembered in many circles for his efforts in sympathy with the emancipation movement.

In July, 1882, the Church here celebrated its fifth Jubilee in a large meeting. Mr. Willis, Q.C., in the chair.

Since Mr. Stovel's death the Church passed through varied experiences; until the friends from Artillery Street Church united with her; and, after a time, Mr. Othen was chosen pastor, which sacred office he has recently resigned. The Church is, therefore, at the present moment, in a pastorless condition.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., April, 1902.

THE EARTHEN VESSEL

BEYOND.

"This is not your rest."—Micah ii. 10.

Not here thy rest, oh pilgrim,
 'Tis but the King's highway,
 'Tis the desert lone, which must needs be passed,
 Which never retraced, shall land thee at last
 At the portals of perfect day.

Not here thy rest, oh pilgrim,
 'Tis but God's school below,
 Where He mouldeth thee in His perfect love,
 And fits and trains thee for glory above,
 The glory which soon thou shalt know.

Not here thy rest, oh pilgrim,
 Yonder the haven lies,
 There let thine hopes and thy longings be set,
 Soon shall thine heart all life's struggles forget,
 In its thrill of joyous surprise.

Lift up thine head, oh pilgrim,
 Behold what for thee waits,
 The spotless white robe, the immortal crown,
 The victory palm, thou shalt never lay down,
 In His everlasting gates.

Count not life's toils, oh pilgrim,
 Soon every care shall cease,
 And thy ransomed soul join the white-robed throng,
 In triumphant bursts of the new, new song,
 In the land of eternal peace.

Patiently wait, oh pilgrim,
 Let not thine heart respond,
 The rest complete, which thou canst not know here,
 Comes surely apace, and ever more near,
 The rest of thine home beyond.

KATE STAINES.

THE PULPIT, THE PRESS, AND THE PEN.

Peaceable Fruits, or Words of Comfort for the Lord's Chastened Ones, by Kate Staines. London: S. W. Partridge & Co, 8 & 9, Paternoster Row. Price, cloth lettered, one shilling and sixpence.

THE poems contained in this unpretentious little volume, we learn from the preface, are largely the outcome of sanctified affliction—hence the title, "Peaceable Fruits." The authoress possesses a measure of true poetic feeling, and no small degree of poetic expression. Two or three of the pieces have appeared in this magazine, so that

our readers have had some taste of her poetic gift and spirituality of mind. We heartily welcome this collection of songs from her pen, and cordially recommend the little book to our friends. None of the pieces is long, the sentiments are all Scriptural, and exercised souls will find many a sweet thought, well expressed, and calculated to cheer and inspire them. We hope the reception of these poems will far exceed the highest expectation of the authoress. A short piece from the same pen appears above, to which we draw the attention of our readers.

"THEY weaken Christian comfort who make believers walk with Christ like dancers upon a rope, every moment in fear of breaking their necks."—*T. Manton*.

"THE Gospel is a sovereign plaister, but Christ must make it stick."
 —*T. Manton*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SEASONS OF REJOICING AT NUNHEAD.

ON January 31st a young people's Bible-class was formed, presided over by our pastor; this is well attended. On Thursday, April 3rd a baptismal service was held, when two young friends (both members of the Bible-class) made a public profession of their faith in Christ. Our pastor preached an appropriate sermon from John xiv. 15. He spoke of three loves:—(1) An affective love, which endures only for a season; (2) A visionary love, like Simon's; (3) The true love, which will stand the test of persecution, trial, etc. The following Sunday evening our pastor preached from the words, "Intreat me not to leave thee," &c., basing his remarks under three heads, viz: (1) The plea, (2) The choice, (3) The spiritual resolution. At the ordinance of the Lord's Supper our pastor had the pleasure of receiving nine into Church fellowship; others are desirous to be united with us. To God be all the glory.—E. E. B.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—Services were held on March 18th to commemorate the fifty-fifth anniversary of the Church. Mr. Mitchell preached in the afternoon from the words, "Salvation is of the Lord." After tea the public meeting was held, presided over by Mr. J. M. Rundell. Mr. Mitchell spoke from the words, "Show forth His salvation from day to day." The report was read, which showed a satisfactory condition. The pastor continues to preach the truth faithfully; hearers are fed, and some have been led to cast in their lot with us. Prayer-meetings are profitable seasons. Mr. Debnam spoke on "He is faithful that promised." Mr. Flegg made some weighty remarks on Psa. xlviii. 14. Mr. Holden gave wise counsel, and spoke on the words, "To the law and to the testimony," &c. Mr. Cornwell addressed us on "Ye must be born again," and our pastor followed on the words, "Lo I am with you alway."—JOSEPH ARNOLD.

NOTTING HILL GATE (BETHESDA).—The thirty-sixth anniversary was held on Easter Sunday and Monday. Mr. J. Martin preached morning and evening on Sunday two profitable discourses. On Monday afternoon Mr. F. Fells preached from Col. iii. 1-4. After tea a public meeting was held, T. G. C. Armstrong, Esq., presiding. Brother Ackland implored the Divine blessing. The report for the past year was delivered by the secretary. Brother H. E. Bond chose the last two verses of

Jude on which to base a few profitable remarks. Brother J. M. Sennitt drew attention to Josh. i. 6: Moses was laid aside by God, who called Joshua. Courage is needed in His work. Bearing witness for Christ is what is wanted. Christ *shall* reign: to Him every knee shall bow. Brother S. J. Taylor said he believed in the fire of the Holy Ghost. This is what we want. He was glad to learn that there was a branch of the International Bible-reading Association here. Prayer-meetings should be well attended. Mr. F. Fells said one of the speakers had referred to the treatment of young men in our denomination. He thought there was improvement in this respect, there was awakening: foreign mission work was more attended to, singing was helpful, prayer-meetings were useful to success for Christ. After singing and concluding prayer by the chairman, this interesting occasion was brought to a close.—W. C. B.

STEPNEY.—The fifty-ninth anniversary of the Sabbath-school was commemorated on Easter Sunday, March 30. Our pastor, Mr. J. Parnell, preached in the morning from "My little children, let us not live in word, neither in tongue; but in deed and in truth." He discoursed upon love in writing, love in action, love in children, and love in season. His evening text was, "For the redemption of their soul is precious, and it ceaseth for ever." He dwelt upon the subject of redemption, the necessity of redemption, the price of redemption, and the period of redemption. In the afternoon the scholars were assembled in the chapel, and listened with profit to an excellent address by our pastor upon the word "Beautiful." On Easter Monday afternoon Mr. E. Mitchell captivated the children as he instructed them from the words of the text, "Thy word is a lamp unto my feet, and a light unto my path." The friends enjoyed a thoroughly social tea in the chapel. Mr. I. R. Wakelin was to have presided at the evening meeting, but regret he was prevented through indisposition. Our pastor made an excellent substitute. Psalm viii. having been read, Mr. Lowrie offered prayer. The chairman's address was upon "Teaching." He said that Christ's teaching was personal, from observation, with authority, based upon His own knowledge, designed for the good of all ages, embraced historical facts, was drawn from public occurrences, showed the absolute necessity of the new birth, and focussed into the divine work He came to accomplish. He came into the world to save sinners,

Mr. J. Clark spoke upon the character, influence and success of Sunday-school work. Look at the influence of Sunday-school work upon society, in the family, in the Church: the success is future, certain, joyous, abundant. Mr. F. C. Holden's address was upon "I lovethem that love Me." He remarked: This feature of Divine love is responsive. We love Him because He first loved us. Mr. E. Mitchell spoke from "Let us not be weary in well doing: for in due season we shall reap if we faint not." He said: Sunday-school teaching is well doing; we must go on and persevere in the work. Mr. H. F. Noyes spoke of the object in teaching. He said we must teach the Word of God in its entirety. Mr. Thomas Jones also spoke on the "Teacher's subject and object." He remarked: The teacher's real work is to make known the remedy for sin, to teach the glorious person of Christ and the love and compassion of His great heart. The report was encouraging, showing 198 scholars in attendance, being an increase of 11 on the previous year, making an average afternoon attendance of 120 for the first three quarters. The last quarter 238 children had attended, but were not all on the admission book, not having registered sufficient attendances to be accounted scholars. The average attendance for the last quarter was 132. Last year we had 9 teachers, we now have 11. The children were deserving of some credit for the able manner in which they sang the hymns which were specially composed for the occasion by the superintendent. We never spent a more enjoyable meeting. Praise ye the Lord.—HATTEY SCRIVENER.

IPSWICH (ZOAB).—Our special services on Good Friday were of a deeply spiritual nature. Mr. Mutimer preached to us, and his very clear and forcible expositions of Old Testament Scriptures were heard with sacred pleasure by good congregations. In the afternoon the plan of salvation was abundantly illustrated by the Passover (Exod. xii. 15), "When I see the blood I will pass over you." In the evening the table of shewbread (Exod. xxv. 30) furnished the preacher with a rich store of beautiful ideas, showing the sacred bond that unites Christ and His people. We had a Gospel feast of no mean order. It cheered our hearts, strengthened our faith, endeared the Saviour, and the power and blessing of the sacred Spirit was felt in our midst. During the interval about one hundred enjoyed tea together.—H. B.

FARNHAM. — Anniversary services were held on Easter Monday. Mr. W. F. Waller preached in the afternoon from Ezek. xxxiv. 26, dividing his text

thus: (1) The promise; (2) Subsequent blessings; (3) Designed effect. He sweetly reminded us of the great Promiser, His ability and faithfulness to His Church; how that fruitfulness resulted from the showers, and as the earth was enriched through them, so the Church of God was enriched by the outpouring of the Holy Spirit, and became a blessing to others, as the woman of Samaria in telling others of the Christ, etc. The Holy Spirit in all His influence was set forth as the only Efficient Cause of blessing. Tea was partaken of by a goodly number, and justice was done to the efforts put forth by the sisters. In the evening Mr. Chisnall, of Guildford, took for his text Psa. xlvi. 14—(1) Discrimination, (2) Faith, (3) Hope, and (4) Resignation. Our brother delivered a very powerful and stirring sermon, sympathising with us in our condition and exhorting us to look to God for the guidance needed. For the interest our brother takes in us and his readiness to help we are indebted, and we pray the Lord to reward him. The neighbouring Churches were well represented, and we were much encouraged. Heartily do we thank the friends for their practical help and sympathy.—A. C.

OLD BRENTFORD. — On Easter Monday, March 31st, the eighty-third anniversary of the Cause of God here was held. The attendance was very good. The Lord graciously helped each of our brethren in speaking in His name, and we are already rejoicing in the signs following the preaching of the Word; the message of the evening being especially blessed to one dear friend who usually worships with us here, and who now seeks to join us. In the morning our dear brother Mr. Mitchell preached from Ephes. ii. 4, 5. He reminded us that in this chapter Paul lays the sinner low and exalts a precious Christ, and this fact endears the chapter to those who realise that they are saved sinners by free and sovereign grace alone. The divisions were (1) A Divine characteristic—"God, who is rich in mercy." (2) An amazing and wondrous affection—"For the great love wherewith He loved us, even when we were dead in sins." (3) A Divine and wondrous operation—"Hath quickened us together with Christ." In the afternoon our dear brother Mr. Kern spoke from Psa. xxviii. 9, "Save Thy people, and bless Thine inheritance: feed them also, and lift them up for ever." He noticed (1) The petitioner, (2) His fourfold petition. In the evening our brother Mr. Chilvers spoke to us from Solomon's Song iii. 9, 10. This sermon was full of beautiful exposition and spiritual teaching. The Lord crown these special services with His rich

blessing for Christ's sake, and still help and bless our own beloved pastor in his abundant and loving labours, is the prayer of—E. FROMOW.

WILLENHALL (LITTLE LONDON BAPTIST CHAPEL).—Special services in commemoration of the 110th anniversary were held on Lord's-day, March 23rd. Stirring sermons were preached by pastor William Gill, of Norwich. The fact that our brother had been the beloved and faithful pastor of this Church for some years caused many to rejoice in having the privilege of hearing the Word of life from his lips once more, consequently the congregations at all the services were larger than ever. The singing was hearty, and collections satisfactory. We question whether at any previous period during its long history this Church has ever been in a more peaceful and prosperous condition than it is at present. "The Lord has done great things for us, whereof we are glad."—R. M. T.

GLEMSFORD (PROVIDENCE).—The second anniversary of the pastorate took place on Good Friday, March 28th. A sermon was preached by pastor E. White (Woolwich) in the afternoon, and was much enjoyed. Many old friends of pastor White, from Clare and Stoke, met with us. A goodly number sat down to tea, after which a public meeting was held, and a large congregation was present. The reports for the year were presented by the pastor, which showed that the Lord was working on behalf of the Cause. The leading items in the report were:—10 joined the Church, making 28 for the two years: congregations still show a steady increase. Finance—out of debt, notwithstanding an expenditure on decorations of £29 14s. The Bible-class a blessing to the Cause. The average attendance of 32 young people for the year. The Tract Society in connection with Bible-class distributed over 5,000 tracts and periodicals in the year. Above all, peace and union exists. Addresses followed by pastor E. White, Mr. E. Firbank, and the pastor. Surely we have cause to thank God and take courage.

HALSTEAD (PROVIDENCE).—Recognition services in connection with the settlement of our brother H. G. Polley as pastor were held on Easter Monday, March 31st. Pastor H. S. Boulton, of Chelmsford, presided. Pastor R. C. Bardens, of Ipswich, stated the nature of a Gospel Church. Brother Polley, the pastor, then gave an account of his call by grace, call to the ministry, his acceptance of the pastorate, and doctrinal belief. Brother G. Jarmin, deacon, then gave an account of the

Lord's dealings with them as a Church, and of the Church giving our brother a call to the pastorate. Pastor E. White, of Woolwich, offered the ordination prayer. Tea was provided in the Congregational School-room, kindly lent for the occasion. About 200 sat down. The evening meeting was presided over by pastor H. S. Boulton. Pastor R. C. Bardens gave the charge to the pastor, and pastor E. White the charge to the Church. Addresses were given by pastors Baker (of Braintree) and Folkard (of Sudbury). Many loving friends came from Glemsford, Sudbury, Cavendish, Yeldham, Haverhill, Hedingham, Braintree, Markstey, Whitham, Colchester, &c. At both services the chapel was well filled.—G. JARMIN, Deacon.

PECKHAM (ZION, HEATON-ROAD).—Special services were held on Easter Monday, March 31st, in connection with our Chapel Renovation Fund. In the afternoon, pastor H. T. Chilvers delivered a savoury discourse on the words, "A just God and a Saviour" (Isa. xlv. 21). After the usual public tea, a public meeting was held, presided over by E. H. Britton, Esq. The treasurer's report was read. From this was gathered the fact, that considering the mysterious providential pathway the Church has been led into during the past few months, good work had been done by the Church in the matter of Chapel Renovation. But there still remained the urgent need of external renovation, which requires £100 to carry out fully. Towards this sum, however, some £30, the gifts of generous friends, remain in hand. Pastor E. Beecher directed our minds to the words, "A Lively Hope by the Resurrection of Jesus Christ." Pastor Dadswell spoke from the words, "Rabboni; which is to say, Master." A good brother, who came in place of pastor White, then gave us a helpful word, after which pastor Voysey cheered us with some precious Gospel encouragements. Collections were good. We desire thankfully to acknowledge gifts of 5s. and 10s. from anonymous friends.—J. KNIGHTS.

WOOD GREEN.—On Good Friday, special services were held in connection with the tenth anniversary of the opening of Park Ridings Chapel. Pastor J. E. Flegg unfolded the words found in Heb. ii. 9, in the afternoon. After tea, a public meeting was held, presided over by our pastor, S. Hutchinson. Brother Applegate through illness was unable to occupy the chair. Brother Gentle asked the blessing of the Lord. The chairman referring to the afternoon discourse, expressed the pleasure he experienced as the preacher expatiated on the glory of the cross of Christ. The

text of Scripture uppermost in the mind of the pastor with regard to the service of the day was 1 Kings viii. 29, "That Thine eyes may be open toward this house night and day." Great pleasure was afforded by the reading of a letter from an aged saint, wishing God's blessing upon the meeting, and enclosing a postal order towards the collection, this dear soul being 86 years of age, and blessed the Lord for 70 years' spiritual favours. Brother Voysey spoke of the death of Christ. Brother J. E. Flegg's theme was glorying in Christ. Brother M. E. Green sought to tell us some of "Our Needs." Brother H. W. Sandell emphasized the necessity of only exalting a precious Christ on Church platforms.

CHELMSFORD.—On Friday, March 28th, the annual spring meetings of our Bible-classes were held. Mr. Boulton (pastor), preached in the afternoon. About 80 sat down to a public tea. In the evening a public meeting was presided over by our pastor. After the reading of a portion of Scripture and prayer by three of the class-members, the annual reports were read by the respective secretaries of the Sunday afternoon and Tuesday evening classes. Each class has an increased membership—the numbers being: Sunday class, 40; Tuesday, 53. An address was then given by Mr. Baker, of Braintree, from the words, "Who shall roll away the stone?" Mr. Chilvers (deacon), then spoke on the words, "Make a savoury meal." Then followed Mr. S. Goodwin with a few words on the "Cross of Christ." Mr. D. Monk next spoke from "Take ye away the stone." On behalf of the members and friends of the Church, Mr. Cottee presented a sum of money to Mr. Boulton as an expression of the sympathy all felt with him and Mrs. Boulton in their recent affliction. All were pleased to know the trial and affliction were so far over, and had willingly and lovingly given the sum of £13 15s. In a few suitable words, Mr. Boulton expressed his gratitude for the kindness shown him throughout, and especially by this handsome present.—F. J. HAZELTON.

WOOLWICH (CARMEL).—The fourth anniversary of the pastorate of Mr. W. H. Rose was celebrated on Tuesday, April 8th. Pastor J. W. Wren (of Bedford), preached in the afternoon from Phil. iv. 19. Very pointedly he showed the connection of the text with the preceding liberality of the Philippian Christians, as the Divine blessing resting upon the well-doing of God's people. Tea was served by the ladies. The public meeting was presided over by F. J. Catchpole, Esq., who read Isa. lvi., emphatically dwelling on the duty

of the Church towards the "sons of the stranger," and urged the duty of preaching "the Gospel to every creature," according to the great commission. The keynote thus given was sustained by the speakers. Addresses were given by pastors C. Guy on the "Faithful Minister" H. T. Chilvers, on the "Unchangeableness of Jesus Christ," T. Jones on "Paul's heart's desire and prayer to God that Israel might be saved," E. White on preaching "Christ crucified," and T. Henson on one of Paul's great questions. Collections amounted to £16 10s. T. Daynes Wood, Esq., a deacon of the Church, spoke of the faithful, efficient work done by the pastor, of much pain and affliction suffered by him, of the attachment of the Church to him, and their appreciation of his work, and in the name of the Church and congregation presented him with a cheque containing the amount of the collections, £16 10s. Brother Rose was called upon to speak. In much weakness and pain he thanked the people for all the Christian love and sympathy shown to him, referred to the past year with thankfulness, and looked forward to the future with hope.

THAME—Special services were held on Good Friday. In the afternoon our pastor (W. Chambers), preached a very appropriate sermon from John xix. 28, in which he dwelt upon our Lord thirsting to do His Father's will, to ransom His people, and to destroy the power and works of the devil. It was a season of refreshing. Tea was provided for the numerous friends assembled. In the evening our pastor gave us his lecture, entitled, "Lessons from my Study Lamp" in which salvation and sanctification were clearly set forth, as also the necessity and value of practical godliness. The congregations were good, and the financial results satisfactory.—C. W.

HIGH WYCOMBE (ZION).—On March 31st, our pastor was again favoured to baptize two young believers. On April 1st, we held our anniversary. In the afternoon, Mr. Evans, pastor of Chessham, Bucks, preached a good Gospel sermon from Ephes. i. 7. In the evening we were favoured with good Gospel addresses. Our pastor gave the opening address from Isa. lvi. 5, making special allusion to the wonderful providence of God. Mr. F. Tilbury, pastor of Wooburn Green, spoke from Acts xi. 23. He felt those words were suitable to our pastor, and to us as a Church. We, like Barnabas, when he came to Antioch, have seen the "Grace of God." Like Barnabas, he would give us a word of exhortation, "to cleave unto the Lord." Then our brother Dearing, of Bierton, spoke to us from "Study to shew thyself approved unto God." There is the necessity of

knowing we are not preaching in our own name. We are working from life, not for life. Brother Evans gave an address from "Some of the wonderful works of God"—in Bethlehem's manger, the wilderness, on the shores of Galilee, and on the hill outside Calvary. A good company assembled at both the services, and at tea. Friends met with us from Wooburn Green, Chesham, and Berton.—ONE WHO WAS THERE.

ST. ALBANS (BETHEL).—Special services were held on Easter Monday. Our esteemed brother E. Marsh was again with us, preaching afternoon and evening. Tea was served in the interval, to which about 100 of the friends sat down. Good congregations attended both services, several friends from the neighbouring Churches cheering our hearts by their presence. Our beloved pastor, Mr. C. D. Jeffs, was also with us, and assisted in conducting the musical portion of the services. Collections, &c. for the day were about £6. We are once more enabled to say that "He is faithful that hath promised."—G. W.

HORNSEY RISE (EBENEZER SUNDAY-SCHOOL, ELTHORNE-ROAD).—We celebrated our 19th anniversary on March 16th and 20th. On the Lord's-day our pastor (Mr. H. D. Sandell), preached two sermons: in the morning from Ephes. vi. 4, and in the evening from Prov. iii. 17. On the following Thursday a public meeting was held. W. P. Goodley, Esq., presided. After reading 2 Tim. i. and prayer by brother Dawson, our chairman made a few remarks upon "Good instruction and its attendant blessings." The secretary presented the report, which showed that the school had made some progress during the year. Brother E. Gentle gave an address from the words, "Thy Word I have hid in my heart" &c. J. Kingston spoke from Psa. cx. 3, showing that the calling and manifestation of God's children were divine certainties, the means oftentimes being the instruction given in the Sabbath school. Our beloved brother Goodhew (who for a long period has been absent through ill-health), made a few remarks. The collections amounted to £5 17s. 2d.—ALFRED G. SANDELL, *Hon. Sec.*

CLAPHAM (COURLAND-GROVE).—Services to commemorate the sixteenth anniversary of the Sunday-school were held on Lord's-day, April 13th. The pastor (Mr. H. Dadswell) preached excellent sermons morning and evening, and in the afternoon addressed the scholars, teachers and friends, after which he distributed 20 Bibles and 100 other books among the scholars. The services were continued on Tuesday, 15th. About 160 partook of a bountiful

tea, which was followed by a public meeting, presided over by Mr. Dadswell. Earnest prayer was offered by Mr. Walter Edwards, the secretary, who has been connected with the school since its opening. The report, submitted by the superintendent, Mr. A. Vine, was a record of much good and quiet work for the Master in this most important department of Christian service. Including the superintendent's Bible-class there are 165 on the roll, with 14 teachers and officers. During the year one teacher and one member of the Bible-class had joined the Church, while four junior scholars had been removed by death. The average attendance was excellent, especially in the morning; while the general conduct was admirable. The balance-sheet shewed that £1 3s. 7d. was due to the treasurer, the total expenditure for the year being £27 12s. 2d. During the evening several scholars recited suitable pieces from the Scriptures and other sources, and excellent and interesting addresses by brethren Steele and J. E. Flegg were listened to with marked attention. On leaving each scholar was presented with a bag containing a bun and an orange, the gift of two friends. The collections at all the services were very good, and we were much encouraged by the attendance of a large number of friends, whose kindly sympathy will stimulate us to fresh energy in our work among the young.

CHESHAM (TOWNFIELD).

The pastor's anniversary was celebrated on Easter Monday. Pastor Josiah Morling, from Wycombe, preached in the afternoon from 1 Peter i. 12, "Which things the angels desire to look into." The sermon was scriptural, simple, experimental, and was listened to by an attentive congregation.

The tea meeting was well attended.

The public meeting was presided over by the pastor. After reading of Psalm cxxxiii. by Mr. Ives, of Wycombe, prayer was offered by Mr. Freeman, of Camden Town, an old friend of the pastor's.

The Chairman, in his opening address, said he should and could take the Psalm they had heard read as the foundation for his remarks, which might also be taken as a report of their condition as a Church and congregation, and hopes for the future. They were united and at peace amongst themselves, living in a town amidst other denominations and sections of the one great Church of which Christ was the Foundation, holding firmly their own distinctive doctrines and practices, but regarding with Christian courtesy and charity others who differed from them, but who proved by the godliness of their lives that they were built upon

that one foundation. The work amongst them was hard and slow, but steady and sure. They were working for eternity; and received such tokens for good in time as encouraged them to continue, and look forward with a good hope, feeling assured that he had amongst his hearers many whose hearts were right with God, but had not yet openly confessed it; and he felt certain that before long some of them—some well on in life and others in the early morning of it—would be constrained by the love of God working in the heart to say: We will go with you, for we see that God is with you. The week-night services were well attended, but they long for more, and making an earnest appeal to God-fearing men who did not attend them, he asked them to meet together on the following Thursday at 7 p.m. to pray for the outpouring of the Spirit's influences, that greater blessing may rest on the Gospel preached, and many more might be added to the Church and congregation.

Pastor Dearing, of Bierton, spoke on the difficulties, oppositions and adversaries that were experienced by all believers in their service for the Lord, but as it had been in the past, so it would be in the future, the stone was rolled away that they expected to find, and so all foes would be at last overcome, and every hindrance removed for all who from love were seeking for the Lord.

Pastor J. Morling gave a masterly address from Isa. liii. 11: The certain, successful and satisfactory completion of Christ's work—*Local Paper*.

EAST HAM (RED POST-LANE).—Pastor S. T. Belcher preached on Good Friday afternoon from 1 Cor. ii. 13. Tea was served to about forty friends. Mr. W. Lowrie presided at the public meeting, and addressed us from the words, "Peace be unto you." Addresses were delivered by brethren G. Smith, E. Welstand, J. A. Othen, W. Gull, W. Challis and S. J. Taylor. Collections good. We thank God and take courage.—**AN EYE-WITNESS.**

STRATFORD (GURNEY-ROAD).—The pastor's eighth year of labour was commemorated on Lord's-day, April 13, and the following Tuesday. Pastor B. J. Northfield preached on the Lord's-day, and pastor G. W. Thomas on the Tuesday afternoon. The usual tea was followed by a public meeting, under the presidency of our esteemed friend and brother, F. J. Catchpole, Esq. After prayer by pastor A. J. Voysey, the secretary of the Church, Mr. J. H. Rider, gave a deeply interesting report of the union between pastor and people, and the hope of all hearts in this cause for the speedy erection of the new Sunday-

school building. Addresses full of spiritual instruction and savour were delivered by brethren Thomas, Sears, Chilvers, Mutimer, and Debnam. The pastor closed with an expression of heartfelt gratitude for the loving help continued in his work, and the willing helpers that made it light, expressing the thanks of all for the hearty work in connection with this meeting, and to those from so many Churches who were gathered to encourage us. The chairman interspersed the speeches with words of wise counsel and stimulus in the great Master's service. Arise, O Lord, send now prosperity. Collections, £20.

MENDLESHAM GREEN.—A special meeting was held on Good Friday. We had a good number to tea, and a larger gathering for the evening meeting. After a speech by our pastor (Mr. Dickerson) Mr. H. T. Hart, senior deacon, presented him with a hymn-book (Gadsby's). Mr. Hart gave an outline of the work and length of our pastor's ministry. Mr. Dickerson gratefully accepted the small gift, as if it were of greater value. Mr. H. Davey (deacon) then presented Mr. Hart with a hymn-book as a slight token of love and appreciation. Our brother has been the working deacon, secretary, and school superintendent for many years. The Lord reward his abundant labours.—**L. SCARFE.**

BIGGLESWADE (PROVIDENCE).—The anniversary services were held, as usual, on Good Friday. Mr. C. Barnes, pastor of "Beulah" Chapel, Harrow-road, London, preached in the morning and evening; and Mr. Frederick Kirby, of Bouverie-street, E.C., in the afternoon. There were good congregations at all the services, and over eighty friends sat down to the public tea. The collections for the Cause exceeded those of last year.—**E. S. KING.**

PIMLICO (CARMEL).—Re-opening services were held on Good Friday. The chapel looked clean and well worthy of the expense and labour expended thereon. In the afternoon a sermon was preached by pastor Frank Fells from the words, "My God, My God, why hast Thou forsaken Me?" and "Father, into Thy hands I commend My Spirit." Nearly ninety friends partook of tea. The evening service was presided over by H. Adams, Esq., of High-bury. Brother W. Gridley intreated the Lord's blessing. The report of the work and fund was read by the secretary, who stated that for a long time we had felt that the thorough renovation of the house was of utmost importance, but we could not see our way clear to commence with so great a task without some fund to work upon.

In January, 1901, this fund was commenced, and the following methods adopted: Regular weekly subscriptions from members and friends; collecting cards to every member of the Church; a box placed in the lobby, and the attention of visitors drawn to it from time to time; small envelopes distributed for free-will offerings. With a little over £26 in hand the work was commenced in faith, believing that the God who supplied our past needs would provide for us again. The tender of Messrs. Burton Bros., of Alderney-street, Pimlico, was accepted, and well carried out by them. The statement showed that the methods adopted had brought in £60 17s. 7½d., the afternoon collection and sale of work £9 7s. 3d., making a total of £70 4s. 10½d., the cost of renovating being £82 10s.; a balance of £12 5s. 1½d. was required to complete this part of the work. After the evening collection was taken, and the necessary expenses deducted, it was mentioned that the amount required was not reached by about £5 (we are glad to report that this has since been forthcoming), and the whole amount for this part of the work realised. Excellent addresses were delivered by Messrs. Armstrong, Wileman, Waller, Fells, and our pastor, and we were as a Church much encouraged, feeling grateful to Him who had done so much for us, and promises still to supply all our need. We heartily thank all our friends who so generously helped us. We take up the further work of sanitation, etc., fired with the words, "Is anything too hard for the Lord?"—W. H. H.

HIGHBURY PLACE (PROVIDENCE).

On Lord's-day, April 13th, and Tuesday, April 15th, pastor F. Fells' first anniversary was celebrated. The pastor preached both morning and evening on Sunday, and we felt the Lord's blessing was resting upon his ministry, and that the way in which pastor and people were becoming cemented together was an abundant cause for gratitude. On Tuesday afternoon pastor Archibald G. Brown kindly visited us, and his cheery stirring discourse will long be remembered. Although many are unable to attend afternoon services, between three and four hundred were present, most of the ministerial brethren who were to speak at the evening service, besides others, being with us. The theme of Mr. Brown's sermon was, "Seeing that ye have," from Heb. iv. 14. We pray the Divine blessing may still attend our brother's ministrations. Tea was served at 5.15, nearly two hundred of the friends remaining. The evening meeting was also of a cheerful nature. Brother Jones was there. Brother Mitchell also came to cheer and enliven us as he usually does. Brother Ward,

from Laxfield, Suffolk, a sterling friend of the pastor's for many years, was with us to wish us God-speed, and brethren White and Rose, of Woolwich, and brother Bush, of Surbiton, all did their part to cheer and encourage us, for which we are grateful. Our brother Millwood, of Hill-street, presided over our meeting. Several friends who could not be with us kindly sent donations, and over £20 was realised at these services. May God's blessing still rest upon us as a Church, our hearts filled with gratitude, our joy and boast as in years gone by—"The Lord of Hosts is with us, the God of Jacob is our Refuge."—W. LAWRENCE.

WANDSWORTH COMMON (CHATHAM ROAD).—The seventh anniversary of the opening of the above and the third of the pastorate of Mr. J. E. Flegg were commemorated on Easter Sunday and Monday. On Sunday the pastor preached two excellent sermons from the words, "I am the Resurrection and the Life," and "Speak unto the children of Israel, that they go forward." On Easter Monday afternoon a large congregation listened to some good things from pastor Thomas, of Watford. The text was, "And he preached unto him Jesus." A good company sat down to tea in the new schoolroom, which is practically finished, and is to be opened in May. Big blessings were received by the large meeting which in the evening listened to a sermon by pastor Kern, of Ipswich. The text was, "Underneath are the Everlasting Arms." We were cheered by the presence of many friends from neighbouring Causes, including pastors Cornwell and A. E. Brown. The Service of Praise was well rendered, and the collections amounted to £16 9s. 3d. "Praise God from Whom all blessings flow."

GRAYS (EBENEZER).—Special services were held on Easter Monday. In the afternoon Mr. J. H. Lynn preached from John xx. 17. A goodly number sat down to tea. Brother Rayfield, from Gravesend, opened the evening meeting with prayer. Addresses were delivered by brother Wellstand on "The dew and its effects" (Hosea xiv. 5). Brother Goldsmith on "It is Christ that died, yea, rather, that is risen again." Brother J. H. Lynn on "Feed My lambs." The services were seasons of power and blessing.—F. S. W.

GUILDFORD.—The twenty-ninth anniversary of the "Old Baptist Chapel, Sunday-school" was celebrated on Lord's-day, April 13th and the following Wednesday. Sermons were preached on Lord's-day morning and evening by the beloved pastor and children's friend,

W. Chisnall, addressing also the parents and scholars in the afternoon. At all services the chapel was full, and the collections exceeded those of former years. The chapel was well filled again on the Wednesday afternoon, when pastor E. Marsh, of Gurney-road, preached to an appreciative congregation. The usual tea followed, and the schoolroom was crowded. The evening meeting was to have been under the presidency of Mr. I. R. Wakelin, but ill-health prevented. This necessitated the worthy pastor taking the oversight of the meeting, which was evidently acceptable to all, as also was the characteristic letter he read from Mr. Wakelin with many precious thoughts for the young folk. Mr. W. Wileman, an old friend, was expected, but ill-health prevented him also. The reading of the report by the superintendent (Mr. Pickett) touched the hearts of all present, and we were not surprised to hear pastor E. Marsh say he had never listened to a report that so came from heart to heart, inspiring prayer for both teachers and taught. We shall not soon forget the address of Mr. Billing. We have attended some school meetings where we should almost think the motto of the Church in relation to the work was "*No connection with the shop next door*;" but as we listened to the venerable deacon Billing we felt the motto of the Church at Guildford evidently is, "*These be the precious souls our God has entrusted to us to train in truth.*" A full heart poured out its delight in the union between Church and school in this veteran's speech. Our brother Medhurst received a warm welcome for his presence and Gospel address, heartily responding as he did to the invite to supply the lack of service by reason of the sickness of others. Some beautiful reward books as "special prizes" were given in addition to the large number distributed on the Lord's-day. The worthy pastor had goodly words of love and counsel for each as he handed them to the scholars. God bless brother Chisnall and his band of hearty workers among the young, prays—A VISITOR.

TOTTENHAM (EBENEZER).—The Sunday-school anniversary services were held on Easter Sunday and Monday. On the Sunday morning our pastor, John P. Gibbens, preached from the text 1 Cor. xv. 58. In the afternoon pastor G. W. Clark, of Wilton-square, addressed the Sunday-school, when about 140 scholars and a few friends were present; and in the evening pastor G. W. Clark preached from the text Ezek. i. 5. On Monday pastor B. J. Northfield, of March, Cambs., preached from Psa. xxxiv. 11, referring to the fear of the Lord—admirable

example—kindly admonition—teachers' qualification and limitation. The Lord's blessing was sought by pastor Hutchinson, of Wood Green. In the evening our brother Kingston again asked for Divine blessing on the services, and pastor B. J. Northfield preached from Neh. ii. 4, and referred to the act, object, cause, and success that attended his prayer. A good number of children and friends remained to tea and during the evening service. Our superintendent, Mr. W. Harris, gave a full report of the work, stating that we had increased in numbers by 40 during the past year, and the attendances were good. Number of scholars on the books, 140. The treasurer's report was also given, and the progress of the efforts being made in connection with the New School Building Fund referred to. We felt that we had a happy anniversary, and thank the friends from other Churches for coming to cheer and encourage us. Collections amounted to £6 5s.—W. L.

BETHNAL GREEN (HOPE).—On April 12, we held the sixth anniversary of the Gospel Mission. Over 100 friends sat down to tea. The school was comfortably filled at 6.30, when the president, pastor J. Clark, took the chair. After reading Matt. xxv. 14—30 the chairman called upon brother E. A. Toms to pray. The president's address followed from Matt. xxv. 22, 23. He reminded us that we all have a talent, and if we are the Lord's children He expects us to devote it to His service and glory. Our pastor spoke of (1) The character of the servant, and (2) The gracious reward—"Well done, good and faithful servant." To be a good servant we must be sincere, faithful, and diligent. The secretary was called upon to read the report, which shows that progressive work is still being carried on. The Gospel is preached to the passers-by, and we rejoice to say that our labours have not been in vain. We have distributed 1,000 copies of *Cheering Words*, besides thousands of other tracts. Homes have been visited through the kind help of Mrs. Stevenson, who has united with us. A handsome acetylene lamp has been purchased, and we are looking forward with hope to the labours of the coming season. Brother W. F. Waller addressed us from the subject, "Open-air Preaching, its Origin and Objects," and soon proved both from the Old and the New Testament we have our authority from God. It is recorded that Mr. Wesley, preaching to 20,000 at the tomb of his father for three hours, said that he had done more good there than in three years at his chapel. Our brother J. H. Coulson spoke upon "Sowing and Reaping." (1) Sow the seed of the need of the new

birth. (2) Salvation is of grace through faith. (3) That God's Holy Spirit quickens the soul into life. (4) Every sower should sow *tested* seed, that which has been tried and proved. (5) Sow the seed of the atoning sacrifice. (6) Sow the seed of God's Book alone. Sow in season and out of season. Our brother A. J. Elsey, a former worker, addressed us from Neh. viii.: "An open-air example," and his kindly advice, especially to the young helpers, we trust, will long be remembered. The Benediction closed a very happy meeting.—ONE OF THE WORKERS.

Aged Pilgrims' Corner.

A SERMON will (D.V.) be preached on Thursday evening, May 29th, by the Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, in the Church of St. Mary Aldermary, Queen Victoria-street, City. Service to commence at 7 o'clock.

The 67th Anniversary of the Camberwell Asylum will (D.V.) be held on Thursday, June 12th, at the Asylum. In the afternoon the Rev. F. Cecil Lovely, B.A., of Bexley, will preach in the Chapel at 3 o'clock. Tea at 5, tickets 1s. each; and in the evening at 6.30 a public meeting will be held, presided over by Lieut.-General Sir W. Stirling, K.C.B., R.A. The Revs. O. S. Dolbey, J. W. Ewing, B.D., F. Cecil Lovely, B.A., and other friends will give addresses.

The 31st Anniversary of the Hornsey Rise Asylum will (D.V.) be held on Friday, July 4th, at the Asylum. In the afternoon the Rev. J. C. Martin, M.A., of Southsea, will preach in the Chapel at 3 o'clock. Tea at 5, tickets 1s. each, and in the evening at 6.45 a sermon will be preached in the Hall by the Rev. J. W. Tobitt, of Hastings.

The Lady Visitors will hold the annual Sale of Work throughout the day on behalf of the Benevolent Fund for aiding sick and infirm inmates. Gifts will be thankfully acknowledged, and should reach the Asylum or the office a fortnight before the anniversary. As some friends may not be able to send work or to be present, the Secretary will be happy to receive from them any contributions in money to hand over to the ladies, to include in the results.

In a letter to the Society, a Spanish pensioner, who has been brought out of the darkness of Popery, writes:—"I give a thousand thanks to God, who, without merit on my part, has been pleased to help a poor old stranger here, and I give many thanks to all those members of the Society who have in-

terested themselves in me. May God bless all their works and may they one day receive the crown incorruptible, which is worth all the sacrifices of this life. Once more your poor servant and sister gives thanks in the name of the blessed Jesus."

MR. THOMAS BRADBURY'S GOLDEN WEDDING.

INTERESTING services were held in Grove Chapel, Camberwell, on Tuesday, April 15th, in celebration of the golden wedding of the pastor. The deacons of the Church, of which Mr. Thomas Bradbury has been minister for nearly twenty-eight years, entertained the members and a numerous company of personal friends.

Sermons were preached in the morning by Mr. Cyril Barrett, of Sutton-in-Ashfield; in the afternoon by Mr. W. J. Dance, of Leamington; and in the evening by Mr. F. Cecil Lovely, B.A., of Bexley. Luncheon and tea were provided between the services. Previous to the luncheon the rev. gentleman's family, numbering nearly thirty, were photographed. The most interesting table at the luncheon consisted of thirty of the inmates of the Aged Pilgrims' Friends' Asylum, Sedgemoor-place, whose combined ages amounted to 2,159 years. These were also photographed by Mr. Flint at the luncheon table. The school-room and tables were most tastefully decorated by the ladies with the choicest flowers. Presentations of beautiful flowers were made to Mrs. Bradbury.

After luncheon an address was delivered by Mr. Bradbury reviewing the past fifty years, in which he expressed the pleasure the presence of Dr. Bramley Taylor, of Denmark-hill, gave him. He said it was through the doctor's constant care and attention to Mrs. Bradbury during her late long illness that under God's blessing she was preserved to participate in the pleasures of that auspicious day.

After tea the company adjourned into the chapel, when several ministers delivered short addresses, and at seven o'clock the evening service commenced. At the close, previous to the Benediction, Mr. J. B. Latham, representing the members of the Church and congregation, addressed a few remarks. He said after the many congratulations the pastor had received that day he felt he was satisfied that the friends at the Grove held him in the highest affection and esteem for his work's sake in this place. Surely they all had much to be thankful for, especially for the pastor being preserved for fifty years together with his good wife through all the changes and trials of so long a period. Whether rightly or wrongly the folks there had never been credited with

being a practical people, but on an occasion such as that they considered some tangible acknowledgment of their love and appreciation should be given. He had therefore the pleasure and privilege, on behalf of the congregation, to ask the pastor to accept a purse containing fifty sovereigns, and to express the desire that both he and Mrs. Bradbury might be spared to each other and to the Church for many years to come. Mr. Bradbury suitably acknowledged the gift, and the meeting closed with the Benediction. Amongst those present were Drs. Bradbury and Bramley Taylor, the Revs. W. Parks Bradbury, M.A., F. Cecil Lovely, B.A., J. W. Dance, P. H. Good, Cyril T. Barrett, O. S. Dolbey, W. Sinden, Chas. Cornwell, Thomas Davis, and George Savage.

Gone Home.



PASTOR JOHN HUNTLEY (of Bath).

As briefly notified in the April "E.V. & G.H." my dear father fell on sleep the 1st day of March, aged 74. His was a remarkable life, and one that received much of the Divine blessing. He was favoured with godly parentage, his father being for 64 years the beloved pastor of the Church at Limpley, Stoke, and while yet in his "teens" became the subject of saving grace, and was baptized by his father in the River Avon at Limpley. Very soon he was constrained to

"Tell to all around
What a dear Saviour he had found."

In the Sunday-school and open-air his voice was engaged in telling forth the wonders of redeeming grace. Such was his zeal that he had bills printed, one of which was headed: "Fire! Fire!! Fire!!!" containing solemn warnings to the ungodly. Another was entitled: "It's right, or it's wrong," and demanding that the practice of infant sprinkling should be submitted to the test of the Word of God. Another announced that a recruiting officer would be on the Village Green the following Lord's-day to receive recruits for the army of King Jesus. All broken-hearted, mourning, convicted

sinners were invited to hear what the Captain of salvation promised to those who came to Him. Soon he was invited to occupy the pulpits in the surrounding villages, and at last an invitation came to supply the pulpit at Widconch, vacant by the death of William Cromwell. Before six months had expired, he was invited to undertake the pastorate, and the call was accepted. The late beloved Charles Waters Banks was at his recognition, and remained a true friend of my father's all his life. The Divine blessing was at once vouchsafed, as may be gathered by the fact that in the first year of his pastorate 55 were added to the membership, and in the second year 45. The baptismal services at this time were held in the River Avon, and were attended by vast multitudes of people. "Having obtained help of God" he was enabled to maintain his ministry, and in September last, he celebrated his 41st anniversary. During the illness of the late James Wells, he, on two or three occasions filled the pulpit at the Surrey Tabernacle, and occasionally preached elsewhere in London and the provinces. But he loved best to be with his own people, and very seldom was he absent from his own pulpit. He had been ailing for six months, but it was only a fortnight prior to his death that we thought his end was so near. One of the first indications that this was the case was the fact that all fear of death was removed. We shall never forget his triumphant end. "No confidence in the flesh, but rejoicing in Christ Jesus" was his experience. He exclaimed with great force:—

"On Christ the solid Rock I stand,
All other ground is sinking sand."

And so he passed away! The fogs and mists of doubts and fears, the storm-clouds of sorrow all gone, his sun went down in a clear sky. Amid every sign of respect on the part of his own people, the Free Church ministers, and the city at large, he was laid to rest, waiting the trumpet call of the resurrection morning.—J. R. HUNTLEY.

WALTER BLACKMAN,

for twenty-four years deacon at Lynton-road chapel, peacefully passed away to his eternal home on Friday, April 18th, aged 75 years. We hope to give a brief sketch of his life in our June issue.

CHELMSFORD.

With heartfelt sorrow we record the translation of two beloved brethren in Jesus to heaven's perpetual service of praise. Our sorrow, however, is their joy. They had been in fellowship with the flock at Chelmsford for many years. JOHN MUNDY entered the pearly gates on February 22nd, in the 61st year of his age. His only foundation and hope of salvation was Jesus. Just before his spirit fled, with spirited fervour he exclaimed, "Come along," and then fell on sleep. JOHN CATLING, a kind-hearted and faithful follower of the Lamb, who said but little, yet lived much to his Redeemer's honour. After a short illness, "Fearless he entered Jordan's flood," and passed to be with Jesus in "The land of light and beauty," aged 69 years, on February 23rd. Prior to his removal to Chelmsford about twelve years ago, he was in association with the Baptist Church at Hadleigh, Suffolk. In many ways he rendered loving service to that Cause during the ministry of Mr. B. J. Northfield. May God graciously bless and sustain the bereaved in each family.—H. S. B.

A Divine Prescription.

BY E. MITCHELL.

“Patient in tribulation.”—Rom. xii. 12.

THE Gospel precepts contained in the chapter from which the text at the head of this paper is taken may be regarded as a string of pearls, shining with a mild but beautiful radiance, rather than as connected links in an argumentative chain. Yet we think all the graces of the Spirit are connected, and have influence one upon another. Three precepts are found in this twelfth verse. “Rejoicing in hope”—this we considered last month—“patient in tribulation,” and “continuing instant in prayer.” These form a trinity, closely joined together. Patience is the daughter of hope, and both hope and patience are nourished by prayer. Conjoined they all flourish together. This precept refers to

AN EVERY DAY SUBJECT.

Tribulation is common to all the family of God, and forms more or less an every day experience. The word rendered tribulation is thus defined by Dr. Bullinger in his lexicon:—“pressure, compression, straitness; hence, pressure *from evils*, affliction, distress.” The word our translators have employed, *tribulation*, is derived from the Latin *tribulum*; a threshing sledge for separating grain from its husk. It was in the form of a wooden platform, studded beneath with sharp bits of flint or with iron teeth, and was drawn over the grain, and by its weight pressed it from its husk. Tribulation, therefore, well represents the meaning of the original word. It may be taken to include all painful experiences, everything that afflicts us; all that bears with weight upon us, and as it were squeezes and straitens us; in a word, all the sorrow, afflictions, trials, distresses, and troubles we meet with by the way are comprehended in this term, *tribulation*.

Trouble is the natural heritage of man. “Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward.” Men are ever making efforts to escape this sad heritage, but always in vain. As the law that governs the spark is operative everywhere on this earth of ours, so the sad truth that we are born to trouble operates throughout the whole compass of humanity. Men may employ every artifice their ingenuity can devise to escape this sorry heritage, but they can never succeed in evading the operation of this moral law. Sooner or later trouble runs them down, and they are forced to exclaim, as it seizes them in its straitening and compressing embrace, “Hast thou found me, O mine enemy?” Trouble, sorrow, affliction, and distress are inevitable—we are born to them, and cannot escape their grasp. The life of man is full of tragedy, and no position in life affords any exemption. For this sad heritage we have to thank ourselves. Sin is the evil root which bears all this bitter fruit.

Believers, though God's children, cannot escape trouble. They have

their share of the natural sorrows and afflictions of life common to all; and added to these many a trial and trouble that the mere natural man escapes. To them it is said that "through much tribulation (many tribulations, R.V.) they must enter the kingdom." They are exercised with inward conflicts, assaulted by fierce temptations, and corrected with various trials and sorrows. All their graces must be tried. It is in the furnace that the dross is removed, and the pure gold of the Spirit's work demonstrated. We are bidden to arm ourselves for suffering, to be prepared for afflictions, and to expect persecutions. The very terms of discipleship are thus laid down by our Lord Himself: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. xvi. 24). A pleasure-loving Christian, seeking ease, indulging self, and shrinking back from the cross, is an anomaly. True believers are called to "endure hardness as good soldiers of Jesus Christ."

There is, however, *much comfort wrapped up in this word tribulation*. Painful to the flesh as its experience is, it is nevertheless very profitable to the soul. The threshing sledge is not driven over the corn to destroy it, but only to separate it from the husk. So the sorrows, afflictions, troubles, trials, and temptations which believers experience are intended for their good. "When He hath tried me, I shall come forth as gold," said Job. So with all the children of God. The gold is cast into the furnace, indeed, and subjected to intense heat, but it loses nothing but the dross, and comes forth more valuable than it went in. So with believers, what they lose in the furnace is well lost, they are much better without it. The three worthies in the burning fiery furnace were not injured in the least, all that the fire could seize upon and destroy was the bonds wherewith they had been bound. The threshing sledge—the tribulum—may squeeze, press, compress, and straiten, but its only effect in the end shall be to make a separation betwixt the corn and the husk.

But the words present us with

A SOVEREIGN PRESCRIPTION.

"*Patient in tribulation*" is the direction given. Bear up under your burdens, quietly endure them until He who placed them upon you shall be pleased to remove them. This is the opposite of murmuring, or repining, or yielding to despondency. Philosophers have preached patience simply from a utilitarian point of view, because of the benefit derived from it. This teaching is embodied in the homely proverb—"What can't be cured must be endured." A mere philosophical patience is far superior to an unphilosophical impatience, which only serves to aggravate our sorrows and afflictions. When the ox kicks against the goad it drives its sharp point deeper into its flesh, and intensifies the pain it feels. But true Christian patience rises immeasurably above mere philosophical patience; it is a grace of the Spirit, and glorifies God.

Christian patience has its root in true humility. Is not humility the soil in which all Christian graces grow and flourish? The proud man is ever impatient under trial. He never thinks his superlative merits are sufficiently recognised, and deems himself badly treated if trouble befalls him. Not so the truly humble man. He recognises his ill-deserts, and places his hand over his mouth to prevent a murmuring word issuing therefrom. "Wherefore doth a living man complain, a

man for the punishment of his sins? Let us search our hearts and try our ways, and turn again to the Lord." So far is the humble man from thinking that he is harshly dealt with, that he wonders at the leniency of the Lord, and says, "He hath not dealt with me after my sins, nor rewarded me according to my iniquities." I have deserved far more than that I have received, I will humble myself under His mighty hand, and patiently wait for the relief He will send. Unless we are humble we shall never be "patient in tribulation."

Christian patience also recognises the sovereignty of God. Eli was by no means a faultless character. His foolish fondness for his sons wrought them much evil, and their terrible death might have been avoided had their father possessed more strength of purpose, and effectually restrained their wickedness. But grace shone brightly in him, when, after receiving the solemn message which doomed his house to irretrievable destruction, he meekly bowed his head, and said, "It is the Lord: let Him do what seemeth Him good." Thus also Job when stripped of all, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And, again, when severe physical suffering was added to the losses he had suffered, "What? shall we receive good at the hand of God, and shall we not receive evil?" An habitual recognition of the supreme, absolute, and every way righteous sovereignty of God, conjoined with a true, humble view of one's self, will make a man "patient in tribulation."

Once more, *Christian patience arises from a believing grasp of the gracious character of God.* If we lose our hold of God's character as gracious, wise, merciful, and just, our patience quickly comes to an end. A belief in God's character sustained Job: "When He hath tried me, I shall come forth as gold," said he. God's character assured him that there should be a favourable issue to his trials. His Word declares "that all things work together for good to them that love God." Our knowledge of and belief in His character steadies our souls in the day of storm and stress, enabling us to look forward to a gracious deliverance, and to expect that good shall result from the trial. We are in the case of a sick man who has placed himself in the hands of a skilful physician that he knows understands his case, and both can and will effect a cure. The remedies may be drastic, and the recovery slow, but we have confidence in the physician, and wait patiently for the desired result. We know that our God cannot err, that there is no limit to His power, and while we believe in His gracious character we are "patient in tribulation."

Very cordially, and with perfect confidence, do we recommend the prescription of our text to all the tried ones in the family that are in tribulation. Let us take the prescription. Patience conquers all trials, alleviates all distresses, and softens every affliction. Let us remember that He has told us that the heirs of salvation "through much tribulation must follow their Lord." Let us not forget that He has promised us His presence in the trouble and the trial. Let us keep in mind that He is overruling all for our real good, and in our best interests, and that His Word assures us that afterward the peaceable fruit of righteousness shall issue from our tribulations. Let us not overlook the fact that all the ransomed have travelled home by this same path, yea, that our Lord Himself did not disdain it, but walked through the roughest

and worst parts of the road, and His dear feet have trodden down many of its most trying places, and made them easier for all that follow Him. Let us not lose sight of the end of tribulation's pathway, but remember that heaven will far more than make amends for all we suffer by the way. Let us not fail to consider that by our patience in tribulation we glorify our God, "Who has called us out of darkness into His marvellous light." May the gracious Spirit work the grace of patience in our hearts increasingly, and so make us truly "patient in tribulation," and to Him shall all the praise be given.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 17.—CHAPTER VII.—7—25.

"WHAT shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good."

Recurring to the subject of fruitfulness, it must be observed that the apostle is most careful not to attribute the deadly fruit we formerly brought forth to the husband to whom we were then allied. "What shall we say then? Is the law sin?" This objection might arise from verse 5. Once more he says, "God forbid!" the thought must not for one moment be entertained. And the apostle repels the suggestion by a somewhat extended reference to his own experience of the law in its operations within his own heart.

First, it was the means of his conviction of sin: "I had not known lust, except the law had said, Thou shalt not covet;" or, as he might say, "I should not have felt guilty save for the voice of the law raised in condemnation of my conduct." Now, that which most emphatically condemns sin cannot at the same time be the cause of it. Again, "without the law sin was dead." It met with no opposition or resistance, except from the law, and then not until it was brought home to him in its spirituality, showing that a pure heart as well as a blameless life were required by it, and that sinful thoughts and covetous desires were as really worthy of death as actually sinful conduct. Once more, "I was alive without the law once." In ignorance of its real nature and extent, he thought himself secure under it, and even approved by it. But when its real character was made known to him, "sin revived, and he died:" was convicted as a sinner, brought in guilty, and under the sentence of death.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is

good ; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual, but I am carnal, sold under sin." All this proves that the law is not to be charged with any complicity in our "bringing forth fruit unto death." It was our corrupt nature that did all the mischief—that stirred up so much opposition to the law's precepts—that took occasion to deceive—that wrought the concupiscence that deceived—that slew. The commandment ordained to life, to those who keep it, is found to be only unto death, because we have all broken it. The blame rest not with the law, but with the transgressor. The conclusion, therefore, is, "that the law is holy, just, and good, and it is ourselves who are carnal, sold under sin ;" in allusion to the selling of slaves, and as such we are in bondage by nature to our evil lusts and passions.*

"For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. For the good that I would I do not : but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin."

But the principal reason why Paul refers to his own experience is to clear up his meaning with regard to being "dead to sin," and "dead to the law." The question is, therefore, what was the state of things after his conversion and his believing in Christ ? Was he then able to live a perfectly holy life, and was sin no longer permitted to molest him ? He confesses that, to his unfeigned grief and sorrow, this was far from being the case. But in the very existence of this grief and sorrow we recognize the fact of his being renewed and regenerated. He tells us that which he did he allowed not ; what he hated he did ; when he would do good, evil was present with him ; that the law of his members warred against the law of his mind, and brought him into captivity to the law of sin, inasmuch that he had reason to cry, "O, wretched man that I am ! who shall deliver me from the body of this death ?" It is abundantly evident, therefore, that he did not mean in the sixth chapter to assert that

* "Sold under sin." "By this clause he shows what flesh is in itself ; for man by nature is no less the slave of sin than those bondmen, bought with money, whom their masters illtreat at their pleasure, as they do their oxen and their asses. We are so entirely controlled by the power of sin, that the whole mind, the whole heart, and all our actions are under its influence. Compulsion I always except, for we sin spontaneously, as it would be no sin were it not voluntary. But we are so given up to sin, that we can do willingly nothing but sin ; for the corruption which bears rule within us thus drives us onward. Hence this comparison does not import, as they say, a forced service, but a voluntary obedience, which an inbred bondage inclines us to render."—*J. Calvin.*

the believer is entirely delivered from the indwelling of sin, and placed out of its reach. He is an example to the contrary. "I myself serve the law of God; but with the flesh the law of sin," that is to say, I myself am a living witness that to be "dead to sin" is not to be absolutely sinless.

What, then, does he mean? Clearly that we are delivered from consenting to sin, taking pleasure in it, and pursuing it with enjoyment. That its presence is a plague and a burden, in that it hinders our spiritual progress, mars our spiritual happiness, intrudes upon our spiritual meditation, weakens our spiritual efforts, and stains and spoils our best performances. We cannot, therefore, but hate it, dread it, groan under it, and long to be freed from it, even at the cost of dissolution, which it is not natural to desire. Now, if we do really so regard sin, we are consoled by the thought that, with the apostle, we may say, "It is no more I that do it, but sin that dwelleth in me." It is to be feared, however, that this passage is often both misinterpreted and misapplied. Misinterpreted in supposing that a believer is two distinct persons, instead of possessing a twofold nature. Some filthy dreamers are content to quiet their consciences by saying of their abominations, "Oh, it is the old man." True, but where is the evidence of a new man? Such persons might learn a lesson from the soldier of ancient times. Being under the command of a certain Popish bishop, who had girded himself with another sword than that of the Spirit, he was shocked to hear his profane language, and remonstrated with him. Said that worthy, "I do not swear as a bishop, I swear as a general." Upon which the soldier asked, "If the general were damned for his swearing, what would become of the bishop?" The passage is misapplied also, for it only belongs to certain characters, "If I do that I *would* not," but then that is the question. Should we do otherwise if we were not overpowered? Would we, if we could, have done with sin for ever, and be as holy as glorified spirits in heaven? In that case only are we "dead to sin," by this token only do we know that we are delivered from the law; in this way only can we prove that we are married to another; on this ground only can we thank God, through Jesus Christ our Lord, that we shall ultimately be delivered from its presence, as we have been from its curse already. Only the spiritual mind, which has grasped and appropriated the doctrine of justification from the curse of the law by Him who "was made a curse for us," is able to say with the mind I serve the law of God, not to obtain life, but because I have it eternally secured through Jesus Christ our Lord.*

* This passage has been greatly misinterpreted and misapplied in other ways than that mentioned by our author. Some have regarded it as only expressing the struggles of a soul under a conviction of sin, and not as yet brought to realize salvation through the Lord Jesus Christ. The one expression, "I delight in the law of God after the inward man," is sufficient to shatter this view. No sinner merely under conviction of sin can "delight in the law of God." Rather the law is to him a terror, condemning and cursing him, as it does, for his transgressions. The law must be beheld as having received its just due from the Saviour ere it is possible for a sinner to delight in it. While merely under conviction, the sinner may be compelled to admit the justice of the law, and its claims upon him, but he cannot *delight* in that which, so far as his present experience goes, dooms him to everlasting destruction. Others regard it as indeed the experience of a Christian -- one who has been brought to believe in the Lord Jesus Christ, but as a low experience -- an experience which the believer

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 6.—Cockatoos, Conures, and Cuckoos.

COCKATOOS belong to the Parrot tribe, and are natives of Australia and the Molucca Islands. The *biggest* and the *finest* of the parrots are included in this family, the pigmies of New Guinea being about the size of sparrows (the largest of them not more than $3\frac{1}{2}$ in. long), little birds with green plumage closely resembling the forest trees among which they live, and feeding on fruit. The Great Palm Cockatoo, on the other hand, is a very strong, large bird, with an unusually thick and powerful beak. It will often measure 24 in. in length; its plumage is black, with a grey crest, and dull, dark red cheeks. Travellers have described it as a very fine creature, generally found in the thickest scrub or among the tree tops; though seen now and then, in the open forest, perched on the largest eucalyptus tree it could find, seemingly resting in its flight from one belt of trees to another. Like the bird known as the Black Cockatoo, it flies slowly, and not very far at one time. Its cry is a short, whistling note. They are easily tamed, and become pretty pets, the great White Cockatoo, with its noble crest being a very beautiful bird. I remember one that was nearly always to be seen on a perch in the parlour window of a large house with a garden in front, and how for several years I always looked for the pretty Cockatoo whenever I passed that way. The house still stands, but its former owner and the bird are both departed, and whenever I go by it now it raises a train of reflections upon the fact that "our days on earth are as a shadow, and there is none abiding," but how happy are they whose treasure and heart are where ruthless death and dark decay can never come!

Amongst the Parrot race are reckoned the Conures of Carolina,

may and ought to get beyond. These, too, are utterly mistaken. The apostle expresses as his own experience what every true believer finds and feels in himself; and so far is it from being a low state of experience that is here depicted, that the more spiritually minded a believer becomes, the more keenly he feels the conflict between flesh and spirit, and enters into a clearer understanding of the language here employed, and will thank God that the apostle was thus led by the Spirit of truth to record his own experience.—ED.

"The apostle says nothing here of himself but what every real Christian finds to be true. Is not a Christian, yea, the best, in this world *carnal*, as well as spiritual. Is he not . . . subjected to a condition, in which he is continually annoyed, tempted, hindered, restrained, checked, and seduced by the depravity and corruption of his nature, and in which he is always kept far below what he aims at, seeks, and longs for. It was the saying of a good man, lately gone to his rest, whose extended pilgrimage was ninety-three years, that he must have often been swallowed up in despair, had it not been for the seventh chapter of the Epistle to the Romans. The best interpreter of many things in Scripture is spiritual experience; without it no right judgment can be formed. Hence it is that the learned often stumble at what is quite plain and obvious to the illiterate when spiritually enlightened. Critics sometimes find great difficulties in what is fully understood by a simpler minded Christian taught from above. "Wayfaring men" are far better divines than any of the learned who possess nothing more than natural talents and natural acquirements.—J. O.

"What some mistake as the evidence of a spiritual decline on the part of the apostle, was, in fact, the evidence of his growth. It is the effusion of a more quick and cultured sensibility than fell to the lot of ordinary men."—T. Chalmers.

America. They are brilliantly plumaged birds, but are likely to become very few in number, if not entirely extinct, since the farmers wage unrelenting war against them, on account of their depredations upon their grain and fruits. An eye-witness has described how they settled in such numbers upon standing stacks of corn, that it looked as if a gorgeous carpet had been thrown over the piles of grain, and the damage done was punished to such an extent that hundreds of the birds were shot in the course of a few hours. In captivity they destroy almost everything that comes in their way, and as they cannot talk, and have a harsh disagreeable note, they are not often made pets of.

In the woods, however, they find a congenial home, and there their voices seem more pleasant, while their rich colours and graceful flight are charming to the traveller. The general colour of these birds is green, with bright yellow feathers on head and neck, scarlet forehead, with white bills, and pale, flesh-coloured feet; they are about 14 in. long.

"Fine feathers make fine birds," as we all know very well, but the Conure may remind us of another trite truth, "Handsome is that handsome does," and neither fine clothing nor brilliant wit and cleverness are sufficient of themselves to gain real esteem, or to make their possessor truly useful to others

Humour, wit, and even sarcasm may have their place, and be useful in their way; but wit that *wounds*, and sarcasm that *stings*, should be but sparingly employed; they may be weapons of warfare, indeed, when engaging with enemies, as when Elijah said to the prophets of Baal, "Cry aloud, for he is a god, either he is talking, or pursuing, or is on a journey, or he sleepeth, and must be awakened!" and still *false* religion may sometimes be advantageously exposed by a little ironical speech, like that of the lady who told the priest that she had put some *poison* in the "wafer" he was about to consecrate, but, of course, that could make no difference, as he was going to change its nature entirely, and it would be bread no more! In each case the truth appeared more true, because the false was shewn to be so utterly ridiculous and absurd. Generally speaking, however, we need to be very careful lest we destroy, and waste, and injure, instead of doing good. Love worketh no ill to his neighbour, the truth is to be spoken in love: and meekness, gentleness, and kindness are among the graces of the Spirit. May we covet earnestly the *best*, not the most showy gifts, and, above all, seek to be influenced by the Holy Spirit in all our ways

Cuckoos are the next feathered folk we must glance at, and though this bird is the herald of spring, and its voice sounds so pleasantly when it comes from some hidden part of a tree branch, yet I am sorry to say the Cuckoo does not own a good name, or bear anything like a desirable character. The female birds are very few in number compared with the other sex, probably because it is generally the female that gets in the way of the sportman's or naturalist's gun; and, as is well known, the ordinary cuckoos make no nests, but the eggs are deposited in the nests of other birds smaller than themselves. The eggs are of different colours, and the hen puts *one* in the nest selected, *like* those already there, except that this is a larger one; and it is believed that during its stay in Europe, from spring to early autumn, the bird lays about eight eggs. The newly-hatched Cuckoo, blind and featherless, has been seen to push out the true nestlings from the nest, and when replaced to eject them

again, until they have been found dead from exposure ; but when a *dead* one was put back, the Cuckoo didn't try to get rid of that, but sat down upon it quite satisfied. The poor foster-parents, deprived of their own offspring, will feed the hungry young interloper until he can fly about, and even when able to get his own food he still likes to be fed by another bird if he can, as was once seen in the Zoological Gardens, when a Cuckoo who lived there through the winter, and had put on his new dress the following spring, actually fluttered down to a little hedge sparrow in the aviary, and, "with open bill and drooping wings, solicited food from his small companion."

The Cuckoo, therefore, is quite unworthy of imitation, reminding us of those people who would rather beg than work, and who are so utterly selfish that they care not who perishes so long as they can get all they require. But we know that the inspired apostle ordained that, "If any would not work, neither should they eat."

Cuckoos are of some use notwithstanding all their bad qualities, as they enjoy eating cockchafers, moths, dragon-flies, and the *hairy caterpillars*, that no other birds will tackle ; their sharp eyes can discern these insects and larvæ while yet a long way off, and they will fly off and devour them, and return to the former perch in a wonderfully short space of time. Thus their very greediness makes them useful in ridding the country of many troublesome and destructive insects, and reminds us that God can and does bring good out of evil ; and some day all those who love Him will have to acknowledge "He hath done all things well."

P.S.—I forgot to say last month that the "Secretary" bird is a native of *South Africa*, a name that sounds painfully familiar to us now and makes us earnestly implore that out of the evil of war and bloodshed peace and blessing may at length be brought.

THE METAPHORS OF PAUL'S EPISTLES.

No. 3.—*Athletic.*

BY W. H. ROSE.

THE most cursory reader of Paul's Epistles cannot fail to notice his frequent allusions to the athletic games of the Greeks. These games comprised wrestling, boxing, chariot and foot racing. Historians inform us that they almost constituted a religion among the Greeks, and were solemnized with extraordinary magnificence, and drew together a vast concourse of combatants and spectators from all the States of Greece. Cicero says that in the estimation of the Grecians a victory at Olympia was more great and glorious than to receive the honour of a triumph at Rome. Horace, the poet, declares : "It exalts the victors above human nature ; they are no longer men, but gods."* With these facts before us we can better understand the force of Paul's metaphorical use of Grecian athletics for the illustration of spiritual truths.

(1) *The Candidate.* Before being admitted to competition in the games every athlete had to produce proof of his Hellenic birth, the un-

* It is to be deplored that this ancient glorification of mere physical feats is being revived to-day.

exceptionableness of his character, and the freedom of his condition. There is, probably, a reference to this birth qualification in Heb. xii. 22. The word "panēguris," translated "general assembly," is the word which designated the great festival assembly of citizens of the various Greek nationalities at the foot of Mount Olympus, where the national games were celebrated every fifth year. In the first verse of the chapter we see the athlete "laying aside every weight, running the race set before him, looking off to the goal." Here, amidst great rejoicings, he is before the judge to receive the prize. The marginal reading of ver. 23, shews us that, like the Grecian competitor, he has previously been "enrolled" as a citizen of heaven. The word refers to inscribing a name in a register. In the "crowning day," at His appearing (2 Tim. iv. 8), the name of every victor will be found to have been registered in the Lamb's Book of Life. "Then the pilgrims gave in each man his *certificate* which they had received in the beginning." "Then they asked Ignorance for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one and found none. Then said they, 'Have you none?' But the man answered never a word." Reader, hast *thou* the certificate of heavenly birth?

(2) *The Training.* The aspirant for athletic honours was trained under a very severe regimen. He practised naked, in both heat and cold, for ten months. His diet was prescribed by the presiding physician, and consisted of dried figs, nuts, soft cheese, and a coarse, heavy sort of bread. The use of wine was absolutely forbidden, and also amorous indulgences.

"Who in the Olympic race the prize would win,
Has borne from early youth fatigue and pain;
Excess of heat and cold has often tried.
Love's softness banished, and the glass denied."—*Horace.*

So we read in 1 Cor. ix. 25, R.V., "And every man that striveth in the games is *temperate* in all things." Now the word for "temperate" means "to have mastery over one's self." (The Revisers generally put "self-control" in the margin, e.g. Gal. v. 23). This is the key to ver. 27, "But I keep under my body, and bring it into subjection"—literally, "lead it about as a slave." "Body" refers to the animal, and "I" to the intellectual part of man's constitution. Reason should control passion; the intellectual should sway the animal. To secure this, constant watchfulness, fixed resolution, and undaunted perseverance are indispensable. These duties are not precluded by the doctrine of Divine assistance; they are rather the means by which that doctrine is made effective. No man had a deeper consciousness of his corruption, and of his dependence upon the sanctifying power of the Holy Spirit. Yet Paul scrupled not to declare, even respecting some lawful things, "*I will not be brought under the power of any*" (1 Cor. vi. 12). What fellowship can gluttonous, wine-bibbing, sensual professors have with such a saint of God? To the sincere disciple of Christ there is no contradiction between Gal. v. 23, "The *fruit of the Spirit* is temperance," and Titus i. 8, "*Be temperate.*" He learns that to be Spirit-controlled is to be self-controlled.

(3) *The Rules.* When the name and country of the intending competitor had been duly entered, he was required to take an oath that he would religiously observe the several laws prescribed in each kind of

combat, and do nothing contrary to the established regulations of the games. Unpunctuality at the preliminary exercises, the bribing of an antagonist to induce him to yield, the concealment of information required by the examiners—any of these offences not only disqualified a man for the prize, even though the apparent victor, but subjected him to disgrace and punishment. It is to these regulations that Paul alludes in 2 Tim. ii. 5, "And if also a man contend in the games, he is not crowned except he have contended lawfully" (R.V.). The apostle is enjoining upon Timothy endurance and fidelity in all the parts of his work as a minister of Jesus Christ, and holds before him in ver. 15, the lofty ideal, "approved unto God." The reference to the athletic rules, enforced by solemn oath (*cf.* chap. iv. 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall *judge*, &c."), would be very impressive in this connection.

(4) *The Herald.* This official registered the names of the competitors, and summoned them ("the high calling" Phil. iii. 14), to the different races or combats. It is to his work that Paul probably makes allusion in 1 Cor. ix. 27. Dr. Campbell's version is given, "Lest, perhaps, having *proclaimed* to others, I myself should not be accepted." For the sake of his argument Paul represents himself as both herald and candidate, and, by implication, reasons thus: "Supposing, after administering the pledge to others, I break the oath myself; supposing after summoning others to the combat, I myself draw back. What then? It had been better for me never to have been a herald or an apostle." These sentiments do not militate against the doctrine of the eternal security of God's saints, so triumphantly asserted in Rom. viii.; they only reveal the jealous concern of one who knew full well that the occupation of a sacred office does not argue the possession of a sacred character. There is something terrific in the language of Bunyan on a kindred subject: "There is a way from a wooden pulpit into a flaming hell." "Wherefore, let him that thinketh he standeth take heed, lest he fall."

(5) *The Gymnasium.* This was the place of training and exercising for the games. In 1 Tim. iv. 8, the word, "gumnasia," is translated "exercise." Paul is exhorting Timothy in ver. 7, to "exercise himself unto godliness," and uses the "bodily training" as an illustration of the truth that godliness of character, from the human point of view, is only attainable through strenuous, persevering effort. Further, the exertions of the physical gymnast brought him but a limited and temporary profit ("a little while," A.V. marg., "a little," R.V.), but the profit accruing from those of the spiritual gymnast embraces "all things," and extends to "the life which is to come." The exercises of the *ministerial* gymnasium are detailed in vers. 13—16. Happy is the minister who seeks thus to "train" himself, under the direction and in the power of the Spirit, for the noblest contest in the world. But how despicable is he whose feebleness in the arena of the pulpit is due to his indolence in the gymnasium of the study. The word, in another form, occurs in Heb. xii. 11. Chastening, though grievous at present, eventually "yieldeth peaceable fruit unto them that have been *exercised* thereby" (R.V.). In the case of the athlete the present severe and painful strain of sinew and muscle was necessary for the development of his powers of endurance. Even so, the Lord's exercising of His people will issue in peace after

pain, and strength after strain. "Wherefore," with such a goal before you, "lift up the hands that hang down, and the feeble knees."

(6) *The Course.* The Stadium is referred to in 1 Cor. ix. 24, "the races of the Stadium" (Conybeare's Tran.) "race-course" (R.V. marg.). According to Dr. Bullinger's Lexicon, the word signifies "the standard of measure, viz., a distance of 600 Greek feet, or 201½ English yards. The course for the Olympic games was a stadium in length." But Rollin mentions a race of 24 stadia, turning twelve times round the goal. This was the course "set before" the competitors in the horse, chariot, and foot races. It is mainly with the last named that Paul's metaphors deal. In the great argument on the *sovereignty* of the grace of God, Rom. ix. 16, we read: "It is not of him that *runneth*." From the standpoint of our sinnership, salvation is not a prize won by effort, but a gift received of grace. Bishop Moule's terminal phrasing may help to fix this fundamental truth in the memory. "Salvation is not of the willer, nor of the runner, but of the Pitier—God." Alluding to the first love and zeal of the Galatians (chap. v. 7, R.V.), the apostle says, "Ye were *running* well." Freed from the "weights" of Judaic traditions and rites they were speeding along the Gospel stadium towards the goal of their high calling of God in Christ Jesus. But someone, a Judaizing zealot, had driven them back. The author of that trenchant exposé of sacramentarianism, "The Apostle Paul's Reply to Lord Halifax," using Twentieth Century idiom, paraphrases thus: "You resemble racers who all commenced to run a race, but having made a capital start, suddenly stopped, and entered their names for another kind of race, arranged in the field by somebody who neither owned the field, nor had any right to arrange the race. . . . You are leaving the Way to run a ceremonial unauthorized race." The Thessalonian saints are requested (2 Thess. iii. 1), to pray for Paul, "that the word of the Lord may have *free course*, Gk. marg., "may run." "Literally, without a drag on the wheels of its course," is A. R. Fausset's note in Bengel's Gnomon. A cognate word is translated "wheel" in James iii. 6, R.V. The figure seems, therefore, to be that of a *chariot* race, and finely comports with the impetuous spirit of the apostle. How suggestive is the reference to John the Baptist in Paul's address at Antioch, in Pisidia (Acts xiii. 25), "As John was fulfilling his *course*." How pathetic, too, are the expressions respecting himself in Acts xx. 24, and 2 Tim. iv. 7, R.V., "I have finished the *course*." After thirty years of hard running, the weary, panting racer is at the goal. The scene touches the writer's heart, and causes him to breathe the prayer that he, too, may "finish his course with joy."

(7) *The Goal.* This, of course, was the centre of supreme interest to both competitors and spectators. To reach that spot first, even by a single foot length, meant to be glorified throughout Greece. It is highly probable that during his stay of two years at Corinth, Paul had witnessed the Isthmian games he so vividly depicts in 1 Cor. ix. and Phil. iii. In the latter passage one almost feels the intense eagerness that throbs in the words: "forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the *goal*" (R.V.). "Looking unto Jesus," his strength was renewed day by day, and the thought of what awaited him at the goal fired his spirit, and quickened its pace. Whether the goal be our going to be with Christ, or His coming to fetch us, the prospect is more than

enough to sustain the "stretching forward" and the "pressing on." May the Spirit, if need be, apply this metaphor to rebuke our sluggishness and to inspire us with the zeal which prompted its use.

(8) *The Judge.* This official presided over the games, and acted as umpire. Chrysostom refers to him as the "Arbiter" (see Col. iii. 15, R.V., marg. "arbitrate"). He awarded the prizes, and inscribed in the public register the name and country of the athletes by whom they were won. From the hands of the Lord Jesus, in the character of "the righteous Judge," the apostle anticipated receiving "the crown of righteousness" (2 Tim. iv. 8). When? "at that day . . . His appearing." And so we read in 2 Cor. v. 10, R.V., "We must all be made manifest before the judgment seat of Christ." The idea of being "manifested" is correlated to the "glorying in appearance" in ver. 12. The judgment-seat here is the Bema, not the regal throne of Matt. xxv. The writer would not be dogmatic, but he has a solemn impression that this passage is to be linked on to Matt. vii. 21, 22, "Many will say to Me in that day," &c. Here are persons who have done wonderful works, but who have not done the will of the Father; persons who, to revert to Paul's searching words, have "gloried in appearance, but not in heart." Is there to be a "manifestation" of all professors of Christ, *as such*, that those who have "contended lawfully" may be distinguished from those who have not? Does 1 Cor. ii. 19, present us with a miniature rehearsal of the general scene in 2 Cor. v. 10? "For there must be also heresies among you, that they which are approved, *i.e.*, found genuine after trial—may be made manifest among you." The coming of the Bridegroom will reveal, what has been imperceptible to others, the difference between the "wise" and the "foolish" virgins (Matt. xxv. 1, 13). [Note the same terms of classification—"wise" and "foolish" builders, and the same solemn disavowal, "I know you not," in Matt. vii.]. "Wherefore," says the apostle, "we make it our aim that we may be accepted of Him."

(9) *The Prize.* This was a wreath of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. So in 1 Cor. ix. "the prize," in ver. 24, is explained as "a crown" in ver. 25. Campbell translates "a fading crown." The spiritual victor's crown is one that "fadeth not away." The "crowns" were displayed in a conspicuous part of the stadium to animate the racers. Perhaps the phrase "the joy set before Him" may be an allusion to this. Rollin says, "The wreath was accompanied with a palm branch, which the victor carried in his right hand (see Rev. vii. 9). The same author suggestively observes upon the intrinsic insignificance of the prize: "The institutors of these games wished that it should be implied from hence, that honour alone, and not mean and sordid interest, ought to be the motive of great actions." Paul was "ambitious" (see 2 Cor. v. 9, R.V. marg.) to receive the prize both as a preacher and a believer. As a minister of the Gospel he eagerly looked forward to meeting those whom he describes as his "crown of rejoicing, or glorying, in the presence of the Lord Jesus, at His coming" (1 Thess. ii. 19; Phil. iv. 1). It is the victor's crown; hence, the point of his exhortation in Phil. ii. 16, "That I may rejoice in the day of Christ that I have not run in vain." Brethren in the ministry, may the vision of this crown effectually wean us from all selfish motives, and increase in us the soul-love passion of

Him who says: "Rejoice with Me, for I have found My sheep which was lost." Personally, as a believer, Paul says: "I press toward the goal for *the prize* of my high calling of God in Christ Jesus" (Phil. iii. 14). What prize? Most writers reply, "heaven and glory;" but vers. 8 and 20 seem to indicate the possession and vision of the Lord Jesus Himself. "That I may win Christ" (the word "win," however, means to acquire or gain). "We look for the Saviour, the Lord Jesus Christ." "Desiring to be loosed, and *to be with Christ*, which is *best of all*" (Geneva Ver.) As Bernard of Clairvaux, sings:

"Jesus, our only joy be Thou,
As Thou our Prize wilt be."

The Lord grant us each grace so to run that we may obtain the unfading crown, and to Him alone, as is most meet, will we ascribe the glory for ever and ever. Amen.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 17.

WITHOUT any *exordium*, we plunge at once into the subject before us, a subject which introduces us to the ONE glorious attraction of the home beyond. Naturally one's thoughts cluster round the "Prince of Peace," "the King in His beauty," the enthroned Lord of all. Let our first act be that of homage, adoration, and praise, by casting our crowns at His feet and right joyfully "crowning Him Lord of all." To-day we meditate upon this wondrous name—"the LAMB." The lamb was an emblem of innocence, and was offered in the sacrifice. That lamb was typical of the great Sacrifice that should be offered *once for all* on Calvary. God provided this Lamb according to promise, made to the "father of the faithful" upon Mount Moriah, as the sacrifice by which full satisfaction was given to offended justice. "The Lamb of God" was the appellation given by John the Baptist, a beautifully descriptive name for the adorable Son of God—Son of Man. It signifies His meekness, gentleness, and many other important traits which shone so resplendently in the life and character of our Divine Lord. It reminds us of His unblemished purity, the infinite perfection of His Person, and the immaculate holiness of His many gracious acts. Hence the Lamb is an appropriate designation, because suggestive of important truths in connection with man's eternal redemption, the first of which is dear to all the elect of God. He was the "Lamb slain from the foundation of the world." He was the Lamb who passed through the very deepest humiliation ever known. "He endured the cross," and who can tell what that meant—to bear the cross, the guilt, the sin and shame? O my soul, all thy accumulated sins were laid on the Lamb of God! His precious blood was voluntarily poured forth as the expiation for thee! Blessed Jesus, Lamb of God, I adore Thee for laying down Thy life as the propitiation for my sins! Forget not, never forget, O my soul, that on Him the mighty vengeance fell that would have sunk a world to hell! Forget not

the terrible agony of the garden, nor the cruel, awful, lingering death on the cross of the dear Lamb of God: who did no sin, yet it pleased the Lord to bruise Him: He was despised and rejected of men, forsaken of God! How infinitely great His love! how deep His compassion! yes, marvellous statement! so full of God-like pity: "*By His stripes we are healed.*"

We pass on from our meditation on the glorious achievements of the Lamb, who wrought out a complete salvation, perfect and eternal for His numerous people, to contemplate the exalted, glorified, enthroned and all-powerful ONE. Jesus, the "Lamb in the midst of the throne," possesses authority over all flesh. He walks between the golden candlesticks, and holds the stars in His right hand. He is Supreme Head over all things, and the Firstborn of every creature, and among all things He has the pre-eminence. He is exalted above all things visible and invisible; yes, the invisible so illustrious as to be seated on thrones, so great as to be styled dominions, so elevated as to be considered principalities, so mighty as to merit the designation of powers (see Col. i. 16; Eph. i. 21). All acknowledge His sovereign supremacy and unrivalled glory. The highest position in creation is infinitely below Him; so that there is neither majesty nor renown that equals His. All created beings occupying the loftiest thrones throughout the vastness of immensity bow to His authority, and pay their homage to Him as King immortal, eternal, and only Potentate, to Whom be glory, honour, power everlasting.

I would remind my reader that the "Lamb in the midst of the throne" is *the object of universal adoration*. Before Him every knee bows, and every tongue confesses that He is worthy to receive all praise, all blessing, from His dependent creatures. The Lamb is the centre of universal attraction, and redeemed men in all generations join in devout acclamation of praise and adoration. Holy patriarchs, the goodly fellowship of prophets, the glorious company of apostles, the noble army of martyrs, the innumerable company of angels, the general assembly of the Church of the firstborn, and the multitude, join in holy song and lofty praises of adoration to the Lamb. Surely the sevenfold anthem rendered by such a choir will be like the voice of many waters. What harmony! what delightful music! No discordant voice, not one out of tune! The sweet echo of that eternal song of praise shall be heard throughout the vast domain of the eternal city of God. "They sang a new song of Moses, the servant of God, and of the Lamb."

"Jesus is worthy to receive
Honour and pow'r divine;
And blessings more than we can give,
Be, Lord, for ever Thine.

The new creation join in one
To bless the sacred Name
Of Him that sits upon the throne,
And to adore the Lamb."

The words before us remind us of *the plenitude of heavenly provision*. No doubt there is a plentiful treasure laid up in store for all the redeemed. All needs will be liberally supplied, and every wish be fully satisfied. We love to think of the prophet's assuring words: "He shall feed His flock;" yes, even in this vale of tears He is able to supply, and, what is more, He does supply our temporal and spiritual needs as they arise day by day. He spreads our table for us and gives us daily our daily bread. Then, as we contemplate the future life, we have the certainty of an undiminished store; for I read that "the Lamb *shall feed them.*" Milton sings of ambrosial food of celestial beings, by which

he means whatever is pleasing, fragrant, or delicious. The inhabitants of heaven shall be fed with larger communications of Divine love, greater discoveries of the superlative wonders of Divine grace, and fuller revelations of Divine glory. He shall feed them with fruit from the tree of life, which yields its monthly supplies. The Lamb "shall lead them to living fountains of waters." To-day He leads His people beside the waters of quietness, there to fountains, the river of eternal life, giving us the idea of plenitude, fulness, never-ending, never-diminishing, inexhaustible provision.

"And God shall wipe away all tears from their eyes." This implies that a glad triumph over all trials, and absolute freedom from all sorrow, and eternal deliverance from tribulation is now fully realised and enjoyed by our friends in heaven. All sorrow is past, all sighing ended, conflict gone, victory won! Such thoughts suggest universal tranquillity, rest, and peace. Yes, this world emanated from unity, and when all the purposes of God now in operation are fully consummated, then unity, tranquillity, and universal peace shall be restored. There shall be no more death, and the inhabitants shall not be sick, for all dangers, diseases and plagues shall have passed into oblivion.

"No gnawing grief, no sad heart-rending pain,
In that bless'd country can admission gain;
No sorrow there, no soul-tormenting fear,
For God's own hand shall wipe the falling tear.
There our Redeemer lives, all bright and glorious,
O'er sin, and death, and hell He reigns victorious."

We have now brought our meditations on this very delightful, soul-cheering portion of the Word to a close. If any tried and tempted souls have derived help, and sorrowing ones comfort, through what has been written, that will be ample reward to the writer. Let us together magnify the Lord, and bless His holy name. Praise ye the Lord. Amen.

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THE SHEPHERD'S PRESENCE.—III.

By JOSEPH MAYHEW.

LET us further notice that *we may have God with us and yet not know it, or be conscious of His presence.* That was the experience of the children of Israel when Jehovah raised up Gideon to be their deliverer from the Midianitish raiders, who invaded and impoverished their country. God was with the Israelites, but they knew it not; hence the salutation addressed by the angel of the Lord to Gideon: "The Lord is with thee, thou mighty man of valour." Now mark the reply of Gideon (Judg. vi. 13): "And Gideon said unto him, Oh, my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." Yet Jehovah had not forsaken them; He was still with them, but, it was to correct them for their sin that these things had befallen them. The instrument employed was a material one—the sword of the Midianites. They saw and felt it, but not the Divine hand that held it, or the purpose for which

He used the sword. Sin had caused a film to grow over their eyes, so that they could not see God, or believe He was with them. Alas! dear reader, have not you and I had a similar experience to that? Even now, perhaps you are saying, "God is not with me. I never was so tried as I am now, I am oppressed and persecuted by men, business is at a stand-still, my plans are thwarted, everything is disjoined. God is not with me, or I should be more successful. He is not in my life, or it would flow more calmly on, in order to glorify Him more and more." Perhaps, just now, dear friend, you are under Fatherly chastisement; there may be something in your spirit or life that is contrary to Him, and He must needs remove it. He may possibly thwart the execution of your long-cherished plans by human opposition; or rebuke you with human voices; or chastise you with human hands. I have often found this to be my experience. But He is with us, watching with a Fatherly and loving eye the effect the chastisement has upon us; for, "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, and remembereth we are dust," and presently He will gently wipe the tears away.

Again, He may be hiding His face from us for wise, gracious, and inscrutable reasons, as a necessary discipline; for, "The Lord trieth the righteous." There we have a great fact stated, and in close connection with it we have many purposes and promises, not one of which can fail. He who "trieth the righteous," "hath His way in the sea, and His path in the mighty waters, and His footsteps are not known." We may, in our deep distress and de-pendency, say, "The Lord hath forsaken me, and my Lord hath forgotten me;" but this is not true. for, hearken to His words, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee;" and again, "I will never leave thee, nor forsake thee." He is with us, and will be with us in every furnace, and in every flood; hence the sweet and precious promises made to tried saints: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." He is with us to lead us in the right way, for, "When He putteth forth His own sheep, He goeth before them." He is also with us to teach us and make us meet for His use.

We notice that it is our sweet privilege at times to be blessedly conscious of His presence. That was David's experience when he penned the words, "Thou art with me," and that means, having the mind flooded with heavenly light, and the heart filled with holy joy, and a fearlessness of men and devils, at which we ourselves greatly marvel, until we quietly examine our condition and surroundings; and then the beauty and truth of that Scripture strikes us forcibly, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Again, "The Lord is my light and my salvation, whom shall I fear?" Thus, dear reader, we have tried to trace out the experiences of a true child of God relating to the Divine presence. Now I close this paper by giving you very briefly, a blessed experience of my own which I shall never forget. The text is one of my Ebenezers. My hands were busy with secular work, and my mind was necessarily occupied with it too, and I was not just then

thinking of spiritual things, when, lo ! a voice sounded in my ears, so clear and distinct, so tender and yet so powerful, and the words were : “ *Thou art with me,*” repeated over and over again, and each time the voice rang with a peculiar and Heavenly cadence through all the chambers of my soul, bringing with it a sacred joy and peace, never exceeded by any previous experience, and such a calm, restful, and holy delight in God ; such strength and courage too, that I verily believe I could have gone to prison, and even to death, without fear, if my Lord had so willed it.

Now, dear reader, “ fare you well ; ” “ God be with you till we meet again.”

THE THRONE OF GRACE.

IT is called a ‘ *throne of grace* ’ because all the acts and sentences passed at this new court are all acts of grace, all the blessings given from this throne are all of mere grace. Nothing is here but grace. ‘ The law was given by Moses, but grace and truth came by Jesus Christ ’ (John i. 17). Was there no grace and truth under the law ? Yes, a great deal, but it all belonged to Jesus Christ. There was grace under the law, but none but what related to Jesus Christ. There was truth under the law, but only as Christ was pointed at ; otherwise all were but vain and beggarly rudiments, and empty dark shadows. The Jews see nothing of Christ in the Old Testament, and therefore find neither the saving mercy nor saving truth of God in it. And it is much worse with men (Christians I cannot call them) that see as little of Christ in the New Testament. Take the chain of salvation, and all the links of it, as the apostle names them (Rom. viii. 29, 30), and all of them are of grace. We are chosen by grace ; we are given to Christ by grace ; redeemed by Him by grace ; by grace we are justified through that redemption ; by the same grace we are adopted ; by the same grace we are saved, by the washing of regeneration, and renewing of the Holy Ghost ; and by grace we shall be glorified. And they that will not claim these blessings, and hold them by this tenor of free grace, I dare not say that they shall never have them—for this grace can overcome its greatest enemies—but I may say, that they at present have no part or portion in this matter, and when they come to partake of grace, and to know the grace of God in truth (Col. i. 6), they will be of another mind, and count it the best tenor to hold all by, even by free grace. Yea, after all the riches of grace poured forth on believers in this life, when they come to receive the crown of glory, they receive it as humbly, yea more than they did any former act of grace from this throne. The ‘ overcomer by the blood of the Lamb,’ will receive the crown from his glorious Redeemer, as humbly, and with owning it a gift of grace, as much as ever he did receive a pardon in that blood, when his head was on the block, and the axe of law and justice lifted up to cut him off for his iniquity. There may be proud pleaders for—or rather presumers and expecters of—the crown of glory, but no proud receivers of it. We must ‘ look for the *mercy* of our Lord Jesus Christ unto eternal life ’ (Jude 21). Merit and worth are only for hell ; and they have no room in heaven, nor in the way to it. Justice reigns in hell, grace in heaven. So all will find that come to heaven, and so must

they all know and believe, that would be there. Sinners that are for merit will find it sadly in hell. Men's merit makes hell, and Christ's merit makes heaven."—*R. Traill.*

THE PERSEVERANCE OF THE SAINTS STANDS IN CHRIST.

BUT we will look at that truth contained in the word "perseverance." I know there is such a grace, but my progress in divine realities, and my perseverance in the way of life, would be slow indeed, were it not for my preservation in Christ. That is a blessed word to me, concerning all true Zionites, in *Ps. lxxxiv. 7*: "They go from strength to strength; every one of them in Zion appeareth before God." "They go." Why do they go? Because they are in Him, and He is no stand-still God. In His arms He holds them every step of the journey home. What a blessed revelation for the confirmation of the truth in us, and the establishment of our hearts in the faith of His glorious Gospel. Jesus Christ is the preserving One. "The path of the just!" What is that? Not *the just* in the path; but, "The path of the just is as the shining light, which shineth more and more unto the perfect day" (*Prov. iv. 18*). "His goings forth are prepared as the morning," shining clearer and clearer, brighter and brighter, until each and every one of His loved ones shall stand before the Father perfect and complete in the day of eternal glory. He is the Perseverer, for He succeeds in every case He takes in hand. This He promised the Father to do on the behalf of His own elect. From the Father's hands He lovingly took them to take care of them and preserve them to eternal glory. When lost He saves them—when fallen He raises them up—when accused He clears them—when afar off He brings them nigh—when polluted He purifies them—when naked He clothes them—to Himself, to His Father, to His heavenly home He will bring them. Look at that glorious description given of Him in *John iii. 35*, "The Father loveth the Son, and hath given all things into His hand." Dwell upon His own utterance in *Matt. xxviii. 18*, "All power is given unto Me in heaven and in earth." All power belongs to our Most Glorious Christ, and yet we are told impotency is too potent for Omnipotence to overcome. Blessed be God, in the All-powerful we stand "strengthened with all might according to His glorious power," and in that "all might" we abide in spite of the weakness of the flesh, the strength of Satan, and the power of the world. In the enjoyment of this, doubt, fear and unbelief fly before the force of eternal truth, and from the consideration of the enlightened child of God.

'What from Christ that soul shall sever
Bound by everlasting bands?
Once in Him, in Him for ever;
Thus th' eternal cov'nant stands:
None shall pluck thee
From the Strength of Israel's hands.'

T. BRADBURY.

"LET prayer be the key of the morning, and the bolt of the night."

“THE text declares concerning our Lord that ‘He shall not fail nor be discouraged.’ This leads us to consider what is the work which Jesus Christ has undertaken, in which He will not fail nor be discouraged. Our text directs us in this matter, for it tells us He has come to ‘set judgment in the earth,’ and that ‘the isles shall wait for His law.’ The earth is to be delivered from misrule and sin, and men are to be submissive to His instruction and direction. There are some who doubt it, but I still believe in that verse which we sang just now:—

‘Jesus shall reign where’er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.’

Our Lord has come to save His own elect, and He will save every one of them. No soul for whom He stood as Surety and Substitute shall ever be cast away. The sheep shall pass again under the hand of Him that telleth them, and they shall all be there. ‘He shall not fail nor be discouraged,’ but ‘He shall see of the travail of His soul, and shall be satisfied.’”

LADY HUNTINGDON was once speaking to a workman, who was repairing a garden wall, and pressing him to take some thought concerning eternity and the state of his soul. Some years afterwards, she spoke to another on the same subject, and said to him: “Thomas, I fear you never pray, nor look to Christ for salvation.” “Your Ladyship is mistaken,” answered the man; “I heard what passed between you and James, at such a time; and the word you designed for him took effect on me.” “How did you hear it?” “I heard it on the other side of the wall, and shall never forget the impression I received.” Thus will the blessed Spirit even make His way through the hole of a wall, rather than an elect sinner shall die unborn again.

A CHRISTIAN, too conversant with people of the world, resembles a bright piece of plate too much exposed to the air; which, though in reality it continues plate still, yet grows tarnished, and loses its fine burnish, and needs a fresh cleansing and rubbing up.—*Toplady*.

SOME HISTORIC BAPTIST CHURCHES.

II.—EAST LONDON. LITTLE ALIE STREET.

MANY of our readers well know the Baptist Church at Little Alie Street, Whitechapel, and will be sure to feel interested in a summary of its annals. Our friends will please note, in the historical view of the Commercial Street Church (concluded last month), the death of their fifth pastor, which occurred in the year 1748. This was, of course, when that Church was meeting for worship in Little Prescott Street. During the few years of pastorless experience which followed the home-call of Samuel Wilson, the pulpit was served by various “supplies,” one of whom was Mr. James Fall, whose father was at the time pastor of the Baptist Church at Watford. James was first brought into the ministry through the instrumentality of Dr. John Gill. He is said to have been a *spiritually* gifted young man, but with few *literary* attainments. A difference of opinion respecting Mr. Fall’s suitability for the Pastorate caused a division of the Church in the year 1752. At this distance of time it is impossible for us to judge of the merits or demerits of either side. But this we *do* know—that the *majority* of the Church members and

the *majority* of votes were in favour of Mr. Fall being invited to take the oversight. This we *do* know—that in Baptist principle and practise, the *majority* of the Church is the Church whenever a decision has to be arrived at. This we *do* know, that the *influence* of the minority at that time was too strong against the *majority*, who were compelled to leave their home, and take *temporary premises* in the houses opposite to where Little Alie Street Chapel now stands, where they worshipped, with the pastor of their choice for about two years. Then came the day and the ceremony, when the present comfortable and suitable Little Alie Chapel was opened, and dedicated for the use of the Church in their Christian gatherings and services, and for Divine worship. That day was in the merry month of June, 1754. Mr. Fall had been publicly recognised as the pastor at a service held in Mr. Bentley's Chapel, St. Crispin's, Spitalfields, on the 28th of March of the same year. He was called home to be with Christ about two years after the opening services of the present chapel. When this chapel was opened, as I have shown, in June, 1754, the Church applied to those remaining in Little Prescott Street for an amicable separation. This was refused, the refusal creating some ill-feeling at the time, but which has long since burnt itself out. Both portions claimed to be the Church formed at Wapping in 1633; and they both were *right* in their claim *then*, and they both are *right* in their claim *now*, though the Little Alie Street folk have, we think, the balance of impartial judgment in their favour.

On September 15, 1757, Mr. Thomas Dowers, having been chosen to the office by the Church, was recognised as Pastor. During his ministry, I am sorry to say, there was much declension in both church and congregation. He died in 1795; and thus terminated the second pastorate.

Then came about three more years without an under-shepherd, during which time the congregation so dwindled, that occasionally they numbered only from ten to fifteen souls. At last, the chapel was temporarily closed. A member of the parent hive (Little Prescott Street) was much distressed about this state of affairs in Little Alie Street, and asked the Lord for guidance in the matter. Eventually he was the means of introducing Mr. William Shenstone, who came from the Baptist Church at that time worshipping in Eagle Street, Holborn. It was the 23rd of July, 1798, when William Shenstone first came to the almost deserted L. A. S.; but the Lord so abundantly blessed his labours here, that in a few years the Church members amounted to a considerable number, and a time of much prosperity was enjoyed.

[PREACHING TO SINNERS!

Here we must insert an instructive illustration upon present-day controversy. A section of Mr. Shenstone's congregation held that the doctrine of election precluded the necessity of either preaching to sinners or even praying for them. Consequently, in the year 1807, they left, and assembled in Chapel Street, Mile End, electing a Mr. Franklin as their pastor. From hence they removed to Redcross Street; but after a brief and fruitless existence they ceased to meet.]

WILLIAM SHENSTONE,—with whom for nearly two years had been associated as co-pastor our late friend Philip Dickerson,—preached his last sermon on the last Sunday evening in 1832, and died on the 27th of June, 1833, aged 62. His remains were interred in the chapel precincts, a memorial stone lies flat in the yard at the back, and an oil portrait of him hangs in the minister's vestry.

Brother Philip Dickerson accepted the sole pastorate on Sept. 3rd, 1833. The jubilee of his ministry was held early in 1866, and he continued his pastorate till 1871, when he was succeeded by Brother Masterson, who had previously acted as co-pastor for some years. On Mr. Masterson's removal to Brighton, eleven and a half years later, our Brother Sears entered upon the pastorate of the Church, after having supplied the pulpit for six months. His recognition service was held on April 12, 1883, in presence of many of the most honoured of the men still with us.

After our Brother Sears left, the Church was supplied variously ; Bro. McKee preached nearly two years (off and on), and the writer of these Papers preached there for fifteen months continuously every Sunday except one. The Church is now pastorless, and, we fear, in a very unsettled state. It is a thousand pities that the chapel is leasehold, and drawing towards the close of its third lease.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E. (Kent), May, 1902.

CATECHETIC TEACHING IN OUR SUNDAY SCHOOLS.

BY PASTOR H. TYDEMAN CHILVERS.

HAVING derived much pleasure and profit by using in my Bible Class the Catechism issued by the Metropolitan Association of Strict Baptist Churches, compiled by Pastor Ebenezer Marsh, I desire, in the limited space allotted me, to recommend its use to those who are Bible Class or Sunday School teachers. There are many advantages in using the Catechism.

To the hard worked, busy teacher it is comparatively easy, and saves much time. You have not to search for your subject, and you are immediately directed to the Scriptures bearing on the subject given in the Catechism. The Concordance is useful, very useful, but you might turn to fifty references, and only six of them, perhaps, definitely bear on the subject in hand, and this you find a tax on your limited time ; the use of the Catechism would avoid this, besides keeping your mind concentrated on the one theme. Many of the questions and answers are very suggestive, and prompt thought : this is a great item to the worker described above.

It brings teacher and taught into all departments of Truth. There is a tendency to choose our favourite subjects and consequently to repeat ourselves, and the scholars, especially seniors, complain of sameness. Now the Catechism prevents this, besides bringing us more or less into the whole range of Biblical truth. Every part of the Bible will be referred to, and texts will come to our notice that have before been unobserved.

The questions and answers are somewhat easy to commit to memory. Thus we have the lessons for our scholars in our subject, which will all help to increase interest. But see the advantage of this memorizing to the teachers themselves ; by this method we have the sentiment of Scripture at our fingers' end, which will help us to retain texts in our mind.

The various truths are splendidly classified. We are apt to jumble one truth into another, so that the scholars hardly know whether we are talking of justification or sanctification ; now each subject has its allotted place and space in the Catechism, and by its use we necessarily avoid this mistake. The Law and the Gospel each have their distinct sections ; the first and second advent of Jesus are distinguished, and this rule runs through the Catechism.

A few hints as to how to use the Catechism might be helpful. It is doubtless best to begin at the beginning and go through it ; there will be plenty of variety. It is well, as far as possible, to illustrate your subjects : for instance, when on the subject of the Gospel, describe as well as you can how the Ephesians received the Gospel and its preacher. When speaking of Regeneration, introduce Nicodemus ; by no means let your subject get dry through lack of tact, which you can acquire, to make it interesting. I think it is wise to let one in the class read or recite from memory the answer when the teacher has given the question.

Every member of the class should have a copy of the Catechism, and the Bible should be constantly used to refer to the Scriptures directed to by the Catechism ; yes, even if your class is made up of seniors, follow the same plan : let them give the answers, and refer to and read the Scriptures, and if done wisely, this will be found quite fascinating. God bless our Sunday School workers for Jesus' sake. Amen.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

AGED · PILGRIMS' FRIEND SOCIETY.

ON Tuesday afternoon, April 29th, the ninety-fifth anniversary of this God-honoured institution took place. The Divine blessing which has rested on the labours of the committees during nearly a century has not been withheld during the past year, which has surpassed anything yet recorded in the history of the Society, either in the number of its beneficiaries or the amount of money distributed. The annual report states that "the increased burden of taxation, declining trade, and appeals for national funds have not diminished the income of the Society," and accordingly the Committee desire "that the apparatus of means employed in the prosecution of the work may not make them unmindful of their dependency or ungrateful for God's ceaseless care. 'The Lord hath done great things for us, whereof we are glad.'" "The cold blasts of poverty and adversity blow, and to whom can they (the aged) look for sympathy and aid but to their fellow-believers, to whom their Lord has committed them, and who, if their hearts be right in His sight, feel it a privilege to minister to the poor and the aged of 'the household of faith.' The help given to the aged pilgrim needs to be prompt. It will not be required long, for the sun is fast sinking, the chill breeze of evening is blowing, the silver cord is loosing, and the wheel is nearly worn at the cistern. The pulsings are feeble and the words are indistinctly uttered; the hand is trembling and the step is tottering; the memory is failing, and the mind is waning; the film is thickening, and dust to dust is hastening, for the close of life's journey is at hand. Such are they who are designated aged pilgrims—poor and aged believers in the Lord Jesus Christ, whose life accords with their profession, and who, by the teaching of the Holy Spirit, have been brought as sinners to rest upon the atoning work of the Redeemer for full salvation. In a word, they are sinners saved by free and sovereign grace. The Society has thus a definite and Scriptural, and therefore Protestant basis, definite practical methods, and a definite class of recipients: on these lines it is thoroughly undenominational."

Sir C. Robert Lighton, Bart., so well known for his many services to the Protestant cause, proved a most competent and sympathetic chairman, and with him on the platform were Messrs. F. S. Webster, J. W. Pratt, Lt.-General Sir William Stirling, K.C.B., Messrs. J. H. Hallett, E. White, W. H. Collingridge, J. H. Parks, W. J. Martin, Bumstead, Abbott, Boulden, Savage,

Fells, J. E. Hazelton (secretary), and others.

Mr. J. W. Pratt, having read a portion from the Epistle of James and offered prayer, Mr. J. E. Hazelton gave the facts and figures of the report.

Sir Robert Lighton's opening remarks set the keynote for the meeting. His theme was that it was not so much that they were performing some meritorious act for which they deserved thanks in forwarding the interests of the Society, but that they were greatly honoured in being permitted to become the instruments in God's hands of ministering to the wants of His aged poor. He had carefully studied the report, and with reference to the hope for peace there expressed, trusted that it would soon come, and that the benevolent public would be moved to greater generosity in consequence of it. The recipients of the bounty of the Society were all of them approaching the "borderland," and it was their desire to make the last days of such as happy and bright as possible.

General Sir William Stirling then moved the adoption of the report, and expressed the pleasure it gave him to say a few words in support of so important a Society, though he felt quite unable to bring it to the notice of his hearers in the manner it so eminently deserved.

Mr. F. S. Webster, in seconding the adoption of the report, said the community that respected its aged was an enlightened and stable community, and one that would receive the blessing of God. The Lord Jesus Christ often kept the best wine to the last for His children, and it was the privilege of the young, by their love, sympathy and service to turn the water into wine for the Lord's aged ones.

Mr. W. H. Collingridge, in supporting the resolution, drew upon his intimate experiences of City charities for the last fifty years, and said he knew of no society whose funds were more economically managed, nor any society whose affairs were managed by men who more sincerely desired the welfare of those in whose interest they so sympathetically laboured.

A second resolution, commending the Scriptural and Protestant character of the Society, was moved by Mr. J. H. Hallett and seconded by Mr. E. White, of Woolwich.

A vote of thanks to the chairman, moved in a genial speech by Mr. W. J. Parks, concluded the proceedings.

ALDEBURGH.—The sixth anniversary was held on Easter Monday, March 31st. It was a season of blessing.

Pastor A. Morling, of Cottenham, preached two excellent sermons—afternoon from Sol. Song ii. 4. This little sanctuary was indeed made a banquetting house to us, as our brother's discourse was full of the love of Christ. Evening text from 1 Cor. iii. 12 and 13. This discourse we much enjoyed, and called us to self-examination; it made us consider what we were building our hopes upon for eternity. If all our hope is in Christ, we are building upon the Church's sure Foundation, and we shall have a place in that building that is "not made with hands eternal in the heavens." Congregations good at both the services. Tea was provided, to which about seventy sat down. Collections were made on behalf of various improvements. New flooring has been put in at the chapel entrance, also a new rostrum; it has cost us in all £14. We feel it to be a large expense, but we are trusting in the Lord to provide for us. We hope friends visiting this ancient seaside place during the summer months will help and encourage us, that we may continue to prove the Lord's blessing. The past year has been one of blessing. Congregations have steadily increased, some have been added to the Church, and two have passed away—one a sister, Miss Wright, a member of the Church at Aldringham for over forty years. Our sister took a deep interest in this little sanctuary; she was called home, after much suffering, on April 20th, 1901; also, on March 26th, Mr. H. Cooper, who had led us in the songs of praise for several years. Yet the Lord's dealings with us have been both kind and good; "He hath done all things well."

TOTTENHAM. — "EBENEZER,"
NAPIER-ROAD.

THE pastor's anniversary services were held on May 4th and 7th. On Sunday our pastor, John P. Gibbens, preached in the morning from 2 Cor. v. 14, "The love of Christ constraineth us." Cause: the love of Christ. Effect: constraineth us. The evening text was Gen. xxv. 31, "Come in, thou blessed of the Lord: wherefore standest thou without?" and referred to the character: Blessed of the Lord. Invitation: Come in, thou blessed of the Lord. Important question: Wherefore standest thou without. Our pastor's discourses were excellent, and we have proved that they were blessed by the Lord.

On Wednesday, May 7th, pastor E. Mitchell preached in the afternoon from Psa. xxvii. 8. God's voice and the believer's echo—True religion begins with God: When Thou saidst God made a Way for us to seek His face, He recorded that fact in His Word, and He makes that Word effectual. The face of God—mystically and metaphorically:

Mystically denotes the Lord Jesus Christ. The face is that which expresses what we are. Christ is the express image of the Father: "He that hath seen Me hath seen the Father." Creation shows the hands of God; in Providence we see His feet, His goings; but in Christ we see His face, and we seek His face in Jesus. Metaphorically denotes the favour of God. His favour in spiritual things, for something more than providential gifts, are desired by the soul. "I thirst for God." "Seek ye." How God says it—in His Word, in providence, in trouble, and with power by His Spirit's operation in the heart. The echo: It was prompt "When Thou saidst." It was a hearty response. "My heart said." It was earnest "will I seek." The verse is used as a plea, "Hide not Thy face"—a successful plea. He never said, "Seek ye Me in vain."

At the evening meeting the chairman (Mr. J. M. Rundell, of the Surrey Tabernacle) spoke from Col. ii.: The position of the Church. In Him—"complete in Him." Pastor Jas. Clark gave an address from Psa. lxxiii. 7: An expression of experience; a noble and praiseworthy resolution. God's people need help: it is guaranteed by Divine promises, by Divine faithfulness, and confirmed by His past conduct. The kind of help received: God Himself is the help—"Thou hast been my help,"—boundless in its sources, matchless in its character, Divine in communication, and absolutely certain in continuation; helps in a way of support, defence, supply, by preserving, by comforting, by delivering—all-sufficient help, joy-inspiring, always seasonable, and never-failing help. The resolution: "In the shadow of Thy wings"—a refuge which affords safety to the soul, gives rest to the mind, and imparts consolation to the spirit—"will I rejoice." Reasonable rejoicing because based upon experience. "Because," "therefore"—personal rejoicing; "my help"—prospective rejoicing.

Pastor C. Hewitt dwelt upon the *pros* and *cons*. *Pro*: Pro-vidence of God, superintending, timely care; proclaim: publish solemnly—declare to honour; pro-gress. *Con*: Con-verts—God's converts; con-fide: reliance—rely on the Book, on the doctrines in God; con-clusion: ending of life.

Pastor Holden spoke from the text, "Who for the joy set before Him endured the cross, despising the shame," &c. "The joy set before Him" as Mediator—what was it? To do the will of His Father, making satisfaction to Divine justice, making reconciliation between God and the sinner, and working out, finishing, and perfecting salvation for the Church. The crown of the joy: that He should by His

mediatorial perfection present unto Himself a glorious Church, without spot or blemish, complete in Him. The joy set before us is also to do the will of God, to serve Him—the hope laid up for us, the inheritance reserved, destined to be with Christ, to be like Him, and to see Him as He is, which will stimulate, help, and support us in the trials we have to meet with.

Brother Myerson made some preliminary remarks on the importance of the Scriptures and their being kept in the land. Text, "Unto you that believe He is precious" (1 Pet. ii. 7). Not precious to all, because all are not believers, all have not faith. "He is precious:" this constitutes the happiness of eternity.

Pastor John P. Gibbens spoke on "My expectation is from Him." We may say *our* expectation; right of expectation, because in the family; children of the Father, therefore large expectations. The past encourages these, the covenant of grace encourages these, the promises encourage, and His name and His nature encourage expectations.

The collections, which were for the pastor, amounted to £8 ls. 6d.

BRIGHTON.

("Via trita, via tuta.")

ON May 1st over forty friends of the Prarthana-Sabha gathered at the drawing-room of our worthy friend, Mr. Smith, who presided over the meeting. Several brethren prayed, and suitable hymns were sung.

In introducing Mr. S. Hutchinson (who had come from London to address us) the chairman mentioned that, though they had never seen him before, yet he had been the object of many prayers at their gatherings, and expressed his pleasure in knowing that, though he had returned from India, yet the work of preaching the Gospel was still dear, and wished him God's richest blessing.

Mr. Hutchinson commenced by stating that he had not come to talk about what he had done in India, but to give to such a society as this—whose business was prayer—an idea of the enormous difficulties a missionary had to encounter in preaching the Gospel to the natives of South India. Prayer was the first and greatest power to all missionary effort, and, to keep the work going at high pressure, there must be no relaxation of the motive power at home. He urged our need to pray for the missionaries who had to battle against the low, moral state of the people, as well as the caste difficulty, that they might be kept close to the Master, thus raised and strengthened, morally and spiritually, preserving them from becoming contami-

nated in a land where vice is prevalent. Battling against the "powers of darkness," and knowing their weakness, also the possibility of the assertion that "either they are raising the people or themselves declining" under the terrible influences around, must their cry ever be—

"Hold Thou my hand, so weak I am and helpless!

I dare not take one step without Thy aid;

Hold Thou my hand, for then, O loving Father,
No dread of ill shall make my soul afraid."

Time passed all too quickly, but we all felt that it was good to be there.

After the meeting, several idols and a few illustrations were passed round and studied with interest.

May God richly bless our brother (Mr. Hutchinson) and the Society, whose God-directed help makes it possible for those inspired by the Divine command to go out and face the many difficulties of the tropical climate.

J. S. S.

WETHERDEN.—On Easter Monday special services were held in the above place of worship, which is a branch of the Stowmarket Church. The attendance was very good, the evening meeting in the chapel being well filled, friends coming from Rattlesden, Stowmarket, Woolpit, and the surrounding villages. The afternoon service consisted of a sermon from pastor W. F. Edgerton, of Rattlesden, from Gal. vi. 14. After tea (where about ninety were present) a public meeting was held, presided over by the pastor at Stowmarket (S. B. Stocker). The treasurer's report was read, which was of an encouraging nature. Addresses were given by brethren R. B. Strickson, S. Baker, and W. F. Edgerton. Collections were good. From this meeting a fund for painting and cleaning the chapel was started. We desire thankfully to acknowledge several gifts, and also to state that there are signs of the Lord's smile in increasing the attendance, in blessing the Word proclaimed, and in putting into the hearts of some to commence a Sabbath-school in connection with the Cause. To God be the praise and glory.—S. B. STOCKER.

ELTHAM.

BRIEF reference to the welcome meetings held on the 20th February, in connection with the settlement of brother Samuel Banks (son of the founder of the EARTHEN VESSEL) appears in the March issue of the "E. V. & G. H." There were present representatives from numerous Strict Baptist Churches, and, including speakers, some twenty ministerial brethren. One hundred friends shared

the social tea, and both the afternoon and evening meetings were well attended. The evening meeting was under the chairmanship of pastor R. E. Sears; and at this deacon Smith and pastor Banks gave their interesting statements. The collections amounted to £5 11s. 10³d.

The spirit of these meetings, whether considered as to the character of the addresses, the standing of the speakers, the hospitality of the Congregational pastor and people (whose commodious buildings and personal aid were so gracefully rendered), or as to the tone of the Church and congregation now favoured with a stated ministry, augured well for future solidity and progress.

Brother Banks gave forth his views and resolves as to propagation of the great doctrines of the Gospel and the maintenance of accurate and unswerving conduct of the Church as Strict, after the precept and pattern of the New Testament. The pastor and people seem well yoked, and fidelity, affection and aggression are the features of spiritual life their history should exemplify.

The Cause has stood, under varying conditions, several years. In January, 1883, brethren John Box, R. E. Sears and Henry Clarke, viewed the district and examined into the hopes and prospects of the work. They gave a report urging the need for, and excellent prospects of, a Church in Eltham. The first meeting was held on Tuesday, May 29th, 1883. On January 2nd, 1884, brother Sears formed the Church of twelve members.

After supplying six months, to end of 1901, brother Banks was unanimously called to the pastorate. Having no doubt it was God's will (confirmed through the voice of the Church), and loving the people, he consented. His settled ministry commenced with the opening of this year. The first Sunday in January he was cordially welcomed at the Lord's table. He then gave the right hand of fellowship to a sister whom he had immersed the previous Thursday. Another candidate for baptism was also accepted in February. The first Sunday in March he welcomed as members a family, consisting of father, mother and daughter. The congregations are much increased, and they continue.

On the recent development of a large estate at Well Hall, and of smaller ones around, it was deemed advisable to seek a site. A committee of the M.A.S.B.C. (constituted for extension purposes) proposed a grant of £170, but ruled that roads, paths and sewers be completed before the advance. This difficulty may be removed by special conditions, or by procurement of another site. The little band has put together £80, but none of

them is personally able to provide further funds. The present meeting-place is inadequate, inconvenient and badly situated—a *loft over a stable in a bye-way!*

If the character of the Cause, and its conditions, surroundings and hopes were sufficiently known, the funds for freehold and for erection of modest but good and sufficient premises would be supplied speedily. An excellent site is now available.

Last autumn the Church was invited to join with the open communionists, who have recently come, on certain conditions. The matter was fully submitted to the members and without prejudicing the points raised. The temptation, of course, was great, but the Church, after most careful deliberation, unanimously decided to stick to the Divine records without compromise. The London Association has since purchased a site opposite that our friends had selected.

A spirit of concord, willingness and zeal is very marked in the Church. In a characteristic letter the pastor writes: "God is with us." The writer of this notice has intimately known the Church from its beginning, and the pastor from his youth. With such manifest preparation of the Spirit during these eighteen years there are strong reasons for deeming that "the Lord hath much people in this place," and that He will certainly bring them forth, the conditions for such "increase of God" being at length realised.

Who are willing to aid by heavily sowing loving gifts (accompanied with loving prayer) in this so excellent soil? Surely the joys of harvest when Jehovah counts up His people will be shared by all such sowers!

All communications will be gladly acknowledged by pastor S. Banks, Southwood-road, New Eltham; or by brother A. Smith, 166, High-street, Eltham, Kent.

"Withhold not good . . . when it is in the power of thine hand to do it. Say not . . . to-morrow I will give, when thou hast it by thee."

K. S. D.

MARYLEBONE (SHOULDHAM-STREET).—Special services to commemorate the twenty-third anniversary of the Church were held on May 11th and 13th. On Lord's-day our pastor preached morning and evening with spiritual blessing. On the following Tuesday afternoon Mr. Jull, of Cambridge, preached. It was a real Gospel treat. After tea the public meeting was held, presided over by our pastor. Brother Hutchinson sought the Divine blessing. Our secretary gave a brief report of the Lord's dealings during the past year, which was encouraging. The following

ministerial brethren then gave us Gospel addresses:—W. Chisnall, F. C. Holden, E. Mitchell, R. Mutimer, E. White, and W. H. Rose; these being interspersed with some suitable words from the chairman. It proved to be a very encouraging time. We bless our covenant God for all past favours and look to Him for yet a greater outpouring of His blessing. Collections were good.—E. L.

NEW CROSS (ZION).—The pastor's seventh anniversary was celebrated on April 29th. In the afternoon pastor J. R. Debnam (Nunhead) occupied the pulpit. Tea and a public meeting followed, presided over by J. Piggott, Esq., L.C.C. Prayer was offered by pastor Thomas Henson. Pastor Thomas Jones expressed the pleasure felt by them all at the presence of the chairman, and briefly stated that fourteen had been baptized during the past year, and six received by letter or testimony, making a total of 114 during the seven years. Several members had made an exchange of worlds and were now among the Church triumphant in glory. Of course there had been seasons of depression and discouragement, but God had wonderfully and blessedly sustained them, kept them by His grace, and cemented them together by His love. The chairman, taking for his text Matt. xxviii. 20, "Teaching them to observe all things whatsoever I have commanded you," said sometimes it was difficult to understand what people meant, but God inspired His servants so to write that there could be no mistake as to His meaning. This applies to ordinary members of the Church, but more particularly to those who are called to preach in His Name. It is becoming unfashionable to preach Christ in many chapels and Churches to-day; but the faithful preacher to-day must follow in the footsteps of the Apostle Paul; whose message was "Christ, and Him crucified." One of the greatest evils of to-day is to try and keep Christ from the sinner and the sinner from Christ. Pastor A. J. Voysey (Lewisham) thought we were living in sad, solemn, and serious times. One of the laws of the land was that no Jesuit should reside in it, but one of our judges had that very day declared such law was now obsolete, and a tacit permission given for them to overrun our country. Then crowds were waiting outside the music hall and the theatre to enter when the doors are open, and comparatively few were found in the house of God. His motto would be Isa. xli. 10, "Fear thou not, for I am with thee: be not dismayed, for I am thy God." Its purport is to silence fear and encourage faith. Pastor E. White (Woolwich) spoke from 2 Tim. iv. 17, "Notwithstanding, the Lord stood with me and

strengthened me." The minister needs the presence of the Master in the study as well as in the pulpit. With the burden of the Lord and of souls pressing heavily upon him, a true minister of Jesus Christ will feel continually the necessity of the Lord's presence with him and in him, to sustain and help him in his work, especially "that the preaching might be fully known," in the experience of the people who hear it, in their hearts and in their lives. Pastor J. R. Debnam (Nunhead) offered, as his contribution to the evening's enjoyment, the Psalmist's prayer, "Peace be within thy walls" (Psa. cxxii. 7), and gave a succinct account of the work of the ministry as carried on in Suffolk, where he had been labouring many years. Pastor W. H. Rose (Woolwich) gave expression to the feelings of his heart in connection with the Gospel ministry, its trials and its triumphs; and pastor Jones thanked chairman and meeting for their presence and support. The collection (including cost of trays provided by the ladies and profit on the tea) amounted to 18 guineas, which were handed to the pastor.

LEE (DACRE-PARK).—Jubilee services were held on Sunday, Monday and Tuesday, May 11, 12 and 13. On Sunday morning, at 7 a.m., a prayer-meeting was held, at which there were seventeen present, presided over by brother Wilson. At 10 a.m. another prayer-meeting was held, at which brother Hollett presided. The Master's presence was much enjoyed at both the meetings, and the prayers were answered in a most marked way. At 11 o'clock our pastor was much helped in proclaiming the glorious Gospel of Christ. In the afternoon a children's service was held, when we were pleased to see our dear brother Mote occupying the chair. Savoury addresses were given by brethren Stanley Martin and F. W. Foreman. On Sunday evening pastor R. E. Sears conducted the service. God's Spirit was felt both by the speaker and the audience, which was very large. On Monday night a meeting was held for prayer and praise, under the chairmanship of J. T. Sears, Esq., J.P.; and earnest addresses were delivered by brethren E. W. Flegg, Samuel Banks and our pastor. Prayers were offered by several friends. Tuesday was a day of days—a day long to be remembered. At the morning service President R. Mutimer presided, and addresses were given by pastors E. Marsh, J. Jarvis, R. E. Sears, W. A. Dale and C. Guy. Luncheon was provided at 1.15 p.m., and at 2.30 another public meeting was held, under the chairmanship of W. Vinson, Esq., J.P.; and much joy was felt while listening to brethren Rose,

White, Dr. Usher, Wilmshurst and Cattell. Tea was provided in the schoolroom, which was quite full. The last of the meetings was held at 6.15 p.m., Councillor G. S. Warmington presiding, and addresses were given by Messrs. A. J. Voysey, E. de Russett, H. T. Chilvers, Lomax Makenzie, J. W. Davies, I. Levinsohn, our pastor and James Mote. Brother Foreman read a brief history of the Church from its formation, but our dear brother Sears was unavoidably absent all day Tuesday, which was a great disappointment to friends, especially so as they had a presentation to make to him in the form of a book, called "The Races of Mankind," presented to him as a small token of their love and appreciation of work in connection with these services. Our pastor, in a few well chosen words, asked Mrs. Sears to convey it to him. The attendance at the meetings was most encouraging, the chapel being well-nigh filled on Sunday and Tuesday evenings. Special hymns were sung and several anthems were rendered by the choir. The collections amounted to about £15. The chapel has been thoroughly renovated and tastefully re-decorated inside and out at a cost of about £45, the whole of the money having been subscribed before the work was completed. The luncheon and tea were splendid, thanks to the ladies. May God grant us our heart's desire, so that ere long we may see the place filled with precious souls and God's Holy Spirit. Helpers will receive a hearty and most cordial welcome in this part of the Master's vineyard.—E. W. T.

WELLINGBOROUGH.—The Sunday-school anniversary services were held in the Tabernacle on Whit Sunday and Monday, May 18th and 19th. These days are always looked forward to with pleasure by teachers and scholars, nor were we disappointed this year also, for the services were most hearty. They commenced on Lord's-day with a prayer-meeting at 7 o'clock, which was much enjoyed: a spirit of prayer was felt, and from that meeting we were assured of the success of the anniversary. Our beloved friend and brother, pastor E. Marsh (previously the pastor of Tabernacle), occupied the pulpit morning and evening. In the afternoon the children listened attentively to an interesting address; subject—"Blind Bartimeus." The hymns were very heartily sung by the children, the one composed by our esteemed organist, Mr. W. Risely (words and tune), seeming to be a great favourite, which, at the request of pastor E. Marsh, was again sung at the close of the service. In the evening the chapel was well filled, the minds of the whole congregation seemed

to be taken with the subject as the preacher told out of a full heart the glorious conquests of Christ, and the praises due to Him, the closing hymn, "Look, ye saints, the sight is glorious," being very appropriate. The services were continued on Monday, when pastor E. Mitchell (of London) preached two sermons to large congregations. In the afternoon from the words of the Apostle Peter, 1st epistle, chap. i., vers. 3 and 4. The evening sermon was preached from the words found in Ephes. ii. 4, 5. Both services were seasons of much power and blessing, and will long be remembered by those present. We were greatly cheered by seeing friends from so many neighbouring Causes. Tea was provided in the interval, to which about 150 sat down. Pastor F. G. Burgess read the secretary's report, which showed a balance in hand of £2 10s. 2d.; number of scholars, 234; number of teachers, 25, including our loved superintendent, Mr. J. G. Hacksley. The collections amounted to the goodly sum of £19 10s. And again we say, Alleluia.

ST. NEOTS. — ANNIVERSARY SERVICES. — Sunday-school anniversary services were held at the Strict Baptist Chapel on Lord's-day, April 27, when Mr. R. E. Sears conducted the services, and preached to very large congregations. In the afternoon Mr. Sears specially addressed the children, who took great interest in his discourse. The collections at each service were in aid of the Sunday-school fund. The children, assisted by the choir, rendered special hymns in a very creditable manner, which showed that great pains had been taken by Mr. Barnard, the superintendent, in their training. On Tuesday afternoon a public tea was held and was well patronised, and in the evening a meeting was held under the presidency of Mr. J. Hazelton, pastor, which was fairly well attended. Mr. Hazelton, in the course of his opening remarks, said that no one could estimate the value of Sunday-schools, and he very much regretted that that meeting clashed with another meeting being held in the town to oppose the Education Bill which the Government were trying to pass in Parliament. He trusted that God would see fit to overthrow the intentions of some of those in authority, who were trying to get this Bill through. Mr. Cook read the report, which was very satisfactory and showed that there were 115 children on the books and 14 teachers. The library contained 900 books. The financial statement showed the receipts of the Sunday-school Fund as £21 0s. 5d., and expenditure £19 17s. 1d., which left balance in hand of £1 3s. 4d. The library account showed receipts £2 18s. 6½d. and expenditure £1 9s. 4d., leaving a balance

in hand of £19s. 2½d. The report was considered very satisfactory. Mr. Throssell, of Ramsey, then gave a stirring address on "Prayer;" and Mr. J. T. Peters, of Whittlesey, and Mr. J. Morton, of Gransden, also gave addresses.—*Local Paper.*

THAME—On Sunday, April 13th the anniversary services in connection with the Sunday-school were held. Our pastor, W. Chambers, preached two soul-stirring sermons: that in the morning from Psa. xc. 16, and in the evening from Acts ii. 17. Special hymns and anthems were sung. The congregations were very good and collections generous. We trust that we are upon the eve of blessing, for this we long and for this we pray and labour.—C. W.

CRICKET HILL, YATELEY (ZOAR).
—The annual spring meeting was held on Easter Monday, March 31st, when two sermons were preached by Mr. R. E. Sears, of Clapham. Our brother took his text in the afternoon from Rom. vi. 7-11. We were led, first, to meditate on the doctrinal teaching concerning Christ; and secondly, the experimental teaching respecting the believer. In the evening the text was from John xx. part of verse 25, "We have seen the Lord." This was also set forth under two headings:—(1) The witnesses; (2) Their testimony. We could bear witness that we had seen the Lord many times by precious faith, in the past, and could believe that we should see Him often till that time when we should see Him face to face. Between the services about seventy-five sat down to tea, and we thank those kind friends who favoured us with their presence at our happy gathering, proving the poet true, when he says, "Blest be the tie that binds" &c. How many times have we to thank our Heavenly Father for bringing us together at such meeting to join with God's living people to recall and repeat the lovingkindness of our covenant-keeping God. Often we have been encouraged to press forward and upward, looking unto Jesus, who is the "Author and Finisher of our faith." At the close of the day we felt we were a day's march nearer home. "Now unto Him who is able" &c., be all the praise for ever and ever. Amen.—H. J. PARKER.

GLEMSFORD (PROVIDENCE).—The forty-third anniversary of the Sabbath School was held on Lord's-day, May 11th. Three services were conducted by pastor S. H. Haddock. Special hymns were sung by teachers and scholars, trained by Mr. A. Fenn. Congregations good, especially in the evening, several friends coming from "Ebenezer" to help us. We are glad to report progress in

the number of scholars and teachers. On the following Monday the scholars had their annual treat in the Meadow, kindly lent by Mr. W. S. Goodchild. Teachers and friends partook of tea in the chapel after the scholars. Children and friends then united in various games at the close of which a short address was given by pastor O. H. Cudmore, expressing thankfulness to God for the suitable weather given, to Mr. Goodchild for his kindness, and to teachers and friends who had willingly helped in the pleasures of the day. The children returned to the chapel to partake of refreshments, and the pastor closed with prayer.—W. S.

REJOICING AT PORTSMOUTH.

On Saturday the 19th of April, the members of the Church and congregation at "Rehoboth" were kindly entertained to tea by the three new members recently baptized and added to the Church.

After tea an informal meeting was held, presided over by Mr. C. A. Prichard (deacon). The chairman gave a short Gospel address on "Love," from Col. i. 4, 8, and chap. ii. 2.

Mr. Belton, of Brighton, spoke from Psa. xci. l. Hymn, "Thy Church, oh Lord, that's planted here," having been sung, brother C. W. Spratt gave a short address.

Brother Barnett gave us some good advice, basing his remarks on the words, "Be ye clean that bear the vessels of the Lord."

Brother E. H. Parry spoke on the words, "Thanks be unto God for His unspeakable gift."

Brother Jno. S. Jordan gave a short address from the words, "The desire of the righteous shall be granted," making reference to our desire as a Church, having been granted an increase.

A few kind words of thanks from brother F. Short to those who assembled to partake of their hospitality, and also thanks from the recipients to those who had bountifully fed us, and the singing of the Doxology brought a very pleasant evening to a close.

A LITTLE ONE.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—The eighty-second anniversary was held on Wednesday, May 14th, when Mr. R. Mutimer, of Brentford, delivered two good discourses: in the afternoon from Song of Solomon viii. 5, and in the evening from John xi. 43, 44. He gave us some taugible proof of the power of our Lord when on earth in raising the dead to life. The Lord graciously helped our brother to speak to the profit of his hearers. The Lord's name be praised. The attendance was good, having several friends from other Churches. Collections good. About

sixty partook of tea, being admirably managed by our lady friends. We closed the enjoyable day with "All hail the power of Jesus' name.—E. W.

STONEHOUSE, GLOS.—Services in connection with the first anniversary of the formation of the Church, together with the settlement of pastor T. R. Lewis, late of Broadhaven, were held on Sunday, May 4th, when pastor Cornelius Griffiths, of Cardiff, preached to large congregations. His morning message was based on the words in Phil. iii. 10, and in the evening, John i. 14. At the close of the latter service the ordinance of the Lord's Supper was observed, the six who followed our Lord in baptism on the preceding Sabbath being among the number who sat down at the table. On the following Thursday, May 8th, the services were continued when pastor Geo. Jarman, of Bristol, preached a most impressive sermon in the afternoon from the words in Lev. xi. 45. A tea followed at 6 o'clock. At 7 a public meeting was held, presided over by our esteemed brother, Alderman Richard Cory, J.P., of Cardiff. A hymn having been sung, brother W. Underwood, of Nupend, led us in prayer. The chairman read Psa. xix. and said he rejoiced that the Lord had put it into the heart of brother Niblett to start a New Testament Church at Stonehouse, and wished the Church and pastor every possible blessing. Pastor G. Jarman gave a stimulating address on "The nature of the Christian Church." Brother W. T. Niblett read letters regretting inability to be present from brethren G. H. Carlisle and S. Iles, of Bristol; also letters from the Church at Broadhaven, and from several pastors, including Principal Edwards, of the South Wales Baptist College, congratulating the Church and pastor upon the union thus formed; he then gave the reasons why the Church gave Mr. Lewis a call to the pastorate, and concluded by giving him on behalf of the Church the right hand of fellowship. Brother Cory now offered a beautiful prayer in which he asked for the Divine blessing to rest upon the new pastor and his people. Pastors C. Griffiths and G. Harris, of Cardiff; T. Davies, of Bristol; J. Evans, of Eastcombe, also spoke expressing sympathy with the young Church, and the high esteem in which they held the pastor. The treasurer, brother J. F. Silvy, wished to state that the Church owed a great debt of gratitude to brother Niblett for his liberality and untiring efforts on behalf of the Cause; he also wished to identify himself with the warm welcome given to the pastor. The latter in responding, said he believed it was the Lord's will that the new Church should be established at Stonehouse, and that he should be its first pastor; hence

the reason why he accepted the solemn responsibility. He purposed working on purely New Testament lines, and being more convinced than ever that the great need of the world was "Christ and Him crucified," that would be the supreme theme of his ministry. After the usual vote of thanks the Doxology was heartily sung, and the chairman pronounced the Benediction. Thus a very happy meeting was brought to a close.

HORNSEY RISE (ELTHORNE-ROAD).—Encouraging services to commemorate the thirty-fifth anniversary of opening this chapel were held as follows:—On Lord's-day morning, May 11th, our pastor, Mr. H. D. Sandell preached from Gen. xxviii. 15; Mr. W. Sinden in the afternoon from Psa. lxxii. 6, and Mr. S. T. Belcher in the evening from John iii. 3 and 5. On the following Tuesday, Mr. E. Marsh preached in the afternoon from Psa. cii. 16, and after a social tea a public meeting was held, presided over by Mr. G. Savage, who read 1 Peter v. in his usual impressive manner; prayer was offered by our brother Cooper, and Mr. Marsh in a short speech based on Psa. xc. 16, emphasized the certainty of God answering prayer. Mr. E. Beecher spoke encouragingly from Phil. ii. 9, and mentioned that not only God's ministers are to preach, but that all are to let their light shine, &c. Mr. C. Hewitt took the word, "Holdfast" for his motto, and earnestly enforced the exhortation from several texts of Scripture, and applied it to our individual experience. Mr. Langford followed at length from the words, "Gather My saints together unto Me," and noted that God in His Word never calls His people sinners, but saints. Our pastor briefly reported progress during the past year (being the first of his pastorate), and stated that peace was enjoyed although numbers were not large. Votes of thanks to chairman, ministers, ladies, and helping friends, brought a profitable meeting to a close. We therefore thank God and take courage. Collections fairly good.—H. G.

BRAINTREE (SALEM).—On Whit-Sunday and Monday was held the thirty-eighth anniversary of the above place of worship. On Lord's-day our esteemed brother, pastor Polley, of Halstead, preached two sound Gospel sermons. On the following Monday, pastor J. R. Debnam, of Nunhead, preached afternoon and evening. In the afternoon from Ezek. xxxiv. 26; in the evening from Isa. xl. 1. 2. Our brother's visit to us as an old friend of the little Cause was much appreciated, especially for preaching in the evening, as it had been advertised that a public meeting would be held. The inclement weather kept

many friends from paying us a visit; thus our numbers were less than usual. May the blessings be more, is the prayerful desire of—INTERESTED.

ILFORD (CLEVELAND-ROAD).—Services were held in connection with our third Sunday-school anniversary, on Sunday, April 20th, Mr. Othen preaching morning and evening. Afternoon special service, Mr. Othen in the chair. On Wednesday, the 23rd, a special service was held in the evening, the children having been previously entertained to tea. Mr. Othen again occupied the chair, being supported by his son, Mr. Jas. Othen, Mr. W. G. Faunch, and the Superintendent. A branch of the South Indian Strict Baptist Mission has been established, and the school has nearly doubled in numbers during the past twelve months. The appeal for funds was liberally responded to.—G. S. FAUNCH.

BOW (MOUNT ZION).—The thirty-third anniversary of the formation of the Church was held Lord's-day, April 20th, and Tuesday, 22nd. Brother G. W. Faunch presided, read and expounded Rom. x. Brother R. Burbridge engaged in prayer. Addresses were given by brethren G. Smith, F. C. Holden and C. Cornwell. The pastor in his closing speech said only £110 remained on the debt, which we hope to soon clear off.—W. H. LEE.

IPSWICH (BETHESDA).—Mr. J. Bush preached at our seventy-third anniversary of the Cause on Lord's-day, April 27th, and came fully prepared to exalt his Master, which he did in a manner that enhanced the pleasure of all. We have none left that helped to form the Church seventy-three years ago, but the God that formed it has kept it together till now, and although many have been called home, others have been constrained to come in, so that we have still a people desirous that His name shall be praised, and the same glorious truth proclaimed as in the days of yore. May all our Churches be kept faithful to the trust reposed in them, that the work of the Lord be not hindered.

HOWARD INSTITUTE (PENTONVILLE).—The object of this Institute is to enable young women engaged in factories and workrooms during the day to spend pleasant and profitable evenings together, and to bring them under Christian influence. The Hon. Secretary is Miss E. P. Mote, "Thornhill," King's-road, Bournemouth, and the resident lady superintendent is Miss Pearce. Nearly all the Committee we notice are connected with Chadwell-street chapel,

the beloved pastor of which takes a lively interest in this good work. In a deeply interesting report for the past year (to be obtained gratis of the secretary as above), we notice the work carried on comprises Bible-classes, Sewing-classes, Choir gatherings, Mothers' meetings, Lectures and Entertainments, Letter writing to members and Sick Visiting, while there is also a summer excursion, and a home of rest. Monthly Teas, Clothing Clubs, Sales, Saving Bank and Loan Library are also included. A careful reading of this report is calculated to stir the reader's heart to make an effort to increase the number of such Institutes, or at least to strengthen those already instituted. In closing the review the labourers say:—

"For this we band together, and join our fervent prayer,
That Christ the gracious Teacher would bless our earnest care;
Oh may the Spirit guide us His holy words to trace,
And while we try to teach them, may He bestow His grace;
Though hard may be our labour, though toiling may be long,
And tears bedew the sowing, we'll bind the sheaves with song."

On May 2nd, the 18th annual meeting was held in the drawing-room of Mr. Nunn's house, 58, Myddelton-square, E.C. Tea and coffee were served at 5.30, and the meeting commenced at 6.30, presided over by W. P. Granville, Esq. The Rev. W. Joynes, of New Southgate, read Psa. cxxiii., and besought the Divine blessing. The secretary read an abstract of the report and Mr. John Hodges in the absence of Mr. Samuel Sharp (treasurer), read the cash statement. The chairman expressing the regret all felt at the unavoidable absence of Mr. Sharp through ill-health spoke very suitably, and sympathetically concerning the Institute and its work. A. H. Cassar, Esq., moved that the report be adopted and circulated, together with the cash statement, with gratitude to God for His favour to the Institute during the past year. This was seconded by the Rev. W. Joynes, advising prayer on all occasions and for all needs. The choir sang several sacred pieces. Pastor F. Fells moved a vote of thanks to all the voluntary workers who have so ably and cheerfully assisted during the past year. Mr. David Smith seconded the same. The chairman then asked Miss Pearce (lady superintendent) to address the meeting, and she gave them further particulars of her visitings among the mothers and girls. Mr. Abbott moved a vote of thanks to the chairman, and Mr. and Mrs. Nunn; this was seconded by Mr. Johnstone. After a few words from Mr. Nunn and the chairman, the Doxology and Benediction closed a most enjoyable and profitable meeting.—WELL-WISHER.

Gone Home.

WALTER BLACKMAN,

the senior deacon of the Church worshipping at Lynton-road, Bermondsey. Born in Hampshire of parents in humble circumstances, he at the age of three years sustained the loss of his father: his mother, a godly woman, being left with a large family. When a young man he determined to come to London, a step which caused his mother no little anxiety; but her prayers followed him, and the step proved a right one. Some years after, and whilst his children were very young, he determined to take his family to New Zealand: but although the arrangements were all but completed, the passage being bespoken, the design was frustrated, and he remained in England. His children, when quite young, attended the Sunday-school connected with St. Paul's Church, Bermondsey, and it was mainly through this that he became acquainted with the late Mr. R. A. Lawrence, who was at the time one of the leaders in that school, but who for his adherence to the truth of God was forced to leave. On leaving, Mr. Lawrence became a teacher in the school at Ebenezer, West-street, Bermondsey New-road, now Lynton-road School, and our brother's eldest boy asked and obtained his father's permission to leave St. Paul's Church, and to go with Mr. Lawrence to Ebenezer. This circumstance, small in itself, proved a link in the chain of the Lord's gracious dealings. At this time he was a stranger to the things of God, but the hour drew on for him to be called by grace. This took place in the early part of 1867. Out of curiosity he went to see a baptizing service. The pastor (the late Mr. J. L. Meeres) said he hoped that if anyone had come to ridicule, they might be solemnly impressed. He left the chapel, deeply convinced of sin and full of sorrow. For two years he was under deep distress of mind. He now became a regular attendant at Ebenezer, where Mr. Lawrence had become pastor, and the Lord blessed Mr. Lawrence's ministry to his soul, especially a sermon from the text, "Look not upon me because I am black," etc. (Sol. Song i. 6). On his death-bed he referred to this time. "Ah!" he said, "I well remember the time when I saw Him on the cross, and my burden rolled away, and He opened the door and took me in. He subsequently joined the Church, and was chosen a deacon in 1878, a position which he retained until his death. He experienced much bodily affliction, but was always at chapel if it was possible for him to attend. During his last illness he was greatly favoured to rest himself upon the Lord. At times he was quite overcome with a sense of the Lord's mercy to him. He said, "Oh that He should have had mercy upon such a sinner as me!" and desired that if anything were said about him when he was gone, that it should be little, adding, "For I am a great sinner; but tell them to extol a precious Christ, to speak well of Him." The lines, "Come, Lord Jesus, O come quickly," were often repeated, for he longed to be gone, to be with Christ. On Easter Sunday he asked his family—who had been hastily summoned, expecting his end—to sing, "Jesus, my kind and gracious Friend." On another occasion he asked one of his daughters-in-law to sing to him the hymn, "How sweet the name of Jesus sounds!" To his children and grandchildren he spoke many words of affectionate exhortation, and pointed them to Christ. To one of the

latter he said, "Crown Him—crown Him—crown Him." The end came suddenly, and he fell asleep early on the morning of the 18th April—a sinner saved by sovereign grace. His mortal remains were laid to rest in Nunhead Cemetery on the following Wednesday, by Mr. O. S. Dolbey, in the presence of his children, grandchildren, and a large number of friends. His family have lost a dear father and grandfather, the Church at Lynton-road a faithful servant, and the Sunday-school a warm advocate. At the age of 74 he remembered with thankfulness the hymns and portions of Scripture he had been taught when a little boy in a Sunday-school. "Let me die the death of the Righteous, and let my last end be like his."

EMILY PATTRICK.

The subject of this brief memoir was called home on April 21st, 1902, after intense suffering. In her removal the Church at Gurney-road, Stratford, has lost a sister beloved by all for her love to the truth, though her fellowship with us was of short duration. In her early days she was fond of the world and carnal pleasures above many. The relation of her experience before the Church will never be forgotten. She was but young when, sitting in her box in the theatre, the thought darted into her mind, "What if that massive chandelier should fall on me, what would become of my soul that would be ushered into the presence of my Maker?" And on another occasion, when driving down a steep hill, the thought came, "If the horses fell, what would become of me?" These thoughts, however, passed away, and it was not until the Lord took her only child that the work of grace became manifest. This child was under the care of a godly nurse. One day he had a fall, and on his mother taking him into her arms, he said, "Mother, I shall die and be an angel." The child was taken from the evil to come, and the mother led to Jesus' feet by her loss. In deep soul-trouble for a long time she attended the ministry of Mr. Ashdown, at Great Alic-street, and often spoke of the sacred seasons spent there, though unable to realise her interest in Christ. Removed in the providence of God to Leytonstone, for nearly seven years she was unable to attend a place of worship, by reason of the heavy affliction of her husband. On the death of her husband she came to Gurney-road. Here the Lord brought her soul into happy liberty, and she was baptized on Lord's-day, April 28th, 1901. Within twelve months she was called to the Church above, and on the first anniversary of her joining the Church on earth her funeral sermon was preached. Short was her stay, but sacred her fellowship in the faith; and we have lost a true helper in the cause. In her terrible sufferings (cancer) all that love could do was done for her by her beloved brother and his wife, Mr. and Mrs. C. Church, and from their home she was called to her rest above. We laid the mortal remains to rest on April 26th in Bow Cemetery. Her memory is blessed. Her works follow. We could write much, but space forbids.—E. M.

THE IMPOTENCY OF DEATH.

"DEATH cannot separate or cut in twain the stream of life which flows into the soul from our Fountain Head.

"The life which we live in the flesh is the life of Christ: it is eternal life."—Canon Freemantle.

"Because I live ye shall live also.

Let Us Pray.

BY E. MITCHELL.

“Continuing instant in prayer.”—Rom. xii. 12.

IN former papers* we have considered the two preceding Gospel precepts contained in Rom. xii. 12 :—“*Rejoicing in hope,*” and, “*Patient in tribulation;*” we now come to the third member of this trinity—“*Continuing instant in prayer.*” Having touched upon the connection of these precepts in our last paper, we proceed at once to consider this one relating to prayer. We have brought before us

AN IMPORTANT EXERCISE.

It is not easy to overrate the importance of prayer in the spiritual life, seeing that the spiritual life cannot exist without it. “A prayerless soul is a Christless soul.” He who does not pray is dead in trespasses and sins. We may estimate the importance of any subject by the space it occupies, and the frequency, or otherwise, in which it recurs in the Holy Scriptures. Just as in the providence of God, those things which are most required by His creatures are found in the largest bulk, and most widely distributed on the earth; so those things which are of the most importance to our spiritual life will be found in the largest proportions, and occurring most frequently in the Divine Word. Men may and, alas, do occupy themselves with trifles, but God in His Word gives us that which we need and that tends to our spiritual well being. Judged by this rule how important a matter is prayer, for we find it in some form or other pervading the whole of the sacred oracles. Prayer is important as an *evidence*; an *exercise*; and a *means of grace*.

Let us view it as an *evidence of spiritual life*. As one of our poets has written :—

“Prayer is the breath of God in man,
Returning whence it came.”

Man, originally made in the image of God, carries the stamp of his nobility in his erect form, by means of which he can naturally and easily look upward to the heavens, while the beasts have their eyes naturally downwards. But sin has embruted man, and turned his gaze earthwards. “They that are after the flesh do mind the things of the flesh.” The natural man’s aims and desires are earthwards. Bunyan graphically describes this condition. When Christiana and her company were in the Interpreter’s house, they were taken into a room, “where was a man that could look no way but downwards, with a muckrake in his hands.” So men naturally are engrossed with earthly things, absorbed in worldliness, and cannot so much as send a glance upwards. But when it pleases God to impart spiritual life, when a spark of the Divine fire is implanted in the soul, the eyes instinctively turn upwards, and the desires ascend to God in a cry for mercy. “Behold, he prayeth,” said our Lord Jesus Christ concerning Saul of Tarsus. It was the sure

* May and June issues.

evidence that the life of God had been implanted in his soul. Just as the new-born babe evidences that it is alive by its cry, so does the new-born soul manifest its life by crying to God. The cry may be feeble, and the words few, or even none, but life is evidenced, for :—

“ Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye,
When none but God is near.”

Life in the soul ascends to God in earnest desires, as the sparks fly upward. Prayer is the natural instinct of the new life implanted in the soul by the Holy Spirit. It is the law of the spark to ascend, and it is the law of the new spiritual life to seek God.

But prayer may be taken as *an evidence of the condition of our spiritual life*. As there are many degrees of vigour in natural life, from the robust health and strength of an athlete, in condition to accomplish the most difficult physical feat, down to the feeble condition of the sick man on the border of the grave; so also there are various degrees of spiritual health and vigour, and the range is as wide in the spiritual life as it is in the physical. Prayer is one of the best tests of spiritual health and vigour. It has been called “the spiritual thermometer,” by which our warmth or otherwise may be ascertained. Some have called prayer “the spiritual pulse,” which indicates the condition of the heart. It is a mercy to be alive, but a greater mercy to be lively, strong, active, and vigorous. Let us each test our condition by the test of prayer. If feeble in our desires after God we cannot be in a healthy state. If prayer is vigorous, and our desires and cries constantly ascending to the mercy throne, we are in health, though it may be we are fiercely assaulted, and experience but little joy.

Let us consider prayer as *an important spiritual exercise*. Much benefit is derived from prayer as an act or exercise, over and above the blessings that we receive in answer to our petitions. It is God's own appointment, and greatly benefits His people. Prayer brings us into another and a purer atmosphere than that of the world by which we are surrounded. It is to us spiritually what a change from the germ-laden and deleted atmosphere of our densely populated towns, to the pure air of some mountain district, is to us physically. The air on the mountain tops of communion is pure, bracing, and invigorating to the spirit. Those who pass much time in these regions manifest it in the clear brightness of their eyes, the firmness of their tread, and the vigour of their service. Spiritual invalids are seldom found on these breezy heights. Earthly things are held with a loose hand in these regions, while heavenly realities are firmly gripped, as their true value becomes better apprehended.

Prayer, too, as an exercise, oftentimes relieves our distresses. Sorrow kept within the bosom surges and swells, but opening the sluices in prayer relieves the pressure, and eases the soul. The very telling of our sorrows to our God often brings no inconsiderable measure of relief. Hannah poured out her sorrow before God, and “she went away, and her countenance was no more sad.” Grief pent up within our own breast, dries up the very moisture of our bones, but pouring it out before our sympathising Lord often gives wondrous ease. To vary the figure—gnawing grief and sorrow are like a gathering abscess, the pain

of which becomes well-nigh intolerable; but prayer is like the surgeon's lancet which lets out the matter which causes the agony, and affords a grateful relief. What child of sorrow is there who in distress and pain has not proved the relief that the very act of telling all to God has produced? If we might not pray; if we might not pour out our hearts before Him, then indeed our distress would be past bearing at times; but prayer brings a goodly measure of relief, even as an exercise, to our troubled spirits.

Prayer also, as an exercise, strengthens our graces. The muscles unexercised shrink and become flabby; the limbs unused lose their power. Every faculty requires exercise to keep it healthy and vigorous. The man that neglects to properly exercise his body will inevitably suffer for his indolence. So our faith, hope, and love require to be exercised to keep them healthy and to strengthen them. This requisite exercise is largely obtained in prayer. What breathings we get here! What wrestlings with our adversary over the promises! How faith and hope are exercised in waiting upon and for our God! It is in prayer also that love finds vent, and is graciously stimulated and increased. A man cannot be strong in faith, buoyant in hope, or fervid in love except he is much engaged in prayer.

Prayer is a prime means of grace. As Hart sings—

“Prayer was appointed to convey
The blessings God designs to give.”

God freely bestows all blessings upon His people, but His usual method is to give in answer to prayer. He makes them sensible of their need of the blessing; leads their minds to the promises which refer to the blessings they require; prompts them to pray for them, and bestows them in answer to their prayers. “Thus saith the Lord God: I will yet for this be enquired of by the House of Israel, to do it for them.” It is not that our prayers incline God either to do what He did not intend to do, or to give what He did not intend to give. Rather we are prompted to pray for those blessings He purposes to bestow upon us.

Prayer holds the key to Heaven's treasury. Thus runs the Saviour's words: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” And in Phil. iv. 6, we read: “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” An abundant provision, suited to our every need, has been stored up for us in the Lord Jesus Christ, and by prayer we may draw all that we require from that great storehouse. Are we complaining of our poverty? let us ply the throne of grace. “Ye have not, because ye ask not; ye ask, and receive not, because ye ask amiss.” Our God is bountiful, not niggardly. The provision is made; the way of access is open; let us pray.

“And wilt thou still in silence lie,
When Christ stands waiting for thy pray'r?
My soul, thou hast a Friend on high,
Arise, and try thine interest there.”

“Open thy mouth wide,” says God, “and I will fill it.” We cannot come too often to the throne of grace, nor ask too much when we come.

“Prayer holds the key to heaven’s treasury.” The promises are as so many cheques for prayer to cash.

This Divine order of things is eminently wise and gracious. We have already mentioned some of its advantages. We may just add that it keeps the believer in his *proper position*—humbly depending on his God. No better position than this can be imagined. Ever sensible of our own indigence and dependence, but with an inexhaustible supply in God to draw from in prayer. This order also *glorifies God*. We learn to know Him increasingly as the Hearer of prayer; are brought continually into spiritual contact with Him at “the throne of grace,” and He becomes endeared to us through the blessing He bestows in answer to our prayers. How great a privilege is prayer! Strange that we should need to be stirred up to the use of it more constantly. Yet where is the child of God that does not feel his need of these Gospel precepts to quicken him in prayer? Our space is filled. We must therefore leave the consideration of the gracious direction of our text for another occasion. In the meantime, may “the spirit of grace and of supplications” be richly poured out upon all the people of God.

(To be continued).

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 19.—CHAPTER VIII.—1—5.

ONCE more before we proceed further it will be well to report progress, for nothing is more important in this epistle than to keep constantly in view the unbroken continuity of the reasoning. The position to which we have advanced may be summarised as follows:—The doctrine of justification through the blood and righteousness of Christ, received and enjoyed by faith, is stated, explained, and defended in the first five chapters. In the sixth, the objection, that this doctrine gives liberty to sin, is met and abolished by the argument, that a believer in Christ for justification is dead to sin, and cannot continue to live therein. The seventh chapter explains that “dead to sin” means delivered from its reigning power, although we are not yet delivered from its indwelling. This subject is not quite finished; but is continued through the first thirteen verses of the eighth chapter.

In proceeding to consider this portion, it will be well to observe, that here, as in many other parts of the Apostle’s writings, he pauses, reviews the progress already made, and gathering together the threads of the discourse, brings us back to the main point under discussion. This main point is justification, that of sanctification is collateral, proceeding from the same source, and running side by side with it, but yet distinguished from it, and therefore its consideration involved a digression. We are now about returning to the original theme; but as a river flowing onward in its course is increased in volume and in force by its tributaries, until it is at length lost in the ocean; so the great doctrine on which the Apostle discourses, is strengthened and amplified by the concurrent truths to which he adverts in passing, until he presently

brings us to the unfathomable ocean of electing love and predestinating grace.

“There is, therefore, now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” We are brought back to the principal subject by the soul-refre-hing statement that, “There is, therefore, no condemnation to them that are in Christ Jesus.” Our Version adds, “who walk not after the flesh, but after the Spirit,” but as these words are wanting in the best MSS., we postpone their consideration until we reach the fourth verse, where their genuineness is undisputed.

Freedom from condemnation is the doctrine here asserted. The word “therefore” is intended to remind us of the facts already enlarged upon, and the word “now”—perhaps the most suggestive in the passage—directs us to a truth we are in danger of overlooking—viz., that the consolation and happiness of being forgiven, justified, accepted in Christ, are the *present possession* of every true believer. It is not only a fact that he will not be condemned at last, in the judgment of the great day, but it is so already. And this appears the more forcible when taken into consideration with the previous chapter. Just before the Apostle confessed himself the subject of a law in his members bringing him into captivity, and compelling him to exclaim, “O wretched man that I am !” a state of things in which every believer recognizes the counterpart of himself. But notwithstanding all this, there is “now” no condemnation.

The ground of this emancipation is reiterated in the next verse : “For the law of the Spirit of life,” &c. The meaning of this verse has been much disputed. By many it has been thought, that “the law of the Spirit of life” means the new man, and the law of sin and death the old man. But this interpretation has two fatal objections. First, it is contrary to fact. For we are not yet made free from the law of sin and death within us, the Apostle himself being witness. I find, then, a law that, when I would do good, evil is present with me. Secondly, it is contrary to the argument ; for it is not because we are the subjects of grace that “there is no condemnation,” but rather *vice versa*, because we are the redeemed of the Lord, we are made subjects of grace. Sanctification has nothing meritorious in it ; it does not justify, and was never designed for that purpose. It seems best to understand the life in Christ Jesus as the life of federal union to His Person, and the Spirit of it as the realization of the fact by the Holy Spirit’s operation. This is what really justifies, and through which there is no condemnation. And when the Apostle says, it has made me free from the law of sin and death, it would be well to read it—made me free from the law against which I have sinned, and which condemns me to death in consequence. The law itself—or, as we have before described it—the covenant of works, is in itself holy, just, and good, and was ordained to life originally, but is found to be unto death, because “we are carnal, sold under sin.”

This interpretation will best harmonize with the following verse : “For what the law could not do,” &c. What was it that the law could

not do because of the weakness of the flesh? Could it not retain its character, enforce its claims, inflict its penalties? Neither of these answers is suggested. The true solution is, *that it could not obtain satisfaction.* A man may legally owe a thousand pounds; but if he does not possess one penny, the law cannot make him pay it. It may punish him for not paying, as our laws formerly imprisoned debtors for life; but that imprisonment never paid the debt. Similarly the damnation of a sinner never satisfies the law of God: there is nothing in damnation that takes the place of obedience. In proverbial language, we cannot take a garment off a naked man: so what the law could not do, was to obtain satisfaction for its claims, in consequence of the weakness—or default—of the flesh.

The Gospel reveals and describes the only remedy for this. God “sent His own Son in the likeness of sinful flesh.” The suitability of the Person introduced demands attention. He was *not* “sinful flesh,” for then He would have been in the same condemnation; but He was in the “likeness” of it, or else He could not have acted as a substitute. The law could only be satisfied with obedience rendered in the same nature as that in which it was required, and could only punish sin in the same nature as that in which it was committed. Hence the necessity of our Saviour’s perfect manhood.

Again, the law could only recognize a substitute who had no personal liability, as we could not accept a man as security for another who owed us all he possessed himself; nor could it be satisfied with one obedience, and one penalty in lieu of a countless number, unless the person were of such peculiar worth as to balance the account: hence the importance of the Saviour’s Godhead. But Christ was and is “His own Son;” and yet appeared in the likeness of sinful flesh; so meeting all requirements.

Now it is said that by this arrangement God “condemned sin in the flesh.” The word “condemned” is the same as that otherwise translated “damned,” and the meaning is, that sin received all the damnation it deserved in the flesh of Christ. That ETERNAL DAMNATION was exhausted in the sufferings of this ETERNAL PERSON; and this is what the law could never have obtained [from us]. No!—not if it had sent us all to hell to all eternity!!! “Sing, O heavens, for the Lord hath done it!”

The great result of this is, that the righteousness of the law is fulfilled in us; that is to say, that all the law’s demands in regard to all the members of Christ’s body, for all time and for all eternity, are fully and honourably discharged. Thus we perceive how it is that “There is no condemnation to them that are in Christ Jesus”—not on account of sanctification, or anything done, felt, or experienced in them, or by them! but solely through what Christ has done and suffered for them.

But notwithstanding this distinction between justification and sanctification their close relation is now once more insisted upon. The words, “Who walk not after the flesh, but after the Spirit,” indicating by what evidence our interest in the salvation described is made known, both to ourselves and to others. To others the only reliable testimony must be practical. “By their fruits ye shall know them;” and not walking after the flesh, but after the Spirit, must mean—or at least include the sense of—not yielding our members as instruments of unrighteousness, but rather unto holiness. To ourselves the evidence must be internal or

experimental; and not walking after the flesh must also include not seeking to be justified by the deeds of the law, which is a fleshly method adopted by those that are still married to the law as a husband. Thus, in the fourth chapter, Abraham is said not to have anything to glory of in the flesh or by works, verses 1 and 2. In Gal. iii. 3 we read, "Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?" That the word "flesh" means the works of the law is most certain from the whole connection. Again, in Phil. iii. 3: "We worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The word "flesh" here evidently means our own works. This sense of the passage agrees with chap. v. 1. "Being justified by faith, we have peace with God." The tranquility and joy of being free from condemnation are only realized by those who, abandoning the legal bondage of a fleshly religion, walk after, or according to the Spirit in following His teaching, by believing in and trusting to Christ alone for salvation.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Further light is thrown upon this expression by the fifth verse. As it is a fact that justification and sanctification are connected, that faith in Christ and an imitation of Christ go together, so also it is true that those who trust in their own works live also under the dominion of sin. "*Walking after the flesh*" in principle, is inseparable from *mind the things of the flesh* in practice. Take the frequenters of music-halls, theatres, race-courses, and other places of carnal amusement: take, in fact, the ungodly world generally, nearly ninety-nine per cent. of them hold free-will notions. It is almost invariably those that walk after the Spirit in faith and doctrine, that mind the things of the Spirit in life and conduct. And in the exceptions we have allowed, it is the head and not the heart, the bare creed, and not the inward experience that is at fault.

JESUS TEMPTED IN THE WILDERNESS.—No. III.

BY THOMAS HENSON.

IT has been well said, "The temptation wears the aspect of a sublime preliminary conflict, after which the mighty Victor goes forth with irresistible power to achieve His final supremacy." "Then the devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." What was the sharp point of this second temptation? Like the first one, it begins with that treacherous "*If*." The words would carry His mind back to the river, to the opened heavens, to the descent upon Him of the Holy Spirit, and to the voice of assurance, "This is My beloved Son, in whom I am well pleased." This temptation appeals, not to the exhaustion and weakness of long fasting, but to the ecstasy of soul springing from the preceding glory. Such soul-ecstasy in the giddy height of the pinnacle, beholding the attraction of the busy crowds below, would aggravate the power of the temptation.

That "*If*" is double-edged ; while it may be intended to suggest doubt, it may also be provocative of an overweening presumption, if peradventure, such may be found in Him. If on either of these horns Jesus could be impaled, it mattered not to the tempter which of them. Presumption is one of the cardinal sins to which men are prone. To be confident is good ; but to be safe, that confidence must be humble, trustful, and obedient to the directions connected with the promises, and faithful to God. Confidence in self is a bending reed ; confidence in God is a pillar of adamant ; unwatchful confidence has brought down many a giant ; confidence in God, obedient to His Word, makes the weak saint strong in his LORD. No man, not even Jesus, may presume on the circumstances of his birth, for birth gives no privilege of sinning. As Bishop Hall says, "There is not a more tried shaft in all the devil's quiver than this : a persuasion to men to bear themselves too bold upon the favour of God." As the tempter tempted Jesus to presumption, because of His Sonship, so he tempts the elect to sin that grace may abound.

Matthew and Luke do not set the three temptations in the same order. Matthew places the pinnacle scene as the second. Luke puts it as the third. Matthew's arrangement appears to me to be the correct one. Some think that these temptations, as recorded by Matthew, are referred to in 1 John ii. 16, "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Certainly self, pride, and ambition are three forms in which temptations come to most men. But the mission of Jesus, and His avowed trust in God, required character more than miracles, certainly more than sensational miracles, such as that He was tempted to perform. Self, pride, or ambition in Him would have eternally ruined redemption. It is manifest in the four Gospels that His character was perfect, lowly, gentle, beneficent, and very far removed from ostentatious display. It has been said that Luke's order of these temptations shows that the devil will follow men into the deepest solitude, into the sublimest scenes of nature, and even into the House of God. Of that there is no doubt. Who has not felt it ?

When Satan goes to ruin a soul, he can approach it with a text in his mouth ; he can quote Scripture, but not honestly ; he is never to be trusted with the Bible. Deception is his principle of quotation. It is said that "half a truth is a whole lie." Satan approached Jesus with half a truth, leaving out the other half with intent to deceive Him, if possible. Every Scripture has its own connection ; the connection of the promise here is, "In all thy ways," this the enemy concealed. Hence Bunyan's description of the devil as "Mr. Clip-promise." To take the promise, and evade its connection is presumption. It is useless to offer a good lock for security if you keep back the key. The key to the promise quoted to Jesus from Psalm xci. is in the words, "To keep Thee in all Thy ways." God's ways are the ways of a godly man. The promise is given to the godly, to whom the path of duty and obedience is the path of safety ; rashness, vanity, ambition for worldly applause, unnecessary risks presumptuously undertaken are not the ways of godliness with which angels are charged. Jesus would not commence His work by a vulgar sensation. Sensationalism in these days is unrestful ; like the horseleech, it is never satisfied. Sensational methods and entertaining amusements are not Gospel plans ; they bring a curse rather than a bless-

ing to the Churches which use them. Gospel Churches are not purveyors of amusements.

Satan is not to be trusted in the pulpit, nor in the Bible-class, nor in the critic's chair. He uses the word deceitfully. Those who from college chairs are seeking to undermine the Bible, to rationalise the miraculous, and to naturalise the supernatural, are doing the devil's work, and doing it in the same spirit. But Christ's kingdom will remain; "The gates of hell shall not prevail against it." The angler conceals his hook, and the devil, angling for souls, baits his hook with perverted or corrupted texts. It is shameful that the pure-tryed Word of the LORD should be so treated; but, as Matthew Henry says, "The Psalm is never the worse for its being quoted and abused by the devil in tempting Christ."

"Cast Thyself down, for it is written, He shall give His angels charge concerning Thee." "It is written." Is this a play upon Christ's own use of those words? As if the enemy would say—as someone has suggested, "If the promises will do for food, they surely will also do for wings." Those who put on the armour of God, must put on "the *whole*" armour, if they wish to stand against the wiles of the devil the saints must not be ignorant of his devices. By-path Meadow is a way cast up by the enemy of the soul, and it leads by an almost imperceptible divergence from the law of the LORD, from the way of life to "Doubting Castle," and to the den of "Giant Despair." The history of Satanic subtlety in tempting Jesus has a special significance for all His people.

Did Satan think of Christ's possible power over nature in miraculous working, and hope to find a vein of vanity in Him, which might be betrayed into precipitant action? That is a form of temptation which often comes to men—not on account of miraculous power, but because of powerful intellects and brilliant gifts. Is it not John Bunyan who tells us that the devil met him at the pulpit door, and told him he had preached a wonderful sermon? Perhaps many preachers to-day could bear a similar testimony. Did the devil insinuate any thought of fear or cowardice as holding Jesus back from the act of daring to which he had challenged Him? Did he insinuate that to throw Himself from that giddy height would impress the crowd below with an overwhelming sense of admiration, and mark Him at once as the King of the Jews? Christ's confidence in the favour and support of His Father would at once assure Him as to the courage needful for His mission, and preserve Him from presumptuously risking death, or vainly parading Himself before the seekers of signs and wonders. He was concerned with the approval of God, not with the momentary applause of men.

Jesus held no parley with the enemy. He sharply rebutted this temptation with Scripture. "Again, it is written, Thou shalt not tempt the LORD thy GOD." It was true God gave the angels charge concerning Him, but He would not—in a peradventure—throw Himself into the arms of angels contrary to His Father's law: He knew that the angels would tarry around Him in His Father's ways. Is the believer tempted to evil, presuming on his relation to God in the election of grace? Christ has left the sword of victory behind Him for every saint to use. That sword is still bright, pointed, and sharp. Many victories have been won by it, and it never can fail in the hands of faith. Believer, the angel of the LORD has thee in charge. It may be one angel, it may be a host of angels, have thee in charge. The world knows thee not, but thou art

well-known in two spirit worlds. The angels of hell know thee—they are thy tempters: the angels of God know thee—they have thee in charge under the behest of the Almighty. Why should saints, with such a glorious guard, tempt the Lord by presumptuous sins?

The reply of Jesus is taken from Dent. vi. 16, and the whole passage is full of light, "Ye shall not tempt the LORD your God, as ye tempted Him in Massah; ye shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes, which He hath commanded thee." There is another Scripture which, doubtless Jesus knew, though the devil did not remind Him of it. "If thou be the Son of God," God has one law for son and stranger; and it is written, "The soul that doeth ought presumptuously, whether he be *born in the land*, or a *stranger*, the same reproacheth the LORD; and that soul shall be cut off from among His people. Because he hath despised the word of the LORD, and hath broken His commandment" (Num. xv. 30, 31). In that portion, presumption, the sin to which Jesus was tempted, is emphatically condemned. In the New Testament that sin appears as wilfulness.

The sin of presumption, tempting the LORD, is not distrust: it is false trust; and there is scarcely a path in Christian life where the temptation to false trust does not lurk for the unwary. "Keep back Thy servant also from presumptuous sins; let them not have dominion over me" (Psa. xix. 13). The profit or the pleasure of presumptuous sin is but for a season; the glory of victory over it is eternal. Christ won the victory.

"Thou shalt not tempt the LORD thy God." Jesus does not attempt to drive the devil away by these words; He takes them to Himself; to Him they are the law of His God. The devil does not heed the Word of God, but that Word was strength, guide, and guard to Jesus Himself. The enemy will tempt the saint as he tempted Jesus; but the saint, looking unto Jesus for example, must not tempt God—he is to resist the devil. I remember a good deacon, speaking of some who were hastening after riches, and in danger of falling into the snare of presumption and false trust, he said, "If a man wilfully puts his head into the devil's mouth, he has no right to pray God to keep him from biting it off." In the first trial Jesus trusted in His Father for the support of bread; in the second He prefers fidelity, and patient waiting on His Father's will, to attempting to win a position among men by an act of presumption. To be tempted is not sin; yielding to temptation is sin. "In that Christ Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

DEATH is the friend of grace, and the enemy of nature.—*Dodd*.

WATCHFULNESS.—"A believer's watchfulness is somewhat like that of a soldier on guard. A sentinel, posted on the walls, when he discovers a hostile party advancing, does not attempt to make head against them himself; but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures to repel the foe. So the child of God does not attempt to fight temptation in his own strength; his watchfulness lies in observing its approach and in telling God of it by prayer."—*Tozer*, 1769.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Feathered Folk. No. 7.—Dodos and Doves.

THE Dodo family of pigeons has long since ceased to exist; and, "As extinct as the dodo," has passed into a familiar saying. It is believed to have had its range restricted to the south of the island of Mauritius. It is said to have been a little larger than a turkey; and though it could not fly was able to move quickly along the ground. In 1644, the Dutch colonized Mauritius, and these large birds, incapable of flight, and good for food, were soon diminished, and subsequently exterminated by the colonists. The dogs, cats, and pigs, which would accompany man, would greatly hasten the work of destruction, especially by feeding upon the eggs and young birds; so that in less than fifty years the entire family was swept away.

In 1712 the Dutch left the island, and the French took possession of it, and not one of these later inhabitants has ever seen one of these birds, or has known anything whatever about them. At a public dinner at Mauritius, in 1816, several persons were present, ranging from 70 to 90 years of age, and not one of them had any acquaintance with the Dodo, either by "recollection or tradition."

Another pigeon nearly related to the extinct Dodo is found in the Samoan Islands. The "Tooth-billed" pigeon, which used to live and make its nest upon the ground, and was fast diminishing in numbers through the cats preying upon its young, and the rats destroying its eggs, but being a very intelligent bird, and learning by experience that the ground was dangerous, it is said that this creature changed its tactics, and took to building, roosting, and nesting upon the high trees; thus obtaining much greater security from its many foes.

May we not learn from this that if we would be safe from the snares that beset us on every hand, we, too, must "dwell on high," and find protection in the way God Himself has appointed; and if we are divinely taught we shall "learn by experience;" and feeling how unable we are to defend ourselves, we shall look to the Strong for strength, and shall not look in vain; for they who "dwell in the secret place of the Most High shall abide under the shadow of the Almighty," and no beast of prey, or enemy of any kind, can harm us while we thus in Him abide.

Doves (to which order the birds already mentioned belonged, or still belong) resemble the game birds, including our well-known hens and chickens, in some respects, but not in others; as the little game chicks are clothed in down and active as soon as hatched, while the young doves are unfeathered and helpless on emerging from the egg, and remain dependent for some little time. The true pigeons display some 400 varieties, but they have been divided into four distinct groups, "Fruit pigeons," true doves, "crowned pigeons," and "bronze wings."

The Fruit pigeons belong to the tropical regions, and are green plumaged birds; and of them a naturalist writes, "The Green pigeons are a well marked division, and can be recognised at a glance. They are of tolerably stout and massive form, and of a dull leaf green colour, more or less varied with ashy and marone above, with yellow on the wings, and orange or buff beneath. The eyes of most of them are very beautiful, being blue with a red outer circle. When hunting for fruit,

they are continually gliding about the branches like squirrels; and from their strong feet they can hang over to seize the fruit, and recover their position at once by the strong muscles of their legs. When perfectly quiet they are very difficult to observe from the similarity of their tints to those of leaves." They make a loose nest of twigs, and lay two white eggs. A few are found in Africa and Madagascar, but the majority in India and Malayana, not extending to Australia; one species occurs in Japan, although they appear to be rare in China. They all afford excellent eating, but the skin is tough and thick.

The "Imperial" pigeons are very large, and often very richly coloured. They are able to swallow very large fruit.

In the division of the "true doves" are found the English Wood Pigeon, Stock Dove, and Rock Doves; from the last of which our domestic pigeons have been derived.

The "Passenger" pigeons of America seem to travel where food is most abundant, without much consideration of temperature, as large flocks of them have been known to move northward in March, when the thermometer was 20 degrees below freezing point. In the spring, 1872, they were taken in large numbers in the forests of Albany, and sent to the New York and Boston markets. They can fly for a long time and very quickly, their speed having been estimated as a mile a minute. Their sight appears to be remarkably keen, as they will fly right over barren tracts of land high in the air so as to obtain an extended view of the country, and on finding more fruitful land they will come down much lower to discover the best places to settle upon, never alighting till they reach the spots where food can be obtained. Travellers have found it impossible to count the flocks of pigeons that have passed them on a long journey; and the manner of their flight has been described as exceedingly beautiful, and the flapping of their wings reverberating like distant thunder. They clear all before them when they settle down upon a fertile spot, and then ascend the trees to rest and digest what they have eaten; and it is then such large numbers of them are killed.

The "Bronze Wing" of Australia is a stout bird weighing quite a pound when in good condition, and it is eaten by all classes of the people. It has great flying powers, and can take a considerable journey in a very short time; thus it can exist in very dry and hot places if only it can find water within reach of a good evening flight. It is chiefly in seasons of drought that it can be easily caught when thus descending to drink at some little rock pool of old rain water; at other times it is difficult to capture or kill.

The "Crowned" pigeons of New Guinea are large birds with a beautiful crest of feathers on their head; they traverse the woods in small companies searching for fruit, after the style of pheasants.

"Carrier" pigeons, as we know, exhibit remarkable knowledge and memory of places, which has made them very useful to man at times; as for instance, during the siege of Paris, in 1871, when "messages photographed down to microscopic size" were attached to the necks of some of these birds, and carried by them to and fro. These "carriers" fly at the rate of from 30 to 50 miles an hour, and some have been known to perform a journey of hundreds of miles.

We remember how Noah sent forth a dove from the Ark to ascertain the state of the earth outside, and how it returned to him the second

time with an olive leaf in its mouth, but the third time its non-arrival was even more reassuring than its former return, as it shewed that the deluged world was becoming habitable once more.

Doves are often spoken of in Scripture, and appear to have always abounded in Palestine. In Isa. lx. dovescotes with their latticed openings are referred to as the "windows" to which the birds flew in flocks like "a cloud." Eleven or twelve varieties were known there, some of which remained all the year round, and others, like the turtle dove, migrated for the winter, and returned in the spring; its dark eyes with red rings around them were very beautiful. See Cant. i. 15, and iii. 11, 12. The beautiful promise of Psa. lxxviii. 13, which speaks of doves' wings covered with silver, and feathers of gold, refers to the appearance of a wild dove in the bright sunlight, when the metallic hues of its plumage flash forth with lovely brilliance, and form a fitting emblem of the sweet assurance that "He will beautify the meek with salvation." A dove or a pigeon was to be the maternal "sin offering," in connection with a lamb for a "burnt offering," unless the offerer was poor, and then two turtles or young pigeons sufficed; and these were the thank-offering and sacrifice which Mary presented when she brought Jesus, her firstborn infant, into the Temple, an additional proof, if any were needed, of the poverty of the earthly surroundings of His birth, who still was the Lord's Anointed, and who shall ever reign the "blessed and only Potentate, King of kings, and Lord of lords."

We know, too, that at His baptism the Holy Spirit descended like a dove, and abode upon the Saviour, and that He exhorted His disciples to be harmless as doves.

Thus the pretty gentle pigeon may remind us whenever we see it of many sweet and blessed truths of God's Holy Word; O that the Divine and heavenly Dove, the "Spirit of glory and of God," might rest upon and dwell within our hearts (for if anyone has not the Spirit of Christ he is none of His), and that if we are blessed with His presence and love we may have grace to heed the loving command, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Amen.

THE WAY AND THE END.

BY PASTOR A. E. REALFF.

"And He said, Go thy way, Daniel: for the words are closed up and sealed ill the time of the end."—Dan. xii. 9.

DANIEL has been called "one of the perfect Scripture characters," because nothing is recorded against him in the Word of God. It does not necessarily follow that he was entirely without fault. To say that would certainly be too much, for in such a case he must have been more than human. But he seems to have had no conspicuous failing, such as the Holy Ghost would deem needful to be recorded "for our learning." "The Holy Scriptures" are very faithful records, for they give the weaknesses, follies and sins, as well as the excellencies in the people of God. Adam and Eve, created in perfect innocence, fell from their state of bliss through believing the lie of Satan, instead of trusting to the wisdom and goodness of their Creator; Abraham, "the father of

the faithful" and "the friend of God," once at least mistrusted his Lord and told a lie; Job, the most patient man, gave way to impatience; David, "the man after God's own heart" and "the sweet Psalmist of Israel," fell into scandalous crime; Solomon, the wisest of men, was betrayed into sin and folly; Jeremiah cursed the day of his birth; Jonah ran away from his duty; the bold Elijah, who slew all the prophets of Baal, became afraid of one woman, and desired God to take away his life; and, to mention no more, Peter, the ardent and the bold, feared to confess Christ, and so denied Him even with oaths and curses. Well, surely, will it be for us, in view of these things, to cry, each one for himself or herself, and that daily and hourly, "Hold Thou me up, and I shall be safe;" for he only is well kept whom God keeps. Therefore—

"Beware of Peter's words, nor confidently say,
I never will deny my Lord,' but 'Grant I never may.'
Man's wisdom is to seek his strength in God alone,
And e'en an angel would be weak who trusted in his own."

O that the life-record of each of us might resemble that of Daniel, for everything we read of him is creditable and honourable. And that it may be so, we are called on the present occasion to consider the "way" of this man of God.

We may notice in the first place that *Daniel's "way" was the way of every saint*. There are some things common to all the family of God, in which every chosen and redeemed one shares, and in which every member of the family resembles every other member. There are circumstances, and dispositions, and traits of character whereby we differ from each other; but there are certain experiences in which all believers share and share alike. They were all chosen of God before the foundation of the world, and redeemed alike with the same precious blood. Then, as to individual experience, they are all called by grace, quickened by the Spirit, born from above, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is a "way" of mercy, pardon and "peace with God through our Lord Jesus Christ." It is a "way" of holy fellowship and Divine communion, of devotion to God, and separation from the world. How conspicuously do we behold all this in Daniel, even when quite a young man (*vide chap. i.*). See how he lives unto God, serving Him in the daily duties of his life; and later on, when he is called to be first of the "three presidents" (*chap. vi. 2*), and to do "the king's business" (*chap. viii. 27*).

Yes, Daniel's "way" was a way of obedient service, and to this all believers are called, for theirs is a high and "holy calling." Such a life, though it certainly is not altogether without faults and failures, is pleasing unto God, and is not without its rewards even now. Daniel's entire consecration unto God brings him to honour among men, and leads to promotion in the court of his sovereign. "The steps of a good man are ordered by the Lord [*marg., established*]: and He delighteth in his way" (*Psa. xxxvii. 23*). "The law of his God is in his heart: none of his steps shall slide" (*ver. 31*). But concerning the wicked it is said that "their foot shall slide in due time" (*Deut. xxxii. 35*); for "the way of the wicked is as darkness: they know not at what they stumble" (*Prov. iv. 19*).

Secondly, *Daniel's "way" was a way of self-sacrifice and cross-bearing.* And this also is, at least in some degree, the way of all the family of God. It was so in Old Testament times, and in the days of Christ and His disciples; it has been so, more or less, in all ages, is so still, and will be to the end of time. Daniel denies himself the "daily provision of the king's meat, and of the wine which he drank" (chap. i. 5), and thereby is liable to the monarch's grave displeasure; but he is actuated by conscientious scruples, and casts himself upon the providence of God. Then, when all the wise men in Babylon, including himself, are threatened with slaughter, he has recourse to God by prayer with his brethren (chap. ii. 17, 18). The secret is revealed to Daniel, and he goes boldly before the king to tell him the forgotten dream, and its interpretation also. After this, he dares to read and apply the mystic handwriting on the wall, and so to pronounce the doom of Belshazzar. Then we read how his fellow-presidents and princes, moved by jealousy, conspired against him, and persuaded the king to sign a royal decree against prayer; but, although the terrible den of lions awaits him, he continues to pray three times a day as heretofore. The visions also, which are subsequently given to him, cause him to faint and be sick certain days, so that for a time he is quite unfit for business (chap. viii. 27); and again he says, "There remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength" (chap. x. 8). And all the saints, from that day to the present, have proved the truth of Christ's words, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple" (Luke xiv. 27). Depend upon it, dear reader, this is the "way," and there is no other, for "we must through much tribulation enter the kingdom."

Notice next, that *Daniel's "way" was the way of the prophet—viz., he was to go his way and write in a book what had been revealed to him, that he might meditate upon these things for his own soul's good, and leave the record for the benefit of the Church in all subsequent ages.* When the Lord said to him, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end," it was as if He had said, "Be content with what has been shewn thee, and do not too curiously enquire into what is designed to be secret for the present." Even prophets must not know everything. Surely it is a wonderful blessing that so much is revealed unto us, which otherwise we could not possibly know. Let us therefore rest assured that all is revealed that is needful and good for us to know now. We have our favoured seasons of communion, but afterwards we have to go down from the mount and transact our business in the family and in the world. If we saw and knew all that was to be seen and known, it would be altogether too much for us, and we should be totally unfitted for our present duties. Therefore much is wisely and kindly withheld, and it is folly to presume further by prying into things which God has purposely and for our present good concealed, with regard, for instance, to the state after death, until the resurrection: the abode and employments of departed spirits, whether they see and know what concerns us in this world. We are not called to be "Spiritualists," but to be spiritually minded, which is altogether a different thing. May the Lord grant us the spirit of the royal Psalmist: "Lord, my heart is not haughty, nor mine eyes lofty:

neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother" (Psa. cxxxi.). There are many things "too high" for us, as for David, and we cannot attain unto them; nor is it required of us; therefore we had best leave such matters, and say with Abraham, "Shall not the Judge of all the earth do right?" God's eternity, His sovereign decrees, the election of His people, the reprobation of others, and many more mysterious things, both in Providence and in the Holy Book we had better leave as we find them, because—

"God is His own interpreter,
And He will make it plain."

Many things are to be believed which are not to be explained or understood. And Daniel, though "a man greatly beloved," must be content to be ignorant or uncertain about such things. The greatest and wisest acknowledge their limitations, and God's servants, who know most, like Paul the great apostle, say that they "know in part" only. It is well therefore not to be too exact or dogmatic in our interpretation of the obscure parts of God's Word. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 36).

Lastly, beloved, *Daniel's "way" was the way of all flesh.* He was to go his way, and prepare for death and eternity, and so to remember that "man goeth to his long home;" and "then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccles. xii. 7). O let us never forget that we are here only for a short time, that our life on earth is compared to a "vapour which appeareth for a little time, and then vanisheth away" (Jas. iv. 14); and that the most real things are those that are invisible and eternal. May the Lord by His grace and Spirit prepare us for those things, and make us "meet for the inheritance of the saints in light."

"The words are closed up and sealed till the time of the end." There is to be an "end" to this earthly life of ours, for "Is there not an appointed time to man upon earth?" Therefore David prays, "Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am." Yes, dear reader, there is to be an end, and it is not far off—an end of all our trials, perplexities, sorrows, and ignorance; "then shall I know even as also I am known."

There is also to be an "end" to this order of things, and till then "the words are closed up and sealed." Wonderful things are destined to take place on this earth in future times. These are outlined in this book of Daniel; also by Isaiah, Ezekiel, Zechariah, and John in Revelation. The return of the Jews seems already taking place. The "vail" is to be "taken away" from their unbelieving hearts; and the earth is to be "filled with the knowledge of the Lord as the waters cover the sea." Different believers have different views concerning these things and the millennium; and as such matters are not clearly revealed, but "the words are closed up and sealed till the time of the end," it becomes us to speak with caution and modesty concerning them. When "the time of the end" arrives, all will be made plain. Let us therefore not try to be wise before the time, or say one word more than the Scripture warrants. "But the day of the Lord will come as a thief in the night: in

the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Pet. iii.). And may we hear the Lord saying to each believer, "Go thy way"—the way of the chosen, redeemed, and quickened sinner; the way of obedient, faithful service; the way of separation from the world; the way of fellowship with God; the way of self-sacrifice and cross-bearing, of patient continuance in well-doing, "till the time of the end." Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus : Grace be to you, from God our Father, and from the Lord Jesus Christ."—Ephes. i. 1, 2.

I CANDIDLY admit that I am taking a bold step in attempting to climb what J. H. Evans called "the Alps of the New Testament," by beginning a series of short papers on such a profound, unique, and deeply spiritual portion of Divine revelation. I would assure my readers that only one object prompted the undertaking of such responsibility, viz., the spiritual edification of those who care to read my simple productions. One earnest petition ascends on high, for the special gift of the Holy Spirit to instruct and reveal the "things which couch beneath."

The keynote of much that will be advanced in these contributions will be the relationship of the Church to her risen, exalted, and enthroned Lord. This sublime and important thought appears to underly many of the transcendent statements made in this first chapter. Indeed this subject is very largely dealt with by the Holy Spirit, which must enhance its great importance, and emphasize its value to those who, by the sovereign grace of God, form a part of that family which "in heaven and earth is named." We learn that the foundation of the Church is laid in the eternal love of God, that each adopted child has his feet set on the "Rock of Ages," because "Chosen IN Christ before the foundation of the world." In the fulness of time, *i. e.*, at the appointed hour, ordained and settled upon between the Eternal THREE, the Second Person, the Eternal Word, became incarnate, assumed our nature, dismantled Himself of His dazzling brightness, emptied Himself of His effulgent glory, and veiled for a season His Godhead, by taking upon Himself the form of a servant. He became the man of sorrows to suffer, bleed, and die to redeem us from our sins. The glorious result of this is, that we are pardoned, and cleansed by His precious blood, and sealed by the *promised* Spirit to an inheritance which is incorruptible and undefiled, reserved for those who are kept by the power of God, through faith unto salvation. These and kindred subjects will repeatedly come under notice as we proceed in our studies on this first chapter.

In the salutation which stands at the head of this paper there are

three things suggested for brief meditation :—*the author ; the persons to whom he writes ; and the salutation he gives.*

As far as I know, *no* doubt has been expressed as to the authorship of this magnificent Epistle. For *once* I believe all the learned are unanimously agreed that Paul was the author. Very well, we will write, *The author of the Epistle to the Ephesians was Paul.*

Of all the monuments of Divine grace, Paul of Tarsus will ever rank among the most notable, especially when we call to mind his own words used in describing his own character. He does not attempt to *tone* things down, but declares himself to have been a persecutor of the saints, making havoc of the Church. To this he adds that he was a blasphemer, *i.e.*, a railer, a false accuser, a man who had made unfounded accusations against the followers of Christ, and against the Lord Himself. We are not surprised that he used such an exclamation as this, "O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out !" The transcendent riches of grace, and the unsearchable depths of infinite mercy, were themes full, real, and of deep meaning to "Paul the aged." Hence we love to think of Paul the *slave* of Jesus, the apostle of Christ, the chosen vessel, the man set apart, who had seen the Lord ; and had been specially commissioned by his Master to bear His precious name among the Gentiles. In the passage before us he declares that he is an apostle "*by the will of God,*" which simply means, by special command or appointment. In this capacity he truly "magnified his office, by assiduous toil, by patient endurance, by holy conflict and strenuous labour." "I laboured more abundantly than they all." This noble, devoted spirit is what every preacher and all Christians need, and what all of us should labour to possess. It is this fervent Spirit, diligent soul, earnestness of purpose I personally am striving to obtain. Time is short. The day is far spent, yes with many, far, very far spent ; the eventide draws near, the night cometh, when the work day will for ever close !

THE PERSONS TO WHOM HE WRITES.

"The saints which are at Ephesus." Ephesus, was the grand Emporium of Western Asia. Who has not read of its commercial importance ? its opulence ? its schools ? These were the things which attracted great numbers of Jews and Greeks. Then its famous temple of Diana, 425 feet long, and 220 feet broad, adorned with 127 pillars, each 60 feet high. Its walls profusely decorated with the paintings of the most celebrated Grecian masters. It is said that 220 years were occupied in its erection and beautifying. This was the building in which "all Asia worshipped." They were Pagans, dissolute idolaters, their motto being the most debasing, "Let no man excel another in virtue." It was to such Paul preached, and Apollos, Aquila and Priscilla rendered service. See Acts xviii. 18—28. Here Paul dwelt, "the space of three years" (Acts xx. 31), and taught the people concerning Jesus and salvation. The result of such holy toil was that a flourishing Church was fully established.

The members of the Church at Ephesus are called *saints*. Was this merely to distinguish their profession ? O no, the word as Paul used it meant "*holy ones*"—Chosen and called ones, who were washed, cleansed, and purified by the blood of Christ, and sanctified by the word of truth.

They were not only holy ones, set apart by Divine grace for their Master's use and service, but they were *faithful*, *i.e.*, men full of faith. Their faith in Christ and His Gospel distinguished them from others. Their faith rose above the "image of Jupiter." They put no faith in Mosaic institutions. Their faith passed the fame of Artemis, and the synagogue of the sons of Abraham. The grand object of their faith was the Lord Jesus Christ. Why do I write thus? Because they are said to be IN Christ, "accepted in the Beloved." May God help us to realize this holy joy of acceptance in Christ—completeness, fulness in Jesus!

THE SALUTATION.

"*Grace be to you.*" The source whence all blessings come. This grace had been manifested in their salvation; subduing the power of sin, and sustaining them in the path of duty and service. They received a continual supply, and the apostle is anxious that still larger and fuller accessions of grace may be theirs. "Grace be to you," that is, the many-sided favours which will meet your many needs. For example, they would need hope in despondency, joy in sorrow, patience in suffering, victory in temptation, and triumph over difficulties. Paul knew that grace could and would be sufficient for them, as it had been in his own experience.

"*And peace.*" The un sanctified heart is like the restless sea, but the renewed heart rests calmly on a glassy sea. "And peace," is a form of spiritual blessing which is calculated to keep the soul in a state of calm repose. It is the echo of his Master's words, "My peace I give unto you." A glorious peace below all commotion, and beyond the reach of harm. Then we are reminded of the source from whence these precious blessings come: "*From God our Father.*" "God," the universal Governor of all worlds. Yet "Our Father!" Blessed relationship! "Like as a Father." Surely this is the anchor to one's soul while on the ocean of time! Then the apostle proceeds, "*And from the Lord.*" The Proprietor, who has universal lordship, of whom it has been well said, "The range of that lordship has infinitude for its extent, and eternity for its duration." His supreme administration secures and bestows all blessings upon us. Those blessings are the unsearchable riches of grace, by which the redeemed "sit in heavenly places," and delight in exuberant soul-joy of a new creation. "*Jesus Christ.*" Jesus, Saviour, Healer, Christ, the Anointed! Here is the centre, substance, and the all-in-all of redeemed men. "Grace be to you and peace from God our Father." Now, and through all time.

If you are under darkness of soul, first go to God with it; and then, go to some experienced saint of God. It is good, sometimes, to light your candle at a neighbour's fire.—*Anon.*

MEMENTO.—"Remember thy sins, and Christ's pardonings; thy hell deservings, and Christ's merits; thy weakness, and Christ's strength; thy *pride*, and *Christ's humility*; thy guilt, and Christ's new applications of His blood; thy fallings, and Christ's raisings up; thy wants, and Christ's fulness; thy temptations, and Christ's *tenderness*; thy vileness, and Christ's righteousness."—*Wilcox.*

SUNSET RAYS.

BY A GARDEN LABOURER.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”—Titus ii. 13.

DAVID said, “I wait for the Lord, my soul doth wait. . . . My soul waiteth for the Lord more than they that watch for the morning,” and well he might, brother and sister in Jesus, and well may you and I do so, too. The Eastern watchman watched for the morning light, that he and all around might arise to worship God, who sent, and was indeed that light. But that light was evanescent, and the night came again, but they that watch for the Lord watch for the light of everlasting life, for in God is no darkness at all. While we travel here below, fellow-pilgrims to Zion, we get ever and anon the shining light of the wicket gates to shew us surely that our faces are thitherward; but, when the journey of this life’s pilgrimage is brought to a close, the Lord our souls have waited for shall shine upon us in the full blaze of everlasting glory, in that eternal “City, whose Builder and Maker is God,” where neither sun nor moon shall give their borrowed light, neither shall there be any temple built by or lighted by man’s device; for, oh! (rejoice ye ransomed ones) for the Lord God Almighty, and the Lamb are the Temple of it, and the glory of God does ever light it, and the Lamb is, and ever shall be the light of it; and the angel who keeps the gate open for ever all day, shall guide you in as you leave this world of death and darkness, and Jesus, with His attendant train shall welcome you in, and shed upon you the light of everlasting day, the fulness of that glorious hope, and appearing of the great God and our Saviour Jesus Christ. Oh beloved! the night shall be passed, and never ending day begun, for “there shall be no night there.”

SOME HISTORIC BAPTIST CHURCHES.

II.—EAST LONDON. COMMERCIAL ROAD.

THE Church now meeting in Commercial Road originally assembled on Tower Hill, under the care of Mr. Samuel Loveday, by whom it was formed in the early years of the Commonwealth, about 1653. From the first it was a general Baptist Community.

Its second pastor was the venerable John Moulton, during whose ministry it removed to Goodman’s Fields, to a Meeting-house in Rupert Street. He continued pastor till 1710, when, after a 26 years’ ministry, he embraced the views of the Sabbatarians, and joined the Seventh Day Baptists, worshipping in Mill-Yard. Lewis Douglas succeeded Mr. Moulton at Tower Hill, in 1714; and the Church again removed, taking possession of a Meeting-house in Virginia Street, Ratchliffe Highway, which had been vacated in consequence of the dissolution of Mr. Lamb’s Church.

In 1717 the Church united with several other Baptist Churches, both particular and general, in rebuilding their common baptistry at Horsley-Down. From 1720 to 1722 the Church was without a pastor, though frequently supplied by the celebrated Dr. Gale. Amongst others whom they invited to the pastorate was one John How, who declined because he did not see it right to submit to ordination by the laying-on of hands.

Mr. Randal, of Chichester, finally became pastor in 1722, and four years later the Church joined with others in forming a fund for the education of ministers. The lease of Virginia Street Chapel expiring, the Church, in 1741,

agreed with the Sabbatarian Society in Mill-Yard for the use of their chapel, at a yearly rental of £10. Mr. Randal died in 1756, and was succeeded by Mr. Brittain, during whose ministry a commodious building was erected by the Church in Church Lane, Whitechapel, and opened in 1763, which building was relinquished for "Beulah" (now called Commercial Road Chapel), in 1821. This Church took a very prominent part in the formation of the *new connection* of General Baptists, in which Dan Taylor figures so largely—of which he was, in fact, the moving cause throughout. In August, 1785, Dan Taylor was nominated joint-pastor with Mr. Brittain (whom age rendered incapable of the entire charge), and removed to London, which was henceforth the principal scene of his arduous labours in the Master's service.

Space forbids me to give any further account of this historic Church; but while Dan Taylor's name is cherished in the hearts of men, this Whitechapel community will be remembered as associated with him. The present minister, Mr. Joseph Fletcher, was educated at Midland Baptist College, and commenced his ministry here in 1874; and to his courtesy and kindness I am much indebted for valued help.

"ZOAR," GREAT ALIE STREET.

"Zoar." Great Alie Street Chapel, was built about 1747, by the Presbyterian Church over which Samuel Pomfret was pastor, which had assembled formerly at a large Presbyterian meeting-house in Gravel Lane, Houndsditch. But, error creeping in, the Presbyterian Church declined; until, near the end of 1807, the chapel was closed, and "To Let!"

So John Bailey found it, when in December of the same year, with the aid of his Baptist friends in London, he took it, and re-opened it for worship. In July, 1808, having been formed into a STRICT BAPTIST Church, they broke bread together there for the first time. John Bailey continued pastor of the Church till 1824, when his health failed. He had a large Church, at one period numbering 400 members (and the chapel crowded with hearers), of which he was pastor for 16 years.

From that time till 1881 the Church had no settled pastor. From and after 1861, it sank into a very low condition, till, in 1879, its extinction was seriously threatened; its pulpit was occasionally supplied by William Gadsby, Warburton, Kershaw, Smart, Philpot, McKensie, and many others of the same school of thought.

In 1880 Mr. Eli Ashdown, formerly of Burgess Hill, preached for them, and on the first Sunday in January, 1881, commenced his labours as pastor, and continues to the present.

The Sunday School at "Zoar" was commenced on September 24th, 1882. All the teachers are members of the Church, a fact which it would be well for all our Churches to take to heart. It will be remembered that the inside of the chapel was recently much damaged by fire, but it has been suitably restored, and re-opened. The congregations are good, and the Church strong and peace-loving. I am sorry to say that the building is held on a lease.

N.B.—Our Brother McKee kindly informs me that he was at Little Alie Street 3½ years altogether; in the first two of which he was only absent six Sundays.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., June, 1902.

THE PULPIT, THE PRESS, AND THE PEN.

"*By Me Kings Reign*:" the Story of the Coronation Oath. By W. Stanley Martin. London: Morgan & Scott, 12, Paternoster Buildings, E.C. Can be obtained through any Bookseller. Price One Penny.

In a very interesting manner Mr.

Martin gives an epitome of the events that led to the formation of the "Coronation Oath," shortly to be taken by his Majesty, King Edward the Seventh. It is a timely production. When we consider the strides Ritualism has made of late years in our beloved country, and

the fact that the Government of the day has evidently been captured; witness the monstrous so-called "Education Bill" now being pressed through Parliament—a "Bill" manifestly designed to throttle Nonconformity, and rivet the chains of priestly tyranny on the coming generations—one wonders what the end will be. When will Englishmen awake, shake off their supineness, and defend those liberties so hardly won by their forefathers? We welcome this little book, and commend it to our readers. Let it be circulated freely among our children. It is well written and illustrated, and neatly got up.

"*John Ploughman's Talk.*" By C. H. Spurgeon. London: Passmore & Alabaster, Paternoster Buildings. Price, paper covers, illustrated, Sixpence.

THIS is a cheap edition of the well-known work by the late eminent Baptist Preacher. The strong common sense and power of pithy expression which the author possessed in so remarkable a degree are manifest on every page. It deals with common every day matters, which, after all, are the things of the greatest importance in this life, and few people could read it with an unbiassed mind without being the better for it. Its popularity is shown by the fact that this edition marks its four hundred and thirty-fifth thousand. In our judgment it deserves its popularity. Persons who differ widely from Mr. Spurgeon in their theological views, may yet read this book with profit.

"*The Seven Candlesticks of God.*" By W. Lancelot Holland, M.A. London: The Hope Publishing Company, 46, Imperial Buildings, Ludgate Circus, E.C. Price One Shilling nett.

THIS is a short exposition of the first three chapters of the Revelation. With most of the doctrinal views of the author herein expressed we are in accord, and we share his horror and detestation of the errors he exposes, and against which this book is professedly issued as a counterblast. But we cannot subscribe to all the teaching of this book. Mr. Holland is specially severe upon all organised churches. "Those churches boasting most of unity and catholicity," says he, "are those most deeply impregnated with the views of debasing error." We fear this witness is but too true. Again he writes: "It is the great desire of Satan to bring about unions—to collect into one his scattered forces. Thus the cry for the *Union of Christendom*. Thus the *federation of the Free*

Churches: thus the *federation of the Presbyterian Churches*. These great religious systems are becoming more and more seats of Satan. Pharisaism, Sadduceism, and Herodianism, are to-day uniting their forces to destroy Bible Christianity. England has long been playing the harlot more than any professing Christian nation in the world. England with her nationally worldly Church, which tolerates within its pale every shade of 'religious thought,' however contrary to Scripture, is peculiarly the country where Satan dwelleth." We take a very gloomy view of the condition of the professing Church ourself, and daily mourn over its departures from the truth, but we think this language exaggerates the evil. Our own withers are unwrung, for we belong to none of these federations, and hold our own simple organisation of churches to be Scriptural. But it is possible to go too far in separation, and to hold that there are no visible churches at all in our day, and to wholly neglect that order and those ordinances which our Lord has ordained shall continue until He comes again. This appears to be the position which Mr. Holland has reached, for we read that it is "a deceptive supposition that even to-day there is corporate Christianity worthy of having applied to it the symbol of a golden candlestick." That is, if we understand him aright, there is no true corporate Church in existence in our day. We have personally seen the mischief this erroneous view produces, changing useful Christians into carping critics.

"*Decision of Character.*" By J. E. D. London: W. Wileman, 55, Imperial Buildings, Ludgate Circus, E.C. Price One Penny.

A PAPER read at Mount Zion Chapel, Thomas Street, Hawthorn, Australia, and published by request. This important subject is treated from three points of view—*social, moral, and spiritual*. It contains some excellent matter, forcibly and practically presented. We are not surprised that those who heard it read should desire to have it in a permanent form. Emanating from a Christian man of business, with a considerable knowledge of life, with its exigencies and temptations, it is suitable to place in the hands of young men, and calculated, by the blessing of God, to be of great assistance and benefit to them. Our Australian friends can procure it from Varley Brothers, Flinder's Lane, Melbourne; or, of E. W. Cole, Book Arcade, 301, Bourke Street, Melbourne.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WANDSWORTH COMMON (CHATHAM ROAD).

THE new school buildings were opened on Tuesday, May 6th. In the afternoon pastor Dolbey, of the Surrey Tabernacle, preached an excellent sermon from the words, "From a child thou hast known the Holy Scriptures," &c. A large company sat down to tea in the new schoolroom.

In the evening a public meeting was held, presided over by Mr. S. Frost. Mr. Millwood engaged in prayer. The secretary of the Building Committee read the report and balance sheet, the latter showing that the receipts from all quarters amounted to £413 12s. 3½d. This amount included a loan of £100 from the M.A.S.B.C., £394 6s. 5d. had been expended, and there was an outstanding builder's account for £69 10s.

The chairman referred to the anxieties and difficulties that the committee had to meet and to the growth of the power for usefulness of the Church at Chatham-road.

Pastor Dolbey spoke of the outcome of the people's labours as an expression of unity. Their desire was expressed in those words, "Let Thy work appear unto Thy servants," &c.

Pastor Cornwell spoke of God's sovereign grace as manifested in Hezekiah, and made some instructive observations upon the words "The fathers to the children shall make known Thy truth."

Pastor Chilvers took as his theme Isa. xxiii. 4, and made some stirring references to the Education Bill. He said: The neglect of the rising race brings its own punishment, nationally and denominationally. Future laws depend upon our present attitude to the rising race. We want to hand down the privileges we enjoy, and nationally, denominationally and socially should care for the young.

Pastor Mutimer spoke of the grain of mustard seed. He liked to see the garden near the house and the Sunday-school near the Church.

After Mr. Mutimer's address, the collection was taken. Letters were read from Mr. F. J. Moule and Mr. W. Harris, enclosing donations to collection.

The treasurer, Mr. H. Clark, stated that the gifts, collections, and amounts received since the audit totalled to £31, making a balance in the treasurer's hand of £50 to meet the outstanding account for £69 10s.

Pastor E. Marsh referred to prayer as the counterfoil of the promises.

Pastor A. E. Brown referred to the present as a time for praise and thanksgiving. We should magnify God for what He has done for us, in us, and

through us. The crown should go upon His head.

Pastor Reaff, of Leicester, spoke of God's goodness to His servants, and encouraged the teachers to press forward.

Mr. Voysey referred to the Education Bill, and exhorted to steadfastness or faithfulness in the work of the Lord.

Our pastor, J. E. Flegg, spoke of the blessedness of being a disciple, basing his remarks upon Psa. xxxiv. 11.

During the evening the choir rendered an anthem entitled "Suffer little children to come unto Me." The meeting was closed with the Doxology.

On Wednesday, through the generosity of Mr. S. Frost, the children and parents were invited to a good tea in the new building. The children enjoyed themselves thoroughly, and during the evening gave recitations and sang.

Very interesting addresses were given by pastor Reaff, of Leicester, and Mr. E. Licence.

ILFORD (EBENEZER).—We held our 66th anniversary services on May 18th and 19th. On Lord's-day our brother Othen (pastor-elect) preached morning and evening, and on Whit-Monday brother J. M. Rundell preached in the afternoon from Micah iv. 2, "The house of the God of Jacob." Tea was provided, of which sixty partook. In the evening a public meeting was held, presided over by brother Rundell, who read the 44th chapter of Isaiah. Brother J. Digby engaged in prayer. The secretary read a brief statement relating the goodness of God to the Church during the past year in bringing our brother into our midst, and leading him to accept the unanimous invitation of the Church to become pastor from Midsummer. During the year our dear brother George Green, who had been connected with the Church ever since its formation in 1836, honourably filling the office of deacon until within the last few years, when he was incapacitated through bodily infirmities, has been called home at the age of 83, and our sister, Mrs. M. Challis, at the age of 76. Her end was peace, sweetly resting on the assurance contained in the words, "Who loved me and gave Himself for me." But although two of our number have gone to their heavenly home, it has pleased our heavenly Father to add eleven to the Church, two by baptism and nine by transfer, and we earnestly hope and pray that the Lord will in His mercy be pleased to continue to bless us with a measure of prosperity. Our financial position is satisfactory. We are rapidly reducing the building debt.

After some appropriate remarks from the chairman, brother Kingstone spoke from 1 Cor. xvi. 13, "Watch ye, stand fast," &c.; brother S. J. Taylor from Acts xxiii. 28, "But I was free-born," and brother Othen from Psalm cvii. Thus once more we desire to say with the Psalmist, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." To His name be all the praise.—W. G. F.

GLEMSFORD (EBENEZER).—On Wednesday, March 19th, the second anniversary of our pastor, J. Everett, was held, when a sermon was preached in the afternoon by pastor J. W. Saunders, of Brockley, followed by a public tea, at which about seventy sat down. In the evening a sermon was preached by pastor S. T. Belcher, of London, to a large congregation. The proceeds were given to the pastor. Thus another year has passed in which we have cause to thank God and take courage.—A. M. (Secretary).

IPSWICH (ZOAR).—Our 61st anniversary services were held on Sunday, May 25th. Three excellent sermons were preached by Mr. B. J. Northfield—in the morning from Matt. xiv. 12, "They went and told Jesus;" afternoon, Col. iii. 1, 2, "If then ye be risen with Christ, seek those things which are above;" evening, Psa. cxxxviii. 5, "Yea, they shall sing in the ways of the Lord." Good congregations assembled, especially in the evening, when many from the sister Church (Bethesda), who with many of us had known brother Northfield from infancy, felt it good to listen to his faithful testimony, and we believe his heart was cheered by their presence, and thus speaker and hearer rejoiced together in the house and service of the Lord.—W. B.

DUNMOW, ESSEX.—The anniversary of the pastor, Mr. C. Price, was held in the "Ark" on Whit-Sunday. Pastor Josiah Morling, of High Wycombe, preached two sermons to good and appreciative congregations. The one object was to lift up and extol a precious Christ. Special services were again held on the following day. In the afternoon Mr. Morling preached upon Christ's ability to save, basing his remarks on Heb. vii. 25. Many testified to their enjoyment of the Word. A good substantial tea, provided by the liberality of the friends, was much appreciated. No doubt this was a good help to the collections. We advise others to try the same plan. The public meeting which followed was well presided over by the pastor, who gave a hearty welcome to the friends in the opening hymn so well known, "Kindred in

Christ, for His dear sake," as also in the Psalm read (cxxvi.), from which he made some pointed, warm-hearted and sweetly experimental remarks, also testifying to the excellent feeling which existed between him and the little flock. Brother Hitchcock, from Hertford, followed with some sound, salutary and savoury remarks upon "The Lord is my Rock." Brother Mace in a very genial, gentle, gracious manner exhorted us to "approve things which are excellent." Mr. Morling brought up the rear with, "Is not Aaron the Levite thy brother? I know that he can speak well," testifying to his twelve years' acquaintance with the pastor and his love to him as a brother standing firm in the truth of the Gospel. He then dwelt upon the sweet theme of Jesus Christ speaking well to His dear people. Notwithstanding the weather had been stormy, a goodly number of friends were gathered together, and the services were much appreciated. God speed brother Price. He is evidently in the right place. He loves the people; the people love him. He is respected in the town. Truth-loving people in the district will find a welcome in the "Ark." We sincerely wish our brother and his friends will soon see their way to open a Sunday-school, for other denominations are running off with the children and laughing up their sleeve. At least, A VISITOR thinks they ought to make it a matter of very earnest prayer.

HOXNE.—The anniversary of the Sunday-school was held on Whit-Sunday and Monday. On the Sunday sermons were preached by Mr. Boulton (Chelmsford)—in the morning from Jer. xxix. 11; afternoon, Judges xiii. 22, 23; and in the evening an encouraging address to teachers from John x. 9: (1) The fold; (2) The door; (3) The entrance; (4) The privilege. We thank God for the Gospel so faithfully preached. On Whit-Monday bright and happy meetings were enjoyed by numerous friends, who had gathered to assist in this labour of love. In the afternoon recitations were given by the children, when special hymns were heartily sung, followed by an address by Mr. Lock. Tea was provided, a good number partaking. The evening meeting was presided over by Mr. Lock, who read Psa. xci., and called upon Mr. Beales to pray. Mr. Ling gave an earnest address from Nehemiah, "I am doing a great work: why should the work cease?" Mr. Ward followed from Psa. xxvii. 14; his loving address was listened to with rapt attention. Mr. Boulton again spoke encouraging words to workers. The services throughout were most successful. We thank God and take courage.—M. P. THEOBALD, Sunday-school Secretary.

SOUTH INDIAN STRIOT BAPTIST MISSION.

A DAY never to be forgotten by those who took part in it at Zion, New Cross, was May 27th last, when Mr. Hugh Llewellyn Brookes, of Llandudno, was set apart to the work of the Mission and given a send-off to the field of labour in the Tinnevely. In the afternoon a praise meeting was held, when addresses were given by pastor F. Fells (Highbury), J. Easter (Wattisham), and J. Parnell (Stepney), followed by an united communion service. Tea was served in the schoolroom and the chapel well filled in the evening, when pastor T. Jones (president) occupied the chair and delivered the opening address. Brother H. L. Brookes gave a succinct account of his call by grace and the leadings of Divine Providence to the work of a missionary.

The chairman having asked the congregation to show their acquiescence in the choice made by the committee by standing up, was heartily responded to, and all remained standing with bowed heads, while Mr. Jones clasped hands with Mr. Brookes, and his pastor (Mr. D. Davies, of Llandudno) besought the Divine blessing on the union thus consummated.

Mr. Davies afterwards delivered the charge to the missionary-elect in a devout but at the same time most fatherly manner.

Other addresses followed, including some cheering words by pastor E. White (Woolwich), the honorary and honourable treasurer, Mr. F. J. Catchpole, and Mr. I. R. Wakelin (who could boast of half a century in connection with the old Mission).

The collections amounted in gifts and promises to over £40.

On the following morning a party of friends met at Victoria Station for a last farewell to Mr. Brookes, when pastor Davies offered prayer, and the company sang "God be with thee till we meet again."

We are pleased to report that Mr. Brookes arrived safely at Bombay on June 13th, to commence his work as fellow-labourer with our honoured brother R. C. Strickson.

LEYTON (GOLDSMITH-ROAD).—The seventh anniversary of the formation of the Church was celebrated on June 8th and 10th. Mr. A. Silvester preached on the morning of the Sunday from Phil. iv. 19, and in the evening from Exod. xvii. 5, 6. On the Tuesday afternoon Mr. J. E. Flegg preached from Psa. cxix. 105, noticing—(1) The way, "my path;" (2) The walking in the way; and (3) The Word's influence on the path. At the evening meeting, presided over by Mr. G. Ridley, after the 91st Psalm had been read, and

prayer offered by Mr. Nash, the chairman spoke from Psa. cxxxix. 2, "Thou understandest my thoughts afar off," enlarging upon God's knowledge of all the thoughts of His people, whether good or evil. Mr. Gibbens spoke from the words, "Be of good courage." Mr. Silvester gave some further remarks on the text of Sunday morning, amplifying the word "supply" as being seasonable. Mr. Licence spoke from Cant. ii. 3, "I sat down under His shadow with great delight," &c. Mr. Flegg addressed a few words from 2 Tim. i. 8, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner," encouraging the testifying of what the Lord has done and the echoing of the testimony which the Lord has borne.

PRITTLEWELL.—Special services in connection with the pastorate of Mr. J. Chandler were held on Tuesday, June 17th. Pastor E. Marsh preached in the afternoon to an attentive congregation. After a well-spread tea, brother Goodly presided over the public meeting, and very fervently opened the same with prayer. Pastor H. S. Boulton delivered a deeply spiritual and savoury address on the arm o' his God and the blessedness of trusting thereon. Pastor F. C. Holden followed with the apostle's prayer for the abounding of love one to another, and evidently our brother's soul was "filled with the Spirit," and the fire of this love kindled ours. Brother Mobbs, ever full of love to his Lord, was exceedingly precious on "Looking unto Jesus," and our hearts rejoiced to behold Him as His servant lifted Him up in His truth. After a few words from pastor E. Marsh, the beloved pastor, John Chandler, expressed his devotion to his work, deep gratitude for his Lord's mercies in time of affliction and sincere thankfulness to his flock for all their love to him in his late trial. Deacon G. Elnaugh, who with his wife and a band of hearty workers did all in their power to make the meetings a success, expressed his thankfulness to God and appreciation of the people's interest. God bless brother Chandler and his flock at Prittlewell, prays—A LONDON VISITOR.

PRESTWOOD, BUCKS. — Tuesday, June 3rd, was a perfect day for anniversary services. All nature smiled. Brother Marsh preached to us the blessed "Gospel of peace" afternoon and evening, showing to us how God in Christ smiles upon us, and that made the people smile, and sing, and look forward to the joyful time when the birds of paradise will sing melodiously and without interruption, when the immortal flowers will ever bloom and their sweet fragrance shall be eternally

emitted. Though far away, the gathering of the Norfolk and Suffolk Association were not forgotten, and prayer was offered for them and the preachers for the day. Our beloved nation was not forgotten by brother Marsh. Would that some of the solemn words could have sounded with clarion force through court, mansion, and cottage; through chapels, cathedrals, and churches—indeed through the whole land. O that God may hear prayer on behalf of our nation! May God bless the little Cause at Prestwood, and say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Even so, Lord Jesus, Amen.—A VISITOR.

WOOD GREEN.—Special services were held on Whit-Monday at Park Ridings chapel, in connection with the fourteenth anniversary of formation of Church. Mr. Kern, of Ipswich, preached in the afternoon, his text being Rom. xv. 13. The evening meeting was presided over by brother James Cattell. The reading was from Psa. xvi. Brother Abbott, of Chadwell-street, invoked the Lord's blessing. The chairman based his address upon the words, "Be thou faithful unto death" (Rev. ii. 10). He said that faithfulness is what is required of us at all times. He referred to the apathy of the Church at large, also the inrush of Popish teaching, and said it became God's people to be faithful in resisting these and all such encroachments. Brother J. P. Pickett read an encouraging report. They praised God for giving them an under shepherd in brother S. Hutchinson, whose ministry was being blessed. Five had been baptized during the year and several transferred from other Churches, and one of the scholars in the school had been added. Beside this it was stated that the Church was free from debt, and had £100 in hand towards the erection of a permanent building. Pastor A. E. Brown addressed the meeting from Psa. xxix. 11. Pastor Fells directed our minds to Isa. xl. 1. Pastor Gibbens took as his text Psa. lii. 1. Mr. Kern opened his address by saying: You have had the promise, the proclamation and the testimony, and I am told to gather up the fragments. I have two texts for you: "Joseph said, Not so, my father" (Gen. xlviii. 18); "Jesus said, Even so, Father; for so it seemed good in Thy sight" (Matt. xi. 26). When God afflicts His people they are prone to say, Not so, my Father, not seeing the blessing which is behind it. The Saviour showed perfect conformity to His Father's will: the will of His Father was His delight. Our pastor emphasised two notes which had been struck in the address: The apathy of the Church of God throughout the world and the Education Bill, which,

if passed, would be the means of Romanising our children, and possibly might lead to persecution. Several friends from other Churches cheered us by their presence. Collections were taken for the pastor.

HIGHBURY PLACE (PROVIDENCE). The fortieth anniversary of the Sunday-school was celebrated on June 8th and 10th. The pastor (Frank Fells) preached morning and evening on the Lord's-day from Mark x. 14, and Ephes. ii. 14—19, making reference in the evening to the great blessing of "Peace" that has been restored to the nation. Pastor H. S. Boulton, of Chelmsford (an old scholar), delivered an address in the afternoon, when recitations were given by the scholars and prizes distributed, the pastor presiding. On Tuesday afternoon pastor E. Mitchell preached appropriately from Psa. cxvii. Tea and meeting followed, Mr. A. Oakes (Shouldham-street) presiding at the latter. Helpful addresses were given by brethren Armstrong, Mitchell and Vine. Brother H. Pyett (secretary) read a report telling of manifold activity throughout the year. The cash statement read by brother H. Adams (superintendent) showed a considerable deficit, which the collections, amounting to about £16, did much to reduce. Special hymns were very creditably rendered by the children.

STEPNEY (REHOBOTH).—In the sanctuary of the Lord the words of the Lord by Isaiah were realised: "Joy and gladness shall be found therein, thanksgiving and the voice of melody." The occasion was the eighth anniversary of the pastorate of Mr. J. Parnell. Our pastor preached on Lord's-day, May 11. The morning text was, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." The leading thoughts were: (1) The subject—Lovingkindness. (2) The acknowledgment is practical. (3) The pronouns singular and plural (I, us, them, His). The evening discourse, "In hope of eternal life, which God, that cannot lie, promised before the world began," was dwelt upon in the following order: (1) The intent of the Gospel. (2) The exhibition of the Divine character. (3) The grace of the inspiring promise. On the following Tuesday afternoon Mr. H. T. Chilvers preached. The subject, "If children, then heirs; heirs of God, and joint heirs with Christ," was a theme which was listened to with delight, as our brother proceeded with his discourse, first on the relationship, and then on its advantages and privileges. Mr. W. G. Faunch presided at the evening meeting. Mr. Henry Scrivener engaged in prayer.

Our chairman gave a brief address upon portions of the Psalm he had read (Psa. xxx.); his exposition of the Word was much enjoyed. Mr. G. W. Clark spoke from "I change not." He said this anniversary serves to remind us that He whom we are, and whom we serve, changeth not in His purposes, nor shall we change in the order of the ministry. The same Gospel we desire to teach and preach, and to be kept faithful in service. Mr. F. Fells, in speaking of the work of the ministry, remarked: There is no more exalted position to occupy than to be a minister of the Gospel of Jesus Christ. It is exalted because we are labourers together with God, linked with God. Those who realise this position are humbled. Our pastor's subject was "Rejoice evermore." He said let us rejoice as brethren, because the Lord has cemented our hearts by divine love to Him. We rejoice in the truth: what a power there is in the truth, and what power there is behind it; it is the power of the eternal God, it is our girdle. We rejoice in the unity of the faith. We rejoice in life, sorrow, prosperity, adversity, affliction and deliverance. Mr. Henry Scrivener (deacon) gave a very interesting account of our Church history, and based a few remarks upon "In the name of our God we will set up our banners." This enjoyable meeting was closed by singing, "Blest be the tie that binds," etc. The chairman pronounced the Benediction.—HAYTER SCRIVENER.

BLAKENHAM.—As a small Church we can say, "The Lord of Hosts is with us, the God of Jacob is our refuge." He is with us to support, to comfort, and bless. The Word preached from time to time by various pastors, and also by the itinerating brethren, has been much enjoyed. During the winter months meetings were held weekly in rotation in nine different cottages and in three different parishes. These services consisted of prayer and praise, interspersed with an address alternately by brethren S. B. Stocker, S. Haddock, W. Emmerson, G. Gardiner, J. Grimwood, and N. Howe. They were well attended, and proved to be seasons of refreshment. Special services were held on Whit-Sunday and Monday, May 18th and 19th. On the Sunday Mr. H. Lock, of Hoxne, preached. We listened with pleasure and delight, and thanked God for the choice gifts bestowed upon our brother. On the Monday Mr. J. H. Lynn, of Beccles, preached an experimental and instructive sermon from the words, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 14). A large number sat down to tea. At 6.30 a public meeting was held, presided over

by Mr. J. H. Lynn. Brother H. F. Moore implored the Divine blessing. Gospel addresses were delivered by brethren S. B. Stocker, W. H. Ranson, N. Howe, J. Grimwood, and J. H. Lynn.—M. A. MOORE.

STONHAM PARVA.—The preacher on Whit-Wednesday, May 21st, was pastor R. Mutimer. The two sermons were listened to with much pleasure. Mr. Mutimer is greatly appreciated in Suffolk, because of his genial manner and firm adherence to the doctrines of sovereign and distinguishing grace. Oh! for more faithful men upon the walls of Zion, who show unto us the way of salvation. Ministerial brethren present at Stonham were: the pastor, S. Ling, S. Haddock and J. Grimwood.—M. A. MOORE.

MARCH.—ANNIVERSARY SERVICES.—The services in connection with the anniversary of Providence Chapel, March, commenced on Sunday, June 8th. Mr. J. Jull, of Cambridge, preached morning and evening to good congregations. On the Monday evening at 7.15 a well-attended devotional meeting was held. The services began again on the Tuesday, when Mr. J. Bush, of London, preached in the morning at 11.30, and in the evening at 6.30. The pulpit was occupied in the afternoon by Mr. R. E. Sears, of London. The congregations were very large throughout the day. An excellent well-arranged luncheon was patronised at 1 o'clock by about 100 persons. The pastor (Mr. B. J. Northfield) proposed a hearty vote of thanks to the committee of ladies, and all other helpers, for the willing services rendered in providing such an excellent luncheon in such an admirable way, which was seconded by Mr. Jull, and carried unanimously. The public tea brought together over 200, and here again everything passed off in the most satisfactory manner. At the close of the evening service the pastor expressed, on behalf of the people and himself, their great appreciation of the interest manifested by visitors from far and near. This concluded one of the most successful anniversaries, and in a financial sense the best ever held since the erection of the chapel, the total proceeds reaching the large sum of £47 4s. 10d.—*Local Paper.*

THAME.—On Sunday, May 25th, special services were held in connection with the Church anniversary. Our pastor (W. Chambers) was graciously helped to preach helpful and stimulating sermons: that in the morning upon the Divine presence (Exod. xxxiii. 14), and in the evening upon Redemption and forgiveness (Ephes. i. 7). Special hymns were selected for the

occasion. The congregations were remarkably good and the collections satisfactory. It was a day for rejoicing and renewal of confidence in Him who declares: "I, the Lord, change not," and further adds, to stimulate and excite faith, "Prove Me now."

MENDLESHAM GREEN. — The Sunday-school anniversary was held on Whit-Sunday. Three sermons were preached by Mr. H. D. Mobbs. Morning, from Isa. xxxiv. 16, 17; afternoon, from Mal. iii. 16, 17; evening, from Rev. iii. 11. The Gospel was opened up, a precious Christ exalted. Every encouragement was given to the seeking soul, and those who "fear His Name" were made to rejoice in His truth. We had a good day. Many friends gathered together. The special hymns rendered by the children were sweetly sung, and we pray that each may join the glad song before the throne.—L. SCARFE.

OTLEY. — An interesting meeting was held on May 18th for the purpose of presenting to Miss Baker (late Secretary of the Sunday-school) a token of love and appreciation of her twelve years' labour as secretary in the school with which she has been connected from childhood. The presentation took the form of a lady's bag, with silver mountings and name engraved.—A WELL-WISHER.

BRADFIELD-ST.-GEORGE. — The fifty-second anniversary services were held on Whit-Sunday and Monday, May 18th and 19th, also the twenty-fifth year of the present ministry. Mr. J. Jull, of Eden Chapel, Cambridge, preached on the Sunday, and on the Monday afternoon. Our brother's ministry was very much enjoyed. The Lord the Spirit was present to witness to His Own Word. About 100 were present to tea on the Monday. Mr. F. Ridley, of Bury, presided at the meeting in the evening. Mr. Ridley said it had been a real pleasure for him to be present that afternoon to hear the truly helpful Gospel sermon by Mr. Jull, who he had not the privilege of knowing till that day. Mr. Dixon said it was with the very deepest feeling of gratitude to God they met that day on the fifty-second anniversary, also the twenty-fifth year of his ministry among them. There were many things they as a Church and congregation had to be thankful for. There were also some facts that were very clear to them. One was, the Gospel in its Divine simplicity had not lost its power to save and to draw. Here on a Sunday are people coming from seven different villages to hear the story of God's love to lost men, as made known in the Gospel of our Lord Jesus Christ. Another fact, the Gospel is still effective

to combine in one heart, in one feeling and desire the same people for twenty-five years, and no additional efforts made in the way of special services or special evangelistic meetings. We have tried in every sermon to show man as a sinner and needs a Saviour, and the Gospel provides one. Excellent addresses were given by the brethren G. F. Wall, who spoke upon the Holy Ghost's work in conversion, from our Lord's parable, the lost piece of money. A. Morling, of Cottenham, gave a stirring address upon the great need of keeping to the Gospel of the grace of God in all its various parts as the one only power to save. Brother J. W. Saunders spoke upon the new cart made to place the Ark of God on, when it was removed out of the house of Abinadab. Our brother showed this new cart was a departure from the Divine order, which was, none ought to carry the Ark of God but the Levites. There were many new carts now used, things which appeared pleasing to nature; but whatever was contrary to the Divine authority of the Word was a new cart, and would surely meet the Divine displeasure. Mr. Jull spoke upon the martyr Stephen being full of the Holy Ghost, showing how the Lord gave the fullness of the Divine Spirit for special needs. All the speakers congratulated the Church and the minister upon the long continued union of service in the Gospel.

STRATFORD (GURNEY-ROAD). — Sunday-school anniversary. Most successful services were held on Lord's-day, May 25th, and following Tuesday and Wednesday. Our pastor preached on the Lord's-day morning, and pastor H. T. Chilvers in the evening, when the chapel was crowded, and our dear brother's deeply thought out discourse will long be remembered. Pastor Chilvers also most ably addressed both scholars, teachers, and parents in the afternoon. A goodly number of friends gathered on the Tuesday evening to witness the annual distribution of prizes to the scholars. Pastor R. E. Sears was blessedly helped to preach on Wednesday afternoon. After tea the usual public meeting was held, under the presidency of our esteemed friend, J. Piggott, Esq., L.C.C., and addresses full of Gospel power delivered by brethren W. Baker, Stanley Martin, S. J. Taylor, and T. Jones. The report was read by Mr. Cooper, the secretary, and elicited a well-merited applause for the way in which exhortation, encouragement, and warning, were blended in this clear account of the work. Mr. A. H. Rider, secretary of the Building Committee reported progress, and gave us to hope that another year we may meet in the new building in Buckingham-road. After a few words by our

pastor, the encouraging meetings came to an end. Under the leadership of Mr. J. Taylor, the scholars sang special hymns and anthems. God bless our Sabbath Schools.

CHELMSFORD.—The anniversary services of the Sunday-school were held on Sunday, June 8th, when sermons were preached morning and evening by Mr. G. W. Clark, of London, who also gave an interesting address to the scholars in the afternoon from the word, "Peace." Special hymns were sung at each service. On Wednesday evening, June 11th, the annual public meeting was held, and presided over by our pastor, Mr. H. S. Boulton. The chairman read a psalm, followed with prayer by Mr. Goodwin. Mr. Cottee, superintendent and secretary, gave the report for the year, which was encouraging. Mr. White, of Woolwich, moved the adoption of the report in an encouraging address, especially to the teachers. Mr. Baker, of Braintree, seconded this, and spoke encouragingly to the scholars. Addresses were also given by the Pastor, and Messrs. Chilvers, and Pizey. A goodly number of rewards were distributed to the scholars. Two of our elder scholars are shortly to be baptized, also one who has recently left the school with three other friends. Praise ye the Lord.

SOUTHERY—Anniversary services, May 26th. Sermons were preached in the afternoon by Mr. Cooper, of Lakenheath, and by Mr. Hill, of Warboys, in the evening, to crowded congregations. Tea provided, and a large company partook of it. Collections good. We have great cause to raise another Ebenezer of praise to our God for all His goodness to us.

SOMERSHAM.—June 8th, Sunday-school anniversary held. We had large congregations and a good day. Many friends came from Ipswich, Wattisham, and Blakenham. Our pastor, W. H. Ranson, preached excellent sermons. Morning, 2 Tim. ii. 9; evening, Isa. xix. 20. In the afternoon the scholars recited, and our pastor gave an excellent address on "Concern for the young." The scholars assisted by the choir rendered special hymns. Collections in aid of school were good.—J. S. S.

ALDRINGHAM.—The Sunday-school anniversary was held at Whitsuntide, commencing with the usual Saturday evening prayer-meeting. Mr. H. M. Morling preached on the Sunday morning from Gal. vi. 9, "We shall reap," at the right time, "in due season." "Well-doing" is any useful work in His name; but that of the Sunday-school is especially appropriate. It is an impor-

tant work in which we are responsible to God. Then teacher be careful; remember your stewardship, which cannot be taken up and laid down at leisure. See Luke ix. 62. Then there must be a steady battle against the emissaries of Satan, who are seeking to rob us of our religious liberties; again stand by the old truths. The afternoon and evening were in the children's hands, the old rural style of recitation and song being well maintained. On the Monday, the treat took place in inclement weather, and on the Tuesday a public tea was held. It was again wet, but the Lord blessed us both in helping pastor to preach, scholars to recite and sing, and friends to assist, not only in money (which was in advance), but in a hearty and willing spirit to the enjoyment of each other. Then to Him be the glory!—JACOB.

SUFFOLK AND NORFOLK ASSOCIATION MEETINGS.

On June 3rd and 4th, 1902, these meetings were held at Rattlesden. Once again the old tent is pitched for worship. We miss many faces we used to meet; yet we are glad to see so many of Zion's pilgrims gathering from all parts of our land. On the first day the weather was exceedingly hot, and beautifully fine.

The service commenced by Mr. W. Kern asking God's blessing on the meetings. Brother Jull, of Cambridge, read and prayed. Mr. Saunders read an abstract of the letters from the Churches. Reference was gratefully made to the peace so lately proclaimed in connection with the war in South Africa; one verse of the hymn commencing, "All hail the power of Jesus' Name" was sung; the other half of the letters was then read by Mr. Saunders. After singing, the Moderator, Mr. W. Gill, then read an excellent address, the subject being, "The power of the Spirit, the great need of the Church." Mr. H. D. Tooke concluded by prayer.

At the afternoon service, Mr. A. Morling read, and Mr. F. Fells implored the Divine blessing. Mr. H. M. Winch, of Chatteris, preached from the words, "Who is on the Lord's side?" (Exod. xxxii. 26). The preacher showed that those on the Lord's side were regenerated characters; they were on the side of righteousness, on the side of immense blessing, and certain victory. Mr. Northfield concluded with prayer.

At the evening service, Mr. J. H. Lynn read the Word, and Mr. R. Mutimer implored the Divine blessing. After this, Mr. Flegg delighted us with an exposition of Gal. vi. 14. We felt while this brother was preaching, we could say,

"Perish every human story,
Every system taught or tried;
God forbid that I should glory,
Save in Jesus crucified."

June 4th was stormy and wet; this prevented several going to the six o'clock prayer-meeting, but several who were there felt it a refreshing season. Not the least pleasing feature was a little lad from the Kenninghall Church (not with five barley loaves and two small fishes), but with a heart renewed by grace, glowing with love, pouring out his soul in prayer to God in such a way that caused the tear to start, yet made many glad. May there be many boys and girls in our Churches who, having passed from death unto life, find a home in the Church on earth, for,

"Grace is a plant where'er it grows.

Of pure and heavenly root;

But fairest in the youngest shows,

And yields the sweetest fruit."

At the ministers' prayer-meeting again a thunderstorm was raging; the rain came down in torrents, the voices of the ministers in prayer were almost inaudible. Among those who prayed was pastor F. H. Gorham; he asked if God willed the storm might cease, and very soon "there was a great calm." At the close of this service, Mr. R. Mutimer (who with Mr. Flegg, were delegates from the London Association), gave us an excellent address, firm and solid, and gladdened our hearts.

At the next service, Mr. H. Morling read, and Mr. Potter prayed. Mr. H. D. Tooke preached from the words in Rom. v. 8-10. This sermon was very cheerful, stimulating, and encouraging.

In the afternoon, Mr. Ward, of Laxfield, read the Word. Mr. A. Morling implored the Divine blessing. Mr. Harsant, of Otley, preached a sermon from the words in Rom. v. 20, 21. This sermon was solemn, pathetic, and gladdening.

At the close of this service a part of the National Anthem was sung, showing that loyalty to our Master does not make us disloyal to King Edward. Votes of thanks were passed to all kind helpers at Rattlesden for all their kindness to all visiting friends. The hymn, "Blest be the tie that binds" was sung. Mr. Edgerton closed the meetings with prayer.

M. A. MOORE.

P.S.—At the close of the first day's service at the Association gatherings at Rattlesden, a resolution condemning the Education Bill now before Parliament was proposed, seconded, and carried unanimously.—M. A. M.

CUBBERLEY.—The anniversary services were held on Whit-Monday, when a number of friends from Cheltenham came to help and encourage us, many of whom were once members, but have left the neighbourhood, yet still retain a love for their old home. Two sermons were preached by Mr. Small, pastor at Providence Chapel, Cheltenham, to good congregations. Tea was served in the

chapel during the interval. Over 70 sat down. It was a happy and enjoyable day. We closed by singing, "All hail the power of Jesus' Name." God bless and reward the kindness of our friends and helpers.—A. MITCHELL.

WANDSWORTH COMMON (CHATHAM ROAD).

THE seventh anniversary of the Church was held on June 15th and 17th. The pastor (J. E. Flegg), preached two sermons on the 15th to good congregations from Acts vii. 9 "But God was with him." The secret of success: God had been with us as a Church. Evening, Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." The word was with profit and power.

On the 17th, our hardy annual came full of the blessings of the Gospel of peace. Our brother Mitchell had words of encouragement and help. It was a time of refreshing. The words were Luke xviii. 1; very many useful lessons were drawn therefrom.

The evening meeting was presided over by our brother Newman, who read Psa. ciii. The chairman called upon the secretary, who said God had been with them, and blessed them on every hand; that the membership was 67, two others were now waiting baptism, and we have lost three by death; we had paid our way, and erected a permanent Brick School at a cost of about £464 6s. 11d. together with furniture, towards which we had £342 7s. 4½d. leaving a debt of about £122, which we hope by the good hand of our God upon us, may soon be paid off. Brother Mitchell spoke to the point from Matt. i. 21.

Brother Dadswell, who has taken a most lively interest in us, spoke from the Song of Songs i. 4, "We will remember Thy love," said we had seven years to remember His love, and the love tokens given to us were many.

Brother White spoke from Psa. xxvii. 4, "One thing," &c. (1) Concentrated purpose; (2) Desire sought of the Lord; (3) God knows my desire; (4) Diligence; (5) Lay aside that which will hinder; (6) Permanent residence: they delight to dwell in the house where they are fed; (7) Glorious vision: beholding the beauties, the glories of the Lord.

Pastor R. E. Sears, our neighbour, then spoke well of the Lord his God, and the benefits He daily bestows upon His people.

The pastor said the words suited him well, "He thanked God, and took courage."

Our deacon Frost said the opening of that place was alone to do good, that those living there might have a place to meet in, and hear those things which were believed in by them, also to gather the children; also that near £2,000 had been expended there, and that the

whole was in trust for the Strict Baptists, and that there was a debt of about £122, which he hoped may soon be cleared off. We had much to be thankful for as a Church. To God be all the praise.

PONDERS END (EDEN)—On Thursday, May 29th, special services were held in connection with the tenth anniversary of the formation of the Church. In the afternoon brother J. Hunt Lynn preached from 2 Peter i. 4, and dwelt with fervour upon the glorious Promiser, the vastness and wealth, the suitability and comprehensiveness of the promises; alluding appropriately to the needs and exercises of the privileged recipients. The discourse proved a word of encouragement and strength to the hearers. About seventy friends sat down to a comfortable tea. The public meeting was presided over by Mr. Thomas Dean, of Wandsworth, whose remarks were greatly appreciated. Brother J. H. Lynn followed with an address upon the Priesthood of Christ. Brother Gibbens, of Tottenham, delivered a speech of neighbourly sympathy with the Cause at "Eden." Brother Sandell, of Elthorneroad, referred with deep and loving interest to the origin and early growth of the little Cause at Ponders End, and awakened pleasant memories of his first visit to "Eden" as a supply. Brother Crispin, of Shalom, Hackney, led the devotions at the commencement of the meeting. Congregations encouraging. Harmony and goodwill prevailed. Friends from Waltham Abbey, Walthamstow, Enfield, Winchmore Hill, Tottenham and Hackney came to wish us blessing and success, and to aid us in a practical way. £6 16s. was raised, £5 being devoted to the reduction of the loan debt. Seeing that £40 only remains to be paid off in order to entirely liberate the whole of the property from further liability, the friends are resolved, the Lord and His people assisting them, to wholly extinguish the debt in the ensuing autumn at their chapel anniversary. Hitherto hath the Lord helped us. To His adorable Name be undivided praise for ever.—PASTOR C. HEWITT.

Aged Pilgrims' Corner.

THE sermon at St. Mary Aldermary Church by Mr. J. Ormiston, the Editor of *The Gospel Magazine*, was largely attended. An excellent discourse was given upon the words, "Comfort the feeble-minded, support the weak," and a liberal response was made to the appeal which followed. In this Church, with its plain, evangelical service, the late Watts Wilkinson preached for many years.

The Annual Election to the Ten Guinea Pension and to the Homes was held on June 3rd, at the Cannon-street Hotel. Among the numerous company were Messrs. Styles, Sears, Linden, Parks, Collingridge, and Boulden. Twenty-five were elected to £10 10s., and ten of the oldest advanced without election. Thirty pensioners were elected as inmates of the Homes, to enter as vacancies occur.

By the death of Miss J. M. Creasy, of Rye Lane Chapel, the Camberwell Asylum has lost an earnest and devoted Lady Visitor, who for more than ten years ministered to the Lord's aged ones within its walls. A beautiful testimony was given by the dear departed one a short time before she passed away. The funeral service was attended by several members of the Committee, the Lady Visitors, and the Secretary.

Friends are heartily invited to attend the Hornsey Rise Asylum Anniversary, on Friday, July 4th. Sermons will be preached in the afternoon and evening by Messrs. Lindsay Young, and J. W. Tobitt. Tea at 5 o'clock, one shilling each; and during the day the ladies will kindly conduct their Annual Sale of Work. The exterior of the building has been renovated, and the beautiful grounds are now looking their best.

The new *Quarterly Record* contains a portrait and sketch of the late Mrs. Heathfield, and a variety of matter and illustrations likely to interest all friends of the Society. Copies will be forwarded on application to the Office. The free distribution of this publication has been found most useful.

One thousand six hundred pensioners are now upon the books, and upwards of £12,000 per annum are expended in pensions alone. In addition to this sum, the four Homes cost £2,000 per annum.

Marriages.

BRIERLEY-GREY.—At the Rotherham Baptist Chapel (kindly lent), on May 10th, by Mr. C. Clayton, of Masbro.

LOCK-BRETT.—On June 5th, 1902, at the Grove Chapel, Camberwell, by Mr. Thomas Bradbury, Clement Joseph Lock, of Camberwell, to Bessie Mary Brett, eldest daughter of Samuel W. and Mary Brett, Copleston-road, Peckham.

Gone Home.

GEORGE ABLITT, of Leiston, was called home on April 22nd, at the age of 78 years. He had worshipped here about fifty years, and was an honourable member over forty years. He also filled the office of deacon about thirty years. He both sought and prayed for the peace

and prosperity of Zion. He loved the house of God, and was always to be seen there while he had strength sufficient. Sometimes, after hearing the Word preached, his cup would run over with joy. His affliction was a trying one, as his memory seemed quite gone. We cannot sorrow, for he has entered the glory-land. His body was laid to rest in the chapel burial-ground on the 26th by our pastor, H. M. Morling, who preached the following Lord's-day to a large congregation from the words, "The Master is come, and calleth for thee." Some very suitable remarks were made respecting the departure of our beloved brother, who has left an aged widow.—J. S. OXBORROW.

ELIZA MARY CHALKLEY.

the beloved wife of Thomas Chalkley, of Winchmore Hill, passed away on April 24th, aged 57 years. Formerly she used to attend Providence Chapel, but for some years affliction of body has prevented her getting out much. About a year and a half previous to her decease she underwent the operation of having a cancer removed, in the prospect of which she said she felt great support and encouragement from the hymn commencing "Poor fearful saints" (Gadsby's Selection); and, considering her weakness previously, she was brought through wonderfully. During her last illness she said to a friend, if she could but feel sure she was right for eternity she could leave all. Her husband and friends who visited her, "Sorrow not, even as others which have no hope." She was interred in Southgate Cemetery on April 30th, being previously taken into Providence Chapel. Mr. Gentle, of Bowes Park, officiated, and spoke encouragingly to her sorrowing family, all of whom (nine) followed her remains to their last resting place.—T. A.

HENRY COUSENS.

The deceased, who was born at Chichester in the year 1821, came to London when a youth, and was led to attend the ministry of the late Mr. Stodart, a Congregational minister in the East of London, whose Sunday-school he attended; and, under the teaching of Mr. Smith, his Sunday-school teacher, and hearing a sermon from the text in Matthew—separating the sheep from the goats,—he was led to embrace Christ as his Saviour and join the Church, being then 16 years of age. After sitting under this ministry for a few years he was led to attend a Strict Baptist Church at Stepney, whose then minister was Mr. Chamberlain. But being possessed of gifts qualifying him to preach the Gospel, he soon went out preaching the Word of everlasting life in the surrounding neighbourhood, which was then destitute of the means of grace. He was then instrumental in building a Baptist Chapel at Buckhurst Hill, where he laboured from 1860 to 1890, during which time the Church and congregation presented him with a gold watch and silver tea service as a mark of their esteem and affection for him, he meanwhile supporting himself by his wordly calling so as not to be a burthen to the Church. Owing to declining years he was, some years since, led to resign his pastorate, and employed his leisure hours in writing articles, which from time to time appeared in the columns of the "E. V. & G. H." He was a liberal supporter and kind friend to many of the Lord's aged disciples, by whom he will long be remembered. In the month of February last he was seized with his last illness, which, after three months, proved fatal, and he gradually sank, being hardly conscious and almost speechless up to the time of his death, which

took place on the 6th of May last. His remains were interred at Manor Park Cemetery on 12th of May, our brother Gibben, who was one of his oldest friends, with several others, being present on the occasion.

MRS. HARRIET FRYER

was called home on May 23rd, 1902, in her 78th year. Herself and husband, previous to joining the Church at Blakenham, were members at the Metropolitan Tabernacle. On October 7th, 1877, having given a satisfactory account of their call by grace, &c., they were received into fellowship with the Church at Blakenham, and remained so till death. Mr. Fryer died in May, 1891. Our dear sister lived a useful, happy, consistent life. It was a very great pleasure at times at the prayer-meeting to hear her pour out her soul unto God in prayer. She loved Zion and sought its welfare. Through affliction she was confined to her home about six months. The Lord Jesus and His promises were very sweet and precious. She knew whom she had believed. The verse on her memorial card is expressive of her:—

"She loved and followed the Saviour while here,
And sweetly He shielded her soul from all fear;
She felt no alarm when Death stood by her side,
But was placid and calm, for her Saviour had died."

Her mortal remains were interred on May 30th in the burying-ground at Blakenham by the side of her late husband, Mr. W. H. Ranson ably officiated.—M. A. MOORE.

JAMES KING.

aged 68 years, entered his eternal rest on May 2nd, after a short but painful illness. For forty years our departed friend was a constant worshipper with the Lord's people assembling at the Strict Baptist Chapel, Bierton, Bucks. Although he was not a member of the visible Church he was one who feared the Lord, and loved very dearly the joyful sound of the Gospel of redeeming love and grace. The mercies God bestowed upon him made him humble. His only hope of salvation was God's free grace, and the finished work of Jesus Christ. Just before he passed away he said:

"Jesns can make a dying bed
Feel soft as downy pillows are."

Mr. H. S. Boulton, of Chelmsford, conducted the funeral service, on May 9th, in the Baptist Chapel, Bierton, where a large number of sorrowing friends gathered. At the close of the service in the chapel the friends wended their way to the churchyard, where Mr. Boulton committed the mortal remains to the grave. The Lord bless and comfort the mourners and His Cause at Bierton. Amen.—H. S. B.

GEORGE PRATT.

We have had another death amongst us, making three in six months. The Lord is calling them home one by one. On May 22, George Pratt died at the age of 70 years. Our brother Pratt was a consistent member amongst us for about thirty years, one whom we shall miss much, as he was one of those Christians who was always in his place whenever the doors were open, unless sickness or duty prevented him. He was, previous to coming here, a member in Bedfordshire. He was interred on the 25th at Kimberworth. Our brother Lawton was helped to speak with much comfort to the bereaved family, who were present in the evening, from 1 Chron. iv. 9.—A. T. PRICE.

Let Us Pray.

By E. MITCHELL.

(Concluded from page 200).

"Continuing instant in prayer."—Rom. xii. 12.

WE resume our meditation on this Gospel precept. In our last paper we considered prayer as being important as an *evidence*; an *exercise*; and a *means of grace*. We come now to the precept itself—we are exhorted to continue in this precious, God-glorifying, and soul-profiting exercise. The text is

A GRACIOUS DIRECTION

to the people of God. All who have any pretensions to be spiritual worshippers of God are agreed with respect to the importance of prayer; we wish we could think that all were "continuing instant in prayer." "*Continuing instant*" is but one word in the original, and its meaning is thus defined by Bullinger: "To be strong or firm towards any thing, to endure or persevere in or with, to be continually in with or near any person or thing." "*Continuing steadfastly* in prayer," is the rendering of the Revised Version. The word "*instant*" comes from the Latin "*instans*"—pressing; urgent. The meaning is sufficiently clear—a steadfast, pressing, urgent continuance in prayer is, we think, intended.

Continuance is necessary in every department of our holy religion. View it as a *faith*, we must continue in it to the close of life. Thus Paul in Col. i. 21—23, "And you, that were sometimes alienated and enemies in your mind by wicked works, yet now bath He reconciled in the body of His flesh through death, to present you holy and unblamable and unprovable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel." It is the mark of the rocky ground hearers that they "for a while believe, and in time of temptation fall away" (Luke viii. 13). These are said to "have no root." They receive the Word with joy, and seem to promise fair, but they do not continue. Regard it as a *journey*; it is he that endures to the end that shall be saved. Consider it as a *race*, those that stop midway, or at any point short of the goal, lose their pains; only those who continue to the end of the course receive the prize. The stamp on all real religion—the product of the Holy Ghost—is that it abides, continues, endures to the end.

Continuance in prayer is of the utmost importance. "Men ought always to pray, and not to faint;" so teaches our gracious Lord, and what He taught He constantly practised Himself.

"Long as they live should Christians pray;
For only while they pray they live."

The need for prayer continues. God never entrusts His children with a stock of grace or blessings—He is both too wise and too kind to do that—He keeps them in His own possession, and bids us come to Him with every need as it arises. Our enemies, too, are ever busy,

both within and without, so that we need constantly to be on the watch, and by prayer call our Captain into the field. Our inbred corruptions cannot be subdued apart from prayer; and Satan, our great adversary "must be whipped by prayer." From whatever point we view the Christian life prayer is a constant necessity.

"If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject, if sin distress;
The remedy's before thee—pray."

Believers should not be surprised that they meet with

STRONG OPPOSITION

in their endeavours to walk according to this gracious direction. We will not question the truth of Cowper's lines that—

"Satan trembles when he sees
The weakest saint upon his knees."

But we well know that if he trembles at the sight he will fiercely assault, not only the weakest, but also the strongest saint when in prayer. It is our own strong conviction that Satan really fears no one but our great Immanuel; and he very fiercely assaulted even Jesus Himself when He tabernacled on earth. If the arch adversary trembles at the sight of a praying soul, it is because he fears "the Captain of our salvation," and not us. Were he not restrained by our God the strongest believer would afford him scarcely a mouthful. Yet,

"The weakest saint shall win the day,
Though death and hell obstruct the way."

For the weakest saint has the Lord with him, and prayer brings in the help of Omnipotence. But we should suppose that Satan was ignorant of his own business did he not oppose the believer when at the throne of grace. Painful as his attempts upon us are, it is not a bad sign that we meet with opposition. When prayer is merely formal, or, though not exactly formal, only natural or legal, Satan can afford to let it pass; but where it is spiritual and real he will do his worst against it.

Satan opposes believers when they are praying. He has a thousand devices which he brings to bear upon us. He will at times fiercely accuse us, and endeavour to stir up unbelieving fears, working upon our old legal nature. He takes occasion from the sense we have of our own unworthiness to beat down our hope and deject us. He misrepresents the character of our Lord Jesus Christ, and would make Him out to be a stern Judge instead of a loving Saviour. He charges us with hypocrisy, and not only reminds us of the sins we have committed, but is ready to invent charges, and father his own brats upon the distressed believer. He excites our imaginations, and induces wandering, and, not unfrequently, wicked thoughts to arise in our minds. In a word He leaves no stone unturned to hinder, thwart, and distress the praying soul. The believer thus harassed and confused in his mind is apt to think that no one but himself ever trod the path in which he is walking. But, tried soul, "the same afflictions are accomplished in your brethren that are in the world." Take heart of grace, resist your adversary, and continue instant in prayer.

But Satan uses many devices to keep us from the throne of grace.

Very subtle is the old serpent, and, alas, but too frequently his subtlety is more successful than his open violence. When Balaam found that he could not curse Israel, or openly injure God's people, he craftily taught Balak how to seduce them. His craft succeeded where violence failed. So Satan puts obstacles in the way of our coming to the throne of grace

“What various hindrances we meet,
In coming to the mercy-seat;
Yet who that knows the worth of pray'r,
But wishes to be often there.”

He makes things lawful in themselves to be obstacles and hindrances to us. The men who declined the invitation to the supper pleaded, one that he had bought a piece of land, and must go and look at his purchase; another had bought five yoke of oxen, and he must go and prove them; and a third had married a wife, and therefore could not attend. There was nothing unlawful in any of these things, but lawful things become unlawful when they absorb our attention, and prevent us visiting the throne of grace. Satan indeed is ever attempting to entrap the believer, and takes a hellish delight in inducing him to commit open sin, for thereby disgrace is brought upon the worthy Name whereby he is called; he also is constantly trying to draw the believer into secret indulgences; but he can and does very largely employ things lawful in themselves as means to cause us to slacken prayer. We are not ignorant of his devices; let us therefore be on the watch against anything and everything that deadens prayer.

We think the apostle's words may be regarded as

A STIMULATING EXHORTATION.

We would urge this upon ourself and upon our readers. “Continuing instant—steadfastly—in prayer.” Let nothing keep us from the throne of grace. We are well aware that real prayer must be indited by the Spirit, but the fact that “He helpeth our infirmities” surely tends to inspire and not restrain prayer. Under the Spirit's gracious influence, prayer is fed by meditation, whetted by a sense of our need, and enlivened and encouraged by the promises of God. It is our most profitable employment, our richest privilege, and our most powerful weapon. By means of it we are made spiritually minded, become deadened to the world, escape our enemies, increase our health and fruitfulness, and obtain the richest and purest enjoyments. Prayer brings us to heaven's gate, gives us glimpses of its glories, and enables us to hold fellowship with our beloved Lord. It glorifies God, benefits man, and enriches the Church. Holy Spirit, engrave this golden precept on the fleshy tables of our hearts, and conform us to its teaching for our Lord's sake. Amen.

WAITING.—“Wait patiently on God. It is becoming of a dutiful child, when he hath not presently what he writes for to his Father, to say, ‘My father is wiser than I; his own wisdom will tell him what and when to send to me.’ Oh, Christian! thy heavenly Father hath gracious reasons, which hold His hands for the present; or else thou had'st heard from Him ere now.”—*Gurnall*.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 20.—CHAPTER VIII.—6—13.

“FOR to be carnally minded is death ; but to be spiritually minded is life and peace.” The whole world, and particularly the professing world is thus clearly divided and broadly distinguished (see verse 5). And as a man’s faith is the rule of his conduct, it is not surprising that to be carnally minded in the one leads to carnality in the other ; and the same in respect of the spiritually minded. The former state is said to be “death,” because all that are trusting to the works of the law are dead through its sentence, as well as morally dead in their practice. The latter condition is life and peace. These blessings are enjoyed by believing ; and continued by walking with God in fellowship and communion, which fellowship is impossible to him that walketh in darkness (see 1 John i. 6, 7). He who professes to have fellowship with God, while he walks in darkness, “is a liar, and the truth is not in him.”

It cannot be otherwise than this—“For the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.” To be carnally minded is directly opposed to the law in its letter and spirit. A man cannot be at the same time carnal and subject to, or under the direction of, God’s holy law. All that are under the law are therefore God’s enemies, because they are in rebellion against Him, and despise the only way of peace, by the cross. “So then they that are in the flesh cannot please God.” He could be pleased by perfect obedience, as He was at first by that of Adam, as He is now by that of angels ; but in a sinful state it is impossible to please Him “without faith.” The sacrifices of unbelievers are abomination to Him ; their oblations are vain. He will receive nothing at their hands. Faith in Christ is the only ground upon which a sinner can be at peace with God.

From all this it is evident that a believer is a very different character to an unbeliever—is, in fact, a new creature. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.” Of course the statement that “ye are not in the flesh” does not mean that a believer is not in the body, sometimes called the flesh. But it does mean that he is not in a state of nature, and so under the curse ; is not seeking to be justified by the law, which is a vain hope ; is not under the dominion of sin, which ends in destruction. He is in a state of grace, and under the protection of the promises of mercy ; he is living by faith in Christ, and therefore has nothing to fear from justice ; he is minding the Spirit, and living in communion with God. Whether this be so or not depends upon whether the Spirit of God or the Spirit of Christ dwells in him. The Spirit of God is called also the Spirit of Christ, because He reveals Christ to the believer, and forms “Christ in him the hope of glory,” and the indwelling of this Divine Person is good and sufficient evidence that we are united to Christ, redeemed by His blood,

justified by His righteousness, are at peace with God by His atonement, are dead to sin by His cross, alive unto God through His resurrection, freed from the law by His finished work, and are made servants to God by the influence of His reign.

Taking all these things into account, there remains but one more item to complete this section of the epistle. We refer to the present condition of the body, which this side the grave retains all the evil consequences of the fall. This matter is dealt with in verses 10 and 11. It is affirmed of those in whom the Spirit of Christ dwells as aforesaid, that "the body is dead because of sin." Not only is it not a partaker of the change the heart has undergone, but is also subject to dissolution because of the original sin of Adam. This accounts for the conflict between flesh and Spirit, and is the reason why "we (believers) that are in this tabernacle do groan, being burdened." * But it is no

* Our author attributes the conflict which all believers are sensible of to the fact that the body "retains all the evil consequences of the fall." The conflict then would be simply between soul and body. This we venture to think is contrary to both truth and fact. In our judgment *flesh* and *Spirit*, as in Gal. v. 17,—"The *flesh* lusteth against the *Spirit*, and the *Spirit* against the *flesh*: and these are contrary the one to the other: so that ye cannot do the things that ye would," do not represent the natural *body* and the *soul* of a believer. To us they appear to represent the renewed part and the unrenewed part in the Christian. It is quite true that the bodily appetites are avenues of temptation, and in so far as they are inordinate, are sinful, but flesh includes much more than the things that pertain to the body. Some of the worst sins are of a spiritual kind—there is a filthiness of spirit as well as of flesh. Indwelling sin infects every faculty of the soul, as well as the appetites of the body. Were the body alone infected asceticism would be the proper remedy. Such a Scripture as Rom. xii. 1,—“Present your bodies a living sacrifice, holy, acceptable unto God,” would be an anomaly if the body remained under the power and dominion of sin. Rom. vi. 12, 13, shows very clearly that the body does *not* retain *all* the evil consequences of the fall. “Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.” As our author, quoting from 1 Cor. vi. 20, himself says, we are bound “to glorify the Lord in our body, and in our spirit, which are His.” The body as well as the soul is benefited by salvation, but much yet remains to be done for both, but especially for the body. We think the following quotation presents the meaning of the 10th and 11th verses. “Your bodies indeed are not exempt from the death which sin brought in, but your spirits even now have in them an undying life; And if the Spirit of Him that raised up Jesus from the dead dwell in you, even these bodies of yours, though they yield to the last enemy and the dust of them return to the dust as it was, shall yet experience the same resurrection as that of their living Head, in virtue of the same Spirit in you that quickened Him.”* It can hardly be said that the body “retains *all* the evil consequences of the fall,” when Satan has been ejected, and the Holy Ghost has made it His temple and abode. We add another quotation on this glorious passage from Bishop Moule’s exposition. “That ‘frail temple’ (the body), once so much defiled and so defiling, is now precious to the Father because it is the habitation of the Spirit of His Son. Nor only so; that same Spirit, who, by uniting us to Christ, made actual our redemption, shall surely, in ways to us unknown, carry the process to its glorious crown, and be somehow the efficient cause of ‘the redemption of our body.’”

Wonderful is this deep characteristic of the Scripture; its Gospel for the body. In Christ the body is seen to be something far different from the mere clog, or prison, or chrysalis of the soul. It is its destined implement, may we not say its mighty wings in prospect, for the life of glory. As invaded by sin

contradiction to the general statement of our deliverance from the consequences of sin by the work of Christ; "for the Spirit is life because of righteousness." Faith lays hold of the righteousness of Christ, and even now enjoys the consciousness of life eternal through it; considers its accomplishment as regards the body, as simply deferred; and waits patiently for the redemption of that also from the power of the grave. Death to the believer is not the punishment for sin, but deliverance from the last traces of its existence—is not a judgment, but a mercy; and viewed in this light, "mortality is swallowed up of life."

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The prospect held forth is of such dazzling splendour that the gloom of the grave is not dense enough to obscure it. "The Spirit of Him that raised up Christ from the dead shall also quicken your mortal bodies." The *fact* of our resurrection is frequently taught in Scripture; but the *mode* of it is nowhere so clearly explained as in this passage. The Agent will be the same as in regeneration, viz., the Holy Spirit. The operation will be the same: "He shall also quicken." This is exactly what He does to the soul in the new birth; and, as a consequence, the natural man is made a spiritual man. The body shall undergo the same change in resurrection which the soul previously underwent in regeneration; both shall then be spiritual; the body shall be in sympathy with the emotions of the soul, and both shall be eternally employed in celebrating the praises of the Redeemer.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." This brings us to the general conclusion of all that has been said since the commencement of the sixth chapter. The digression is a long one; but not too long for the importance of the subject. The system of free-grace advocated by the apostle has been in all ages assailed by the carnal, the Pharisee, and the hypocrite, as leading to licentiousness; and, under the mask of pretended sanctity, has been held up to opprobrium. From these vile attacks the apostle has successfully vindicated the truths he pleads for, and shown that they, and they alone, are the fountain and spring of true holiness; that even if actuated by no higher motive than self-interest the believer can only LIVE as life is worth living to him in so far as he "mortifies the deeds of the body." But the incentive is as far higher than this as the heavens are above the earth. We are such "debtors to Him that loved us, bled for us, died for us, and has placed us eternally beyond the reach of all condemnation, that quite apart from all the advantage to ourselves, we should consider ourselves, who were once "carnal sold under sin" as "bought with a price," and so bound "to glorify Him in our body, and in our spirit, which are His."

it must needs pass through either death or, at the Lord's return, an equivalent transfiguration. But as created in God's plan of human nature it is for ever congenial to the soul, nay, it is necessary to the soul's full action. And whatever be the mysterious mode (it is absolutely hidden from us as yet) of the event of the Resurrection, this we know, if only from this Oracle, that the glory of the immortal body will have profound relations with the work of God in the sanctified soul. No mere material sequences will bring it about. It will be "because of the Spirit dwelling in you," as your power for holiness in Christ.

THE METAPHORS OF PAUL'S EPISTLES.

No. 4.—*Agricultural.**

BY W. H. ROSE.

DR. ADAM tells us, in his most interesting work on Roman Antiquities, that the Romans were so devoted to agriculture that their most illustrious commanders were sometimes called from the plough. To be a good husbandman was accounted the highest praise. Indeed some of the noblest families derived their surnames from the particular kinds of grain, &c., which they cultivated, *e.g.*, the Lentuli (lentils), the Fabii (beans), the Pisones (peas). Plutarch says in his Life of the famous Grecian General Philopœmen : "He endeavoured to improve his own estate the justest way in the world, by agriculture I mean." The note in Langhorne's edition of Plutarch is worth quoting : "Columella says agriculture is akin to philosophy. It does, indeed, afford a person who is capable of speculation an opportunity of meditating on nature ; and such meditations enlarge the mind." The pre-exilian Jews, as Professor G. Adam Smith points out, were essentially an agricultural people. The writings of psalmist and prophet alike abound with allusions to the varied pursuits of the husbandman. The high estimation in which husbandry was held generally in the olden days gives added interest to the metaphors drawn from that industry by the Apostle Paul. "Speak to the earth, and it shall teach thee" (Job xii. 8).

As a starting point for our present study let us note the apostle's metaphorical use of the word "fruit." *The rich productiveness of the Gospel* at Colosse and elsewhere is thus referred to : "The truth of the Gospel . . . bringeth forth fruit" (Col. i. 5, 6), (R.V., "Bearing fruit and increasing") corresponds to Mark iv. 8, "And other (seed) fell on good ground, and did yield fruit that sprang up and increased." The vitality of the Gospel can never decay : it is the "incorruptible seed." Sown by the Spirit in congenial soil it will never fail, in due season, to thrive and fructify. There is a hint in ver. 10, "Ye being fruitful in every good work," that the measure of Gospel seed in the heart will be the proportion of Gospel fruit in the life. *The characteristic fruit-bearingness of the Spirit* is set forth in Gal. v. 22 : "The fruit of the Spirit is love, joy, peace," &c. The operation of natural law obtains in the spiritual sphere : "The fruit tree yielding fruit after his kind." They who possess the Spirit will resemble the Spirit. "Wherefore by their fruits ye shall know them." *The strong sanguineness of Paul's spirit* seems to be alluded to in Rom. xvi. 5 : "Salute my well-beloved Epænetus, who is the firstfruits of Achaia (Asia, R.V.) unto Christ." "Firstfruits" is a favourite expression with the apostle, and is generally used by him in its primary significance, viz., the earnest of the harvest. The calling of Epænetus was to Paul's vision the beginning of a glorious ingathering of precious souls in pro-consular Asia. Would that we honoured the purpose and power of God by seeking to cherish in our ministry what Mr. Jowett calls "apostolic optimism!" "Only one addition to the Church this year," complained certain Scotch elders.

* For the purpose of this article the term agricultural is used in the widest possible sense.

"But I expect the Lord will do great things by Robert," replied the undaunted minister, and fifty years of spiritual labour in Bechuanaland by Moffat justified his expectations. *The sweet refreshingness of Christian affection and thought* is beautifully depicted in Phil. iv. 10. "Your care of me hath flourished again," literally, "as trees sprouting again in spring." Bengel observes: "The deputation from the Philippians seems to have been appointed in spring, from which, accordingly, the metaphor is taken." So the welcome gift is spoken of as "fruit" in ver. 17. To the weary prisoner of Christ at Rome the love and sympathy of the saints at Philippi—among them the goaler, and, perhaps, Lydia—came with all the freshness and fragrance of spring breeze and scent. There is apparently a delicate play on the name Euodia, ver. 2, in a "sweet smel," ver. 18; Euodia meaning "fragrance, or sweetness." May the care for some needy friend "sprout again" as these sentences are read! *The reflex enrichingness of benevolence* is illustrated in 2 Cor. 9, 10, R.V. "And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness." In ver. 6 the proportion between sowing and reaping is emphasised. Here the idea is that "the reward of beneficence is the increase of the means wherewith to be beneficent." "He shall multiply your seed for sowing," not for storing. How different this from the vulgar notion of being charitable to get rich!

From "fruits" we come to "roots." "*Rooted in Him*" (Col. ii. 7). This, with the connected metaphor, "built up," suggests the twofold idea of fixity and development. "Stablished in the faith and abounding therein." The abiding root is essential to the abounding fruit. "Israel shall cast forth (marg. 'strike') his roots as Lebanon. His branches shall spread" (Hosea xiv. 5, 6). It is said that the depth of the roots of the cedar of Lebanon corresponds to the height of its branches. Cedar roots are needed for Lebanon storms. To bear up against the stress and strain of every adverse "wind of doctrine" the Colossian believers needed to have the roots of their faith and love deeply embedded in the soil of Christ's all-sufficing sacrifice and all-pervading power. (See chap. i. 14—20). So rooted, the saints have survived the fiercest hurricanes of persecution and pain. The nature of the soil has an influence on the life of what is planted therein. The magnificent vine at Hampton Court owes much to the alluvium of the adjacent Thames. When the roots of the believer's convictions, motives, affections and desires strike deeply into and draw largely from the enriching soil of Calvary he will not only know that he has life, but that he has it "more abundantly." An almost similar idea is presented in Ephes. iii. 17: "That ye, being *rooted in love*," &c. Is this the mutual love of the saints, as in chap. i. 15, or Christ's love for the Church? The idiom of the Geneva Ver. in Phil. i. 8 favours the former view. "For God is my record how I long after you all from the very *heart root* in Jesus Christ." Such deep, strong love keeps friendship firm and fresh, as the soil both holds and feeds the roots. The two views are beautifully blended by Dr. Dale thus: "To apprehend the love of Christ we must be filled with love; and yet it is the apprehension of Christ's love by which love is inspired and perfected." The "root" metaphor is used in Rom. xi. 16—18 to enforce the obligations of the Gentiles to the Jews. "If the *root* be holy so are the branches; . . . thou partakest of the

root ; . . . thou bearest not the root but the root thee." There was a danger lest the Gentile converts at Rome should become "wise in their own conceits" (ver. 25), and forget or ignore the position and function of the Jew in the plan of the ages. "What advantage then hath the Jew? Much every way: first of all that they were entrusted with the oracles of God" (chap. iii. 1, 2, R.V.) "Whose are the fathers, and of whom as concerning the flesh Christ came" (chap. ix. 5). For Gentile Christians to boast themselves against the Jews is as unnatural and ungrateful as for the branch to boast against the root from which it derives its sap and strength. The writer was once speaking in this strain to a Jewish shopkeeper in the East-end of London when a Jewess present remarked: "It isn't often that a Christian speaks so kindly of our people." In the house of a certain friend hangs a card bearing the words: "To the Jew first" (Rom. i. 16). Can He who said, "Beginning at Jerusalem," be unconcerned about our neglect of this order?

The process of "*grafting*" is employed in the foregoing passage to illustrate the singularity of God's grace and the destiny of Israel. The Gentiles are represented (vers. 17, 24) by a "*wild olive tree*," and the Jews, principally "the fathers" (ver. 28), by the "*good olive tree*" with its "fatness." Many natural branches of the good olive tree were "cut off"—the rejectors of the Messiah,—and many branches of the wild olive tree were grafted, "contrary to nature," in their places. The usual method is to graft the superior cutting upon the inferior stem: here that method is reversed; "wild by nature," but now "partakers of the root and fatness of the olive tree." Hence the exuberant phrases used by Paul concerning the calling of the Gentiles to be fellow-heirs and of the same body with the commonwealth of Israel. But "according to the election of grace" the natural branches are being, and shall yet be more abundantly, grafted into their own olive tree (ver. 24). The reports of the Society for the Propagation of the Gospel among the Jews furnish the best commentary of all upon this subject. Write to Mr. Levinson (the Secretary) for one, and read it by the side of this chapter in Romans.

In 1 Cor. ix. 9, 10, we have a series of agricultural metaphors suggesting the work and reward of ministers of the Gospel. The *ox* treading out the corn, the *ploughman* cutting the furrows, the *thresher* wielding the flail. The apostle is maintaining his personal right to be supported by the Churches to which he ministered. (But this right, however, he purposely waived, especially in the case of Corinth, where it seems some imputed mercenary motives to him.) "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (ver. 14). He appeals to the humane provision in the law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (Deut. xxv. 4). God forbade the muzzle of stinginess for a laborious ox; how much more for a strenuous preacher? "If we have sown unto you *spiritual* things, is it a great thing if we shall reap your *carnal* things?" (ver. 11). What is corn for the body in comparison with food for the soul? A pastor's work and stipend should not be regarded by himself or the Church as a question of *quid pro quo*, but as a matter of ungrudging service on the one side, and of grateful acknowledgment on the other. The writer, personally, has no complaint to

make; but he would, for the sake of others, respectfully point out the inconsistency of some people who pray, "That Thy servant may have souls for his hire" while they—perhaps with a sublime idea of his ethereality!—forget that he also needs bread for himself, wife and bairns. If the ox could transfer the muzzle to the mouth of the husbandman what a difference it would make to the feelings of the latter!

The mention of the ox suggests the metaphorical use of the "goad" in Acts xxvi. 14, R.V.: "Saul, Saul, it is hard for thee to kick against the goad." This was the long, sharp-pointed stick with which the ploughman drove his yoked oxen (the Romans called it "stimulus"). A stubborn, refractory animal would kick vigorously as the goad pricked his flesh. So had the arch-persecutor of Christ's disciples behaved. Pricked by the goads of martyr testimonies to the despised Nazarene, Saul resisted with all the might of Pharisaic zeal and pride. "I was exceedingly mad against them." Their very patience and meekness exasperated him. When reviled they reviled not again, and for stones they returned prayers for the stoners. But all in vain was his resistance, for there came at last a "prick," the pain of which brought him exhausted to the ground. "Why persecutest thou ME?" Well might the apostle write afterwards: "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth *all* His longsuffering" (1 Tim. i. 16, R.V.). Does not the Lord's use of this metaphor shew, what some controversial spirits ignore, that divine grace is *invincible* for the reason that it is *resistible*?

In a figure of speech borrowed from agriculture Paul indicates the relation which the Church at Corinth sustained to God. "Ye are God's *tilled lanā*," literally, "God's farm." (1 Cor. iii. 9, R.V. marg.) How suggestive of the "good ground," enclosed, cultivated, planted, protected! But the primary significance of the metaphor as here used, is to exhibit the reciprocal connection between the various labourers on the farm. One plants, another waters; but though the occupations differ in kind, they co-operate towards the same end, viz.: the enrichment of the estate. "He that planteth and he that watereth are one." Paul had planted and Apollos had watered at Corinth; but both of them recognised that the resulting increase was of God. Why then the laudation of one, to the depreciation of the other? Paul's work at Corinth as "planter" was much more laborious than that of Apollos; and yet such is his humility that he is willing for Apollos to be placed on an equality with himself. The profit of the Husbandman was of far greater importance to the apostle than his own precedence, and every labourer on God's farm worth his salt will be of the same mind. Should a *discouraged labourer* read this paper, may the Divine Comforter help him to ponder ver. 8: "Every man shall receive his own reward according to his own labour." Honest labour, not splendid success, is the ground of gracious recognition. The eloquence of Apollos might put Paul into the shade for a moment with some; but the Lord of the harvest would not forget the patient toil of the latter at Corinth, amidst difficulty and danger, for eighteen months. See Acts xviii. 1—11.

The inviolable law of agriculture that "Whatsoever a man soweth *that* shall he also reap," is adapted for the enforcement of spiritual truths in Gal. vi. 7, 8. Luther, Calvin, Gill, and others restrict the application of the passage to the support of ministers. The view of

some seems to be that he who, selfishly sowing to *his own* flesh (R.V.) declines to provide him that teacheth in the Word with all good things, ver. 6, shall reap only corruptible things. But he who, actuated by spiritual motives, devotes his substance to the work of the Spirit in the ministry shall reap spiritual results, even life everlasting. While not absolutely opposing this teaching, the writer ventures to submit that the principle of ver. 8 has a far wider range of application. The terms "the flesh" and "the spirit," occur in several other parts of the epistle, in relation to character and conduct generally; why not in this place too? Again, may not the caution "Be not deceived" ver. 7, be connected with the statement "he deceiveth himself," ver. 3? Surely it is terrible self-deception to expect to reap "something" from "nothing," or to reap spiritually where we have sown carnally! "Whatsoever a man soweth *that*—in kind and measure—shall he also reap." "Eternity expands the seed sown in time." "We sow a thought, and reap an act; an act, and reap a habit; a habit, and reap a character; a character, and reap a destiny." We must not allow warped views of Divine Sovereignty to obscure the generative process and retributive result of sin: Impenitent men "treasure up unto themselves wrath against the day of wrath." See Rom. ii. 4, *et seq.* Eternal punishment is not an arbitrary infliction: it is a natural sequence. (We speak of "the *con-sequences* of sin"). He who sows sin must reap sorrow. By divine grace, the same laws of sequence and correspondence obtain with regard to sowing to the Spirit. In the words of F. W. Robertson: "Reward is not the result of merit. It is, in the order of grace, the natural consequence of well-doing. *It is life becoming more life.* . . . An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundred-fold. You have sown a seed of life—you reap Life everlasting." "For to be carnally minded is *death*:" *i.e.*, in the sense of *doom*, so Bishop Moule explains in the Cambridge Bible. "But to be spiritually minded is *life and peace.*" "The *end* of those things, whereof ye are now ashamed, is *death*: now ye have your fruit unto holiness, and the *end* everlasting *life.*"

The glorious doctrine of the resurrection in 1 Cor. xv. is expressed in agricultural phrases. "Christ is become the *firstfruits* of them that slept" ver. 20. "Christ the *firstfruits*; afterward they that are Christ's at His coming." ver. 23. The metaphor intimates that just as the divine acceptance of the firstfruits of corn and vintage was the pledge of the ingathering of the whole crop answering to the firstfruits; so the resurrection of the Saviour is both the guarantee and the pattern of the resurrection of the saved. "Many bodies of the saints which slept, arose and came out of the graves *after His resurrection.*" Matt. xxvii. 52, 53. Does not the note of time suggest that these bodies were like that of the risen Lord Himself? That being so, would they not accompany Him to glory, proofs that He had by conquest "the keys of death and of Hades" R.V.? The terms "sown" and "raised" 1 Cor. xv. 42, 44, blessedly divest the graves of believers of terror and gloom by transforming them, in hope, into the scene of harvest fruition and joy. We are persuaded that He is able to guard the seed which we have committed unto Him against that day. What a relief from metaphysical speculations it is to gaze on a waving corn-field and repeat the simple words of verses 37, 38: "Thou sowest not that body that shall be, but bare grain,

it may chance of wheat, or some other grain ; but God giveth it a body as it hath pleased Him, and to every seed his own body." We sow a seed, and a plant appears ; but the plant though different in appearance answers to the *nature* of the seed. It was "Jesus Himself," though "He appeared in another form." Compare Luke xxiv. 15, and Mark xvi. 12. We shall be raised as men, not as angels. However glorious our transformation our *human* identity will survive and abide.

" Our knowledge of that life is small,
The eye of faith is dim,"

but, through grace, our flesh shall rest in hope—hope derived from these blissful assurances :—" This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." " From whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory."

" Christ is risen, Christ the firstfruits
Of the holy harvest field,
Which will all its full abundance
At His second coming yield.

Then the golden ears of harvest
Will their heads before Him wave ;
*Ripened by His glorious sunshine
From the furrows of the grave."*

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 8.—Eagles and their Fraternity.

EAGLES belong to the *falcon* tribe, of which there are about four hundred different species, including vultures, kites, and hawks of various kinds. They are well-known birds of prey, and are found in the warmer parts of the old world, and in America also, though occasionally they travel into colder regions in search of food. Vultures are by no means pretty or prepossessing, either in appearance or habits, living as they do upon carrion; still, by a wonderful arrangement of Providence, they are very useful (especially in the countries where they most abound), in eating up the dead animals which would otherwise so fearfully contaminate the air. It has been debated whether they hunt chiefly by the aid of *sight* or *smell*, but the most likely explanation of their quick discovery of prey is, that they are helped by *both*, and if the keen eye or scent of *one* vulture leads it to descend upon a carcase, a *second*, a *third*, and before long quite a *host* of other vultures follow suit, and soon devour every eatable morsel.

The Black Vulture inhabits the South of Europe, and in cold weather will visit some parts of India, and even China. It prefers trees to rocks for nesting places, and usually lays one egg, very seldom two. It is about 3ft. 6in. long, entirely black, the bare head and neck of a discoloured fleshy hue. The *Griffon* also belongs to South Europe, and one was taken in Britain, near Cork Harbour; its range also extends to India N.W. Its colour is tawny brown, growing redder in more

eastern regions. One taken in Africa was sent to the British Museum. Griffons feed on locusts, tortoises, dead fish and carrion, indeed nothing seems to come amiss to them, and as they can *endure* a long *fast*, and *enjoy* a big *feast*, they are marvellously adapted for their peculiar life, enabling them to await supplies, and quickly devour them in large quantities when obtainable. They nest on rocks, have a grand way of flying, and appear to have been held in veneration by the Egyptians, who sometimes embalmed them, and represented them on their monuments. The Egyptian vulture, sometimes called "Pharaoh's chicken," is not more than 2½ ft. long, and a good scavenger, with white general plumage and black wings, the young ones being brown; it will eat almost anything, however nasty.

The American vultures comprise the *Condor*, *King*, and *Turkey* vulture. Condors are large, about 3 ft. 6 in. long, the closed wing measuring nearly thirty inches. They are mostly black, with grey tints in the wings, and have a white ruff of soft down around the neck. They will eat sickly and helpless small animals, and several will unite to kill a larger one if it happens to be weak and unable to defend itself. Their chief weapon is their powerful bill, as their feet are too weak to accomplish much either in the wounding or carrying of prey. The expanse of the spread wings of large condors is eight or nine feet. An egg hatched by a common hen was sat upon by her for six weeks and two days.

The King Vulture is the prettiest of them all, the head and neck being covered with "caruncles" of fleshy excrescences of orange purple and crimson colour, the plumage being mostly delicate fawn or cream. It is rather more particular in its food than some of its relations, and loves to sit and roost in the tops of trees. The *Turkey* vultures frequent desert places, as many dead animals are found there; their plumage is purplish black, and when they find the "king" vultures feeding, they do not attempt to touch the prey till "their Majesties" have withdrawn from the repast.

Between vultures and true eagles come the Bearded Eagles, whose name, "Lammergeier," is derived from two Greek words which mean vulture and eagle, and truly describes the curious bird. He is said to have a very ugly countenance, with his black beard, reddish breast, long dark tail and dreadful eyes, and, though a cowardly bird, he is credited with pushing lambs, kids, and even men off the rocks if he finds them in any dangerous position; and, by whirling round an animal that is grazing near a precipice, to worry and torment it till it runs to the edge of the abyss, into which he will push it if possible by a stroke of its strong wings. Flying down upon his fallen victim he begins by picking out its eyes, and then tears and devours its body. Only small animals can be carried away by it, as its feet and claws are not strong in proportion to its size. Marrow bones are one of its favourite dishes, it swallows them whole when not too large, or breaks them and gets out the marrow; so often the bearded eagle gets his share of the feast when other vultures have finished.

True eagles usually swoop down upon living animals, and either carry them away in their powerful talons, or else kill and eat them on the spot. The Golden Eagle, so called from the hue of the neck feathers of the mature bird, is a grand looking creature, with his keen, bright eyes and powerful flight; but even he is said to be somewhat cowardly,

assaulting the weak, but shrinking from the strong, and giving way before a smaller bird than himself, if that other is determined and brave. Besides the "Golden," there are the "Imperial," "Kite," and other eagles; the first two are found in Palestine, but it seems that the eagles mentioned in the Bible were probably the Griffon vultures; the description given in Job xxxix. 30 about their feeding on the *slain*, as also Matt. xxiv. 28, and the various references to their rocky dwelling-places, swift flight, and care for their young, will all very correctly apply to the Griffon; while the "gier eagle" was very probably the Egyptian vulture; the "ossifrage" the Bearded Eagle,* and some have thought the Golden eagle was intended by the "Osprey." They were all "unclean birds," and their whole manner of life fully justifies that description; yet the Lord condescended to use their paternal affection and solicitude as a picture of His own tender care for, and wise and gracious dealings with, His people, likening their trials and sorrows to the stirring up of the nest to make the young ones fly, while the parent bird still hovers with outspread wings beneath the timid nestlings, so the Eternal God is ever His people's refuge, and underneath them are His everlasting arms.

But leaving our readers to find and think upon the various texts which speak of these wonderful birds of prey, we will conclude with a beautiful hymn of dear Cowper, a prayer for the young, which we would heartily echo on behalf of all who read this page:—

"Gracious Lord, our children see,
By Thy mercy we are free,
But shall these, alas! remain
Subjects still of Satan's reign?
Israel's young ones, when of old
Pharaoh threatened to withhold,
Then Thy messenger said, 'No!
Let the children also go.'

"When the angel of the Lord,
Drawing forth his dreadful sword,
Slew with an avenging hand
All the firstborn of the land,
Then Thy people's doors he passed,
Where the sign of blood was placed;
Hear us now upon our knees,
Plead the blood of Christ for these.

"Lord, we tremble, for we know
How the fierce, malicious foe,
Wheeling round his watchful flight,
Keeps them ever in his sight:
Spread Thy pinions, King of kings,
Hide them safe beneath Thy wings,
Lest the ravenous bird of prey
Scoop and bear the brood away."

And, O that each of you may be led to watch and pray, "Lead us not into temptation, but deliver us from all evil," and from the "evil one." Amen.

WAITING.—Wait for Christ's appearing. He shall come, as certainly as the morning; as refreshing, as the rain.—*Wilcox*.

* Deut. xiv. 12.

TRUTHS OF THE GOSPEL.

WHAT IS REGENERATION ?

NEW birth, new life—the life which is in the Son of God. The effectual work of the Divine Spirit in the heart of the dead sinner. A miracle of grace; the triumph of the Gospel; the beginning of experimental salvation.

There was a time, when over a shapeless world, void and dark, there sounded forth the clear, unmistakable tones of the voice of Omnipotence. There was no answering sound; but as silence succeeded—swept away by the besom of God,—the darkness fled, and there was light. There was a time, when in the midst of a sin-stricken world—a dark, dark age, when the minds of men were blinded by delusion, hypocrisy, selfishness—that the Almighty arm of God was again made manifest. The kingdoms of the world were undisturbed, the ritual of the Jews sustained no shock, the succession of day and night, the revolution of the years continued, while in Bethlehem Christ was born. Why didst thou not, O earth, arise to meet thy descending Lord? There is a time in Christian experience, and in the purpose of God, when silently, unobserved, often unrealized by himself, the sinner passes from death unto life. But in the heaven of heavens, in the presence of the angels of God, there is singing, there is glory, there is joy, at the triumph of His will, His love, His grace.

The work of God underlies the works of men. The purpose of God is concealed but not encumbered by the circumstances of time. It is not in vain that God's children have been taught to pray: "Thy will be done;" the answer is realized by the man of faith. Flesh and blood have not accomplished much though generations of men have lived and died in succession on this sin-stained earth—though temples of infamy have been raised, huge monuments of evil, and thousands have worshipped at their godless shrines—though kingdoms of the world, like gilded cars, have deluded the admiring gaze of mortals—though commerce, industry, science and sport have been promoted by men for their own welfare and enjoyment. We must not limit our Creator by the laws with which He has limited us. God hath marked boundaries for all inferior things, and He recognises no compeer. He accomplishes all things by His will. In natural birth we acknowledge the will of the flesh and of man, but we glorify the will of God in the new birth of all His children. When He cometh in the clouds the graves will give up their dead and there will be the resurrection; so when He comes secretly as the mystery of the wind, into the silent, lifeless heart of the sinner—according to His will there is regeneration.

Though bowed in grief and shame for personal guilt, and with a sense of indwelling sin—though bound with the cords of death, and held by the fetters of the law—though tormented by his awakened conscience and harrassed by infernal foes—the new-born soul is yet the abode of the pure Spirit of the living God. So real is this change that though there may be no sense of God's pardon, the old desires depart, the things before loved are hated, the pleasures of sin no longer satisfy. The life of the spotless Lamb of God, though Christ crucified may not by faith be appreciated, is implanted. So pure is that life, such a mighty principle of grace, that neither the pollution of the sinner, the powers of

the evil world, nor the principalities of hell, are permitted to have the least contaminating effect upon it: it is the seed of Jehovah—the life which is in the Son of God.

The Lord Jesus Christ was born sinless; His body was prepared for Him; He is holy as God is holy. Emmanuel dwelt in this sinful world. We adore His matchless Person with whom Adam in fair Eden cannot compare. Tempted with sin, He knew no sin. Sorrowing with sinners, He was separate from sinners. Almighty was He, yet wearied with human toils, that He might strengthen His brethren. All evil assaulted Him that He might succour them that are tempted. Having endured, He gave His life a ransom for many.

Ye must be born again. The gift of God is eternal life, through our Lord Jesus Christ. Christ the Water of Life, the Bread of Life, is the only life which can quicken a sinner dead in sin. Partaking of His body and His blood by faith, Christ is formed in our hearts. We in Christ is Election, Christ in us is Regeneration.

“Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father” (Gal iv. 6). “He that hath the Son hath the Life; he that hath not the Son of God hath not the Life” (1 John v. 12).
J. C. B.

“SELF ABASED, AND THE SAVIOUR EXALTED.”

I ALWAYS feel a suspicion of those converts, who get up and glibly boast that once they were drunkards, thieves, blasphemers, and so forth. Brother, if you do tell the story of your sin, blush scarlet to think it should be true. I am ashamed to hear a man talk of his sins as an old Greenwich pensioner might talk of his sea-fights. I hate to hear a man exhibiting his old lusts as if they were scars of honour. Friend, these things are disgraceful to you, however much the putting of them away may be to the honour and glory of God; and they are to be spoken of by you with shame and confusion of face. Afflict your soul when you remember what you once were. . . .

“Nothing is more healthful than self-abhorrence, mixed with the grateful love that hides itself in the wounds of Jesus. The purified people were to *rest*; they were to rest from all *servile* work. I will never do a hand’s turn to save myself by my own merits, works, or feelings. I have done for ever with all interference with my Lord’s sole work. Salvation as to its meritorious cause is complete; we will not think of beginning it over again; for that would be an insult to the Saviour. ‘It is finished,’ saith our Lord Jesus, as He bowed His dear triumphant head and gave up the ghost; and if it is finished we will not dream of adding to it. It is finished; we have no work to do with the view of self salvation. But you say to me, ‘Have we not to work out our own salvation?’ Certainly we have. We are to work out our own salvation, because God works it in us. It is our own salvation, and we shew it forth in our lives; we work it out from within; we develop it from day to day, and let men see what the Lord has done for us. It must first be worked for us, and then in us, or we can never work it out.”—*Selected*.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus.”—Eph. i. 3.

IN reading this Epistle one feels that the Apostle writes with much love—a love that had been purified by adversity, trials, and sorrow. Such experience called forth the most liberal and large-hearted affection; the strongest love, and the greatest sympathy—the noblest qualities of his manhood. It is the sufferer who can sympathize, the tried soul that can condole with fellow-sufferers. It is the experienced man who can best bear with the weakness and infirmity of his brethren. It is the man conscious of his own failings that can exercise patience with his fellow-pilgrims. I cannot call to mind one inspired writer who exceeded Paul in these spiritual, yet human virtues. Very much of this magnificent Epistle abundantly confirms our remarks. His tender solicitude, his intensely earnest and sublime requests on their behalf, reveal most fully what a large place those Ephesian saints had in his heart. Does not every true and spiritually-minded pastor to-day possess in some measure the same love, tender regard, and anxious concern for his flock? All that is good, true and real in him is joyfully laid on the altar of sacrifice and service for the sake of those to whom he by Divine grace ministers.

The Scripture before us is a vast storehouse of immense spiritual wealth, and a plenitude of blessing, so full and inexhaustible that one scarcely knows where or how to begin. However, we will make an attempt by asking attention to the following observation—

THE DIVINE BENEDICTIONS CONFERRED UPON THE PEOPLE OF GOD.

“Who hath blessed us.” I take it that such words clearly indicate a gracious experience. They evidently set forth that the Ephesian saints had been privileged to participate in the inestimable benefits of renewing grace, mercy and love. Particular attention should be paid to the little word “us.” This word naturally carries our thoughts backward and forward; backward to the important truth stated in the salutation called “saints” and “faithful.” As such they were according to various statements subsequently penned “accepted,” because “chosen,” “elected,” “predestinated,” and “sealed,” as the special objects of Divine favour. One other thought we ought to bear in mind, that this letter was written to the Church, and everybody who has studied the word *ekklesia*—Church, must know that it means a called-out assembly: and only such gatherings are fit subjects to receive the rich blessings called “spiritual” by the Apostle. There are of course temporal blessings common to all men alike—the dew of heaven, the fatness of the earth, abundance of corn and oil, as enumerated by Moses and other inspired writers. But the nature of the blessings before us is of a higher order, and only adapted to persons who are specially prepared to receive them. They are the production of the Holy Spirit, and are essentially *spiritual*. Do not such blessings include pardon of sins, the peace of believing, the assurance of faith, the joy of salvation, and a good hope through grace? Does it not further imply the operations of the Spirit in fitting the Church militant for the Church triumphant? What is done for the Church is done for each individual believer.

It would be well to note the comprehensiveness of these "spiritual blessings" as implied in the word *all*. This word suggests the wide circle or universality of God's superabounding gifts bestowed upon His children. It seems to me that this "all" includes every possible endowment, every gift and grace, every kind of comfort, every means of strength, every exceeding great and precious promise, every ray of light, every thrill of joy, in a word every possible blessing for time and eternity. It means the immeasurable abundance of blessing without stint, most liberally bestowed upon the heirs of salvation.

Just a word or two upon their locality. These blessings are said to be "in heavenly places." One naturally thinks of the dwelling-place of God, and the abode of Jesus. We are said to "sit in heavenly places." The question naturally suggests itself, By what means do we possess such an exalted privilege? A little reflection reveals the answer. Christ's ascension introduces us into the heavenly places. He entered there as "our forerunner," and through our relationship and union with Him, "our citizenship is in heaven." Our treasures are there, our hope is there, and our "mind is set on things above;" our home is there. In that home each believer has his seat assigned him, and his crown awaits him. For that home he is now "guarded by the power of God." To all this must be added the source and centre of all spiritual blessing—which is "in Christ Jesus." "It pleased the Father that in Him all fulness should dwell." The reason is given that out of "His fulness have all we received grace upon grace." "Manifold grace." Every possible phase of grace needed in life's journey. All in Christ Jesus, in whom every promise is yea and amen to those who are in Him. What a plenitude! Truly, Christ does indeed make us rich.

We proceed to notice—

THE GRATITUDE AND PRAISE WE WILLINGLY RENDER TO GOD.

"Blessed be the God and Father." It is by no means singular for these good men to pause in their discourses in order to give expression to their pent-up feelings. Their minds were so full of the subject, their conceptions so clear, that the magnitude of such spiritual blessings gave rise to ascriptions of praise to the Giver. Paul and Peter expressed themselves in the same language—"Blessed be God!" How full of meaning are these words to the children of God! yet we venture to say that when a man feels that he possesses these transcendent blessings, gratitude will well up within like a bubbling spring of water. The blessed experimental enjoyment of them will undoubtedly produce constant praise. Like the royal singer, he will call upon his soul and all within him to praise God! One thing we may just note, viz., "all God's works praise Him, but His saints *bless* Him."

So the participation of these spiritual blessings will lead us into thanksgiving to God. We shall invite our friends to help us to magnify and exalt His name together. When we consider that all these rich blessings are bestowed on us by virtue of our Lord's ascension, surely we will bless Him because He hath blessed us!

When we reflect on the past, I mean our utter poverty and destitution, the pitiable, and deplorable state in which Divine grace found us, then think of the vast resources at our command now, the great fund of wealth, the abundant store of blessings by which we are enriched, we cannot help uttering the words "*Blessed be God.*" I would impress

upon our minds that all blessings are unmerited by us, we have no claim, no plea to use before God, not even for the least blessing. They are all His gracious, free, and sovereign gifts. They flow to us out of His free, good will, and Divine pleasure. Yes, how true are the words we sometimes sing :—

“ What was there in you that could merit esteem,
Or give the Creator delight ?
’Twas ‘ Even so, Father, ’ you ever must sing,
Because it seemed good in Thy sight.”

Such words express very fully my own feelings, indeed they become an important part of my creed and experience. Thank God for what He has by His Spirit taught me in relation to my own destitution. “Blessed be God” for all He has given me of His rich grace, mercy and love! Heartily do I endorse the words, “Blessed be the God and Father of our Lord Jesus Christ, who HATH blessed US with ALL spiritual blessings in heavenly places IN Christ Jesus.”

OUR AUSTRALIAN CHURCHES.

DURING a recent visit to Australia I have again visited the Churches of our denomination, and the following is an account of their present state and condition.

SYDNEY (*Castlereagh-street*).

Our brother Beedel is still labouring here with acceptance to his people ; and, in addition to his pastoral duties, is much occupied in the oversight of Mission Stations connected with his Church, and visiting the Asylums for the aged and infirm, which surround Sydney for a space of between twenty and thirty miles. This is a long distance for several of the members to come and commune with the Mother Church, but our Colonial brethren do not mind this, although it is, of course, attended not only with inconvenience but also expense.

I visited these places in company with our brother, taking with us a large parcel of our magazines, kindly forwarded by our printers, which I took from England with me. As the congregation before referred to number several hundreds, and nearly all expect to receive a magazine or sermon, some idea may be formed of the quantity required for distribution at each visit. It did me good not only to see the eager desire by the inmates and congregation to receive these, but also the marked attention paid to the addresses given by our brother, nearly all his congregation being aged and infirm, and on the borderland between time and eternity, their temporal wants for the short time they have to remain here being liberally provided for by a generous and sympathetic Government, who consider that when a member of the State has paid his share of taxation for its support until he has reached 60 years of age (when he is entitled to admission into the Asylum) and can work no longer for his subsistence, it is the duty of the State to provide him an asylum and support him for the rest of his days.

BROTHER FREMLIN'S CHURCH (*Sydney*).

I also visited. It consists principally of young people, the fruit of our brother's ministry, and they appear very much attached to him. They are worshipping at the Oddfellows' Hall, near Castlereagh-street, but are looking out for a suitable building of their own, or a piece of land on which to erect one. At present the latter alternative would necessitate their removal to the outskirts of Sydney, where several of the members

reside: and the erection of a new place of worship would entail a heavy expense which the Church, at present, is too weak to bear. If our brother's life and health were spared for a few years this might be done; but although at present vigorous and in full possession of his mental faculties, time is, humanly speaking, running against him, he having now reached threescore and ten.

MELBOURNE (*Londsdale-street*).

This is the oldest Church of our faith and order in Melbourne; our brother Hartshorn is the pastor. In addition to his pastoral duties he also visits similar Asylums near Melbourne to those I have before mentioned as existing near Sydney. I accompanied him to one of these, about ten miles from Melbourne, and was much pleased with the result. The scenes of suffering one witnesses in the hospital departments of these places is very trying to one's nerves, and, in some measure, affects one's health, especially as the weather in Australia is much hotter than at home, and infectious diseases are very prevalent; and it requires great care in attending the patients in bed. The neighbourhood in which our brother's Church is situate is very much changed for the worse since its erection fifty years past, when it was one of the suburbs of Melbourne: now it is thickly covered with houses and shops of a lower class than formerly, and the immediate surrounding neighbourhood is occupied principally by Chinese and Afghans, which renders it very difficult to keep up the Church and congregation as formerly.

MELBOURNE (*Ebenezer, Victoria-parade*).

This is the largest place of worship of our denomination in Melbourne; and, with its Schoolroom and Vestry, must have cost nearly £2,000. Some years since it was a flourishing Cause; but, from dissensions and weakness, it is now in a low state, and has for a long time been without a pastor, the pulpit being mostly occupied by our brother Johnston, one of the members and a trustee of the building. I attended the anniversary services held in March last.

ADELAIDE.

Our brother Bamber still labours here, where he has been for nearly twenty years, and is, I think, the oldest Strict Baptist minister in Australia who has been over one congregation for that period of time. I met him at Sydney, where he came to take part in the anniversary services of the Particular Baptist Association of Australasia. He informed me that his Church had lost several of its members by death since last year, but was otherwise in a peaceful state, but not an increasing one.

GEELONG (*Mount Zion*). Brother Day pastor.

Our brother is now turned 90 years of age, but still ministers the Word of life to his people, over whom he has now been settled many years. In an interview that I had with him I found he took a lively interest in our Causes here, and that he has not forgotten many of them since he left the Old Country.

GEELONG (*Hope Chapel*).

I attended the anniversary. There has been no settled pastor for some time, and the pulpit is filled every Lord's-day by supplies.

Here I met two of the members of my own Church, who were delighted to see me, and enquired anxiously after a Sunday-school teacher there who was instrumental in their conversion nearly fifty years since. I told them that she had exchanged earth for heaven many years since.

The two Causes at Geelong, if united, would make one good Cause; but at present this is not likely to take place. The division of the one into two Causes is one of twenty years' standing.

BALLARAT (*Yuille-street*).

I took a Lord's-day service here. The Church is a small one without a pastor. The whole weight of carrying on the Cause rests with our brother Mitchell, whose bereavement—the death of his wife,—and a severe attack of influenza, have very much tried him.

This town, in the centre of the Gold Fields, and with a very large population, is well able to support a pastor if a suitable person could be found. There is no other Cause of our faith and order in the place. There is no debt on the building, which is freehold.

JAMES MOTE.

29, Queen-street, London.

SOME HISTORIC BAPTIST CHURCHES.

III.—WEST LONDON. KINGSGATE STREET.

I WOULD commence this third chapter by expressing my thanks to correspondents for their interesting letters, and expressions of appreciation. We now turn our steps westward.

Over two centuries ago, about 1693, there was a *General Baptist Church* in John's Court, Hart Street, Covent Garden. Here came John Piggott, the schoolmaster, occasional preacher, and member of the Baptist Church in Goodman's Fields. He was chosen to be the pastor, and eventually became an eminent *Particular Baptist* preacher. At the close of that (the 17th) century, the chapel in John's Court was sold, and the congregation dispersed. It is said Piggott's Calvinistic views and preaching were not appreciated. So it came about that he gathered together those like-minded with himself and founded a *Particular Baptist Church* in Little Wild (or Weld) Street, about the year 1700; it being one of the five Churches formed in London on the "six principles" given in the first two verses of Hebrews vi.

Piggott died, March, 1713. After the pulpit had been supplied variously for twelve months, Thomas Harrison was chosen as pastor, March 23rd, 1714. In that very year exception was taken by some of the Little Wild Street members to the ministry of Mr. Harrison, or, it may have been, to his election. The dissentients left, and went to a chapel in

GLASSHOUSE STREET,

previously used by Presbyterians; where a BAPTIST Church was formed, under the Pastorate of Thomas Ely, of whom the less said the better. This Church continued about twenty years, and did more or less good work, under the Pastorates of Sayer Rhudd, Hancock, John Wilson, William Moreton, and William Anderson.

Now William Anderson was ordained as their Pastor in 1743, and it was during his ministry, in 1749, that this Glasshouse Street Church (composed of some of the dispersed of the original John's Court and of many dissentients from Little Wild Street) removed to GRAFTON STREET, wherein (and in KEPPEL STREET, to which new chapel they removed in 1795) MR. JOHN MARTIN was their most notable minister. But to return to

LITTLE WILD STREET.

Mr. Harrison, after a pastorate of about fifteen years, seceded to the Established Church, having, by request, resigned the Pastorate of Little Wild Street, July 31st, 1729.

In December of the same year, Mr. Gifford was invited, and on February 5th, 1730, was "unanimously called to, accepted, and was invested in the pastoral office with the greatest solemnity."

In 1735 there arose a great contention in the Church, which resulted in the separation from it of Mr. Gifford, and a number of the members. It

is not known what was the exact nature of the dispute in which Dr. Gifford was involved before leaving Little Wild Street; but one curious feature of the affair was, that the votes of the FEMALE members of the Church were NOT taken when it was a matter of the rejection of a pastor.

Fifty-two men and forty-nine women left with Pastor Gifford, meeting for a time in Red-cross Street, and afterwards in Bear-yard, Lincoln's Inn, using the Baptistry in Horsley-down for new converts.

Meanwhile, a new chapel was being built in

EAGLE STREET,

Red Lion Square, Holborn, which was opened for worship Feb. 20th, 1736. Twelve silver cups for the Lord's table, presented by John Payne to the Church at Little Wild Street, and returned to him when he left with Dr. Gifford, were by him formally presented to the Church meeting in the "new" chapel in Eagle Street.

After a while the chapel was considerably enlarged, with its main entrance and an imposing frontage in Kingsgate Street, Holborn. The Chapel is now demolished, and on an adjacent site is being erected the new Baptist Union Church-House, in a part of which the Kingsgate Church and congregation will be accommodated. Dr. Gifford continued his ministry in Kingsgate Street till called home, in 1784, in the 84th year of his age. He also held the important post of Assistant Librarian of the British Museum Library, and was desirous of placing at the disposal of Mr. Robinson, of Cambridge, material from which to write a History of the Baptists.

Though of a very catholic spirit, and entertaining a hearty love to Christians of every denomination, Dr. Gifford was a zealous Baptist and particularly happy when attending to that Divine rite. He used to say when he was unwell, and in prospect of administering that ordinance, "I shall get well, I hope, if I can but go and baptize." He frequently said, when some spoke of the danger to his health attending such a service, "I never took cold by baptizing that I can recollect." He and Mr. Gwennap were employed in baptizing 46 persons in 1767, in the river at the back of the house of a Church member at Cambridge.

During his ministry several cases for discipline were brought before the notice of the Church. One was that of a young man, Mr. Smith, who went out into the ministry, but embracing Arian views, was excluded from the Kingsgate Street communion. Another was a case for reproof merely (which was not without its desired effect); viz., of a Mr. and Mrs. Platt, who considered that the example of the early Christians in "washing one another's feet" and "greeting one another with the kiss of charity" should be observed. The Church ruled that "while they considered baptism to be a term of communion, because it is a positive institution of the Lord Jesus Christ, to be observed before the Lord's Supper, customs of a purely national or eastern character such as these were not to be followed."

Space forbids me to write at such length as I could wish of Dr. Gifford. But I may remind you that he was the son of Emanuel Gifford, Pastor of the Pithay Baptist Chapel, Bristol; and grandson of Andrew Gifford, pastor of the same Church, who was amongst the number of those who suffered imprisonment in Bristol under Charles II. for the Truth's sake.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E.

WEAKNESS.—It is an advantage, *not a discouragement*, to be weak in ourselves. When a bucket is empty, it can be the better filled out of the ocean.—*Manton*.

TRANSGRESSIONS.—God blotteth out transgressions, *aggravated and innumerable*, as easily, and as completely, as the wind sweeps away a floating cloud from the face of the sky (Isa. xlv. 22).—*Hervey*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE EDUCATION BILL.

ON Friday, July 11th, meetings were held in Soho Chapel to protest against this iniquitous Bill. These were hearty, enthusiastic, and unanimous in feeling.

At four o'clock the President of the Metropolitan Association of Strict Baptist Churches (Mr. R. Mutimer) presided over a meeting for prayer. The Churches of the Association were well represented, and for an hour and a quarter the voice of prayer was heard that the measure might be defeated and the children preserved from the power of the priest. The prayers were brief and earnest, the following brethren engaging therein—Messrs. Mitchell, Sears, West, Holden, Mole, Chilvers, Brown, Fells, Fisher, Beecher, Green, Kingston, Newman, and J. E. Flegg.

In the evening the chapel was well filled. Mr. J. Piggott, L.C.C., was in the Chair. After the singing of the well-known hymn, "O God, our Help in ages past," and the reading of Luther's Psalm (46th), prayer was offered by pastor J. Parnell.

The Chairman in his opening remarks said:—We are gathered, not as a political meeting, but to consider the religious side of the Education Bill. He felt that in this matter the Government were making a most grievous mistake. With regard to this question they had no mandate from the country. They had had two or three tries at education, but each time had been compelled to withdraw their Bill. The matter was getting desperate, and so they were now making another attempt. Referring to the Act of 1870, he reminded the meeting that similar arguments were used then as were being used now. We have had thirty-two years' experience, and one would think that before bringing in any Bill to disturb the existing state of affairs, any Government would have inquired what had been the result of the experiment. The Universities were never in a better condition, and the Board Schools had proved a blessing. Alluding to the remark of Dean Gregory, that "the Board Schools had been a misfortune," he defied the Dean to prove his words, and thought that any man occupying such a public position should know better than to make such a public declaration with regard to such a public matter. He himself thought the Board School was an ideal school, that no better training and no better body of teachers could be found than existed to-day therein. He had fought for the Bible being read in the Board Schools, but distinctive spiritual teaching, of whatever line, was the work of the Sunday-school and of the home, and it was our duty to increase our Sunday-

schools and lay ourselves out for this purpose. He would rather trust the education of the people with the people than with the State Church. He pointed out that if our principal speaker of to-night (Mr. Aveling) wanted a master in his school, or any body of governors either, whether of a polytechnic or other school, they would seek a man most adapted for teaching any particular subject; but in the Voluntary School the first question was whether one was a member of the Church of England. If a man wants to go into a Voluntary School he must be ready to do the bidding of the clergyman. He contrasted the Board School and the Voluntary School, and showed that the course pursued by the latter was bad for the teacher, and, as we all know, bad for the scholar. Amongst other evils was the encouraging of the children to go to Confession. We have every reason (said the Chairman) to be distrustful of the Bill. The Bishop of London would not take his holiday until he had seen the Bill through, the Archbishop of Canterbury wanted the Bill passed, and the Nonconformists left to them; but we would rather *look after ourselves*. Of course, these men praise it, for it was all in their favour; but such expressions of feeling from such men were bad signs for us. Commenting on the discovery of Chancellor Smith, made known at the House of Laymen yesterday—that dissent had come into this country—he said "we had met to let him know we were here, we were alive, and kicking." He objected to the Bill because there was no direct public control over the money spent. Already the Church party obtained five-sixths of their money out of the rates, and still they ask for more. They say they want an education rate, but this was the old Church rate revived. It was legal robbery. They had no right to take our money to teach that which we did not believe. In closing his observations, the Chairman urged everyone to protest in every possible way against this iniquitous measure.

The Rev. F. W. Aveling, M.A., of Christ's College, Blackheath, who on rising was received most warmly, spoke as to the great injustice the Bill proposed to inflict on Nonconformists. He said:—We find ourselves suddenly located in an awkward predicament with a Government which was endeavouring to give us *dear bread and cheap Catechisms*. For years past our system had been one of gross injustice to Free Churchmen and one of great inefficiency in a large number of sectarian schools. The Bill now before Parliament proposed to remedy this by

increasing this gross injustice to Free Churchmen. Years ago, everybody knows there was passed by the Government a Bill whereby education was to be for the people by the people, and the keynotes were "justice and efficiency." Board Schools were started. He then proceeded to speak of the successive grants which had been made to Voluntary Schools, and showed that now there were no less than one thousand so called Voluntary Schools where the voluntary subscriptions amounted to no pounds, no shillings, and no pence, and yet, for all this, the Voluntary Schools did not come up to the standard. Before this Bill was brought in, there were at least eight thousand sectarian schools supported out of the public funds entirely sectarian, and which slammed the door in the face of the Free Church teacher. What happened and would happen to-day in these schools to a child belonging, say, to a Baptist or Wesleyan? He must learn and say the Catechism or be earmarked. Yet, what can be worse for a child than to have to learn what he (the speaker) took to be one of the deadliest heresies in the Prayer Book—BAPTISMAL REGENERATION? And we have to pay for the support of these schools, and the support given has been growing and growing; 75 per cent, at least of the money to run these schools comes from public taxes. We do not believe as Britishers and patriots in taxation without representation. But all this did not keep the Voluntary Schools efficient, and then comes this Bill. As to the new educational authority, and the assertion that the County and Borough Councils would have control, he showed this was misleading. So far as the Voluntary Schools were concerned, the Councils were allowed to appoint one-third of the managers on the Board, but could this give control when on every question this one-third could be outvoted? The appointment of the teachers—the important thing—would not rest with them. The only privilege the Council would have was the privilege of finding the money to support the schools. If the Bill was passed the Council must take the sectarian schools and bring them up to the proper standard, and they must get the money to do so from the rates, and the British ratepayer had an objection to that, or they must take money from the Board School teacher and give it to the Voluntary School teacher, and he dwelt upon the further hardship which would be inflicted on the teacher who was a Free Churchman. He next touched the subject of the training colleges, only eight of which were undenominational, and pointed out how large a number of places were closed against Free Churchmen, though supported by public money. Although they did not expect

the plums, they hoped there yet might be some crumbs. But this Bill would make teaching still more a sealed profession. The making it necessary to be a member of the Church of England to obtain these appointments was putting a premium on hypocrisy. In noticing the objection put forward by some—that they had to support their Voluntary School, and therefore should not be called upon to pay rates—he said, first of all, they were not bound to pay for their Voluntary School. But the Board Schools are for everybody. To-day half the teachers belong to the Church of England, and everybody ought to pay for them. If it is hard for him to pay his voluntary rate and his Board School rate, how much harder for us to have to pay for the support of these training colleges and have the door of eight thousand schools slammed against us, not being allowed to teach there! He stood where Dr. Temple stood a few years back when he said, "So far as the religious communities are concerned, when they cannot afford to pay for their schools they will have no right to govern them." It is a Constitutional position—a Christian position. Notwithstanding the hardships and wrongs done to Free Churchmen, if it was good for religion and education, he said he must submit to it. We knew, however, it was not good for education, and it was bad for religion. To inflict injustice on any people cannot be good for religion. Religion consists in doing justice, loving mercy, and walking humbly with our God. Mr. Aveling then went on to speak of the fact that Nonconformists were not alone in their opposition to this Bill, but some English Churchmen were also opposed to it. The Cockerton judgment was then reviewed by the speaker, and its effect upon the higher grade schools noticed. He strongly urged the necessity of good education, if we were to hold our place amongst the nations. Everyone should be educated and made to feel that labour of any kind was noble work in the sight of God. As to secondary education, we were in chaos, and this Bill was not going to do much towards removing that chaos. He ridiculed the idea that this Bill would give one authority, and contended that a Board or Committee for the control of education should be composed of men acquainted with the subject. The idea of each body having a little school of its own was absurd. What we wanted was one good school for the lot, and he protested against this miserable Bill *with the priests at the bottom of it*. We ask for no favours; we demand justice. He trusted the Bill would go to the limbo of destruction, there to meet a little brother five years old.

The address was listened to with rapt

attention, and the speaker resumed his seat amid applause.

The following resolution was moved by pastor E. Mitchell, and seconded by pastor R. E. Sears, both of whom made suitable remarks upon the question of the evening:—"That this conference, representing the Metropolitan Association of Strict Baptist Churches, strongly protests against the Education Bill now before Parliament as an unjust and reactionary measure, subversive of the principles of religious and civil liberty. It regards the measure as unjust in giving public money to support close corporations, reactionary in enforcing religious tests, subversive of religious liberty in placing certain denominations under highly-favoured conditions and contrary to civil liberty in enforcing taxation without due and adequate representation."

A vote of thanks to the Chairman and speakers was moved by brother Chilvers, and seconded by brother Newman.

The meeting was closed by the Doxology. JAMES E. FLEGG.

SPALDING (LOVE-LANE).—On Sunday, July 13th, pastor J. Lindsey preached morning and evening—text in the morning, *Ps. ix. 9 and 10*; in the evening, *Isa. xxxi. 7*. Our friends at Love-lane are not many, but true "to the faith once delivered unto the saints." There is no stated pastor, but a splendid opening for a young man who loves the Gospel and not ashamed to preach it.

QUADRING.—On Sunday, July 13th, we celebrated the 33rd anniversary of the formation of the Church, when the Rev. G. Bass, of Foulsham, preached morning, afternoon and evening. There were large congregations at each service, especially the evening, when the spacious chapel was filled. On Monday, July 14th, a public tea was held in a barn close to the chapel (kindly lent by a neighbouring farmer), to which over 100 sat down. At 7 o'clock a public meeting was held, when the chapel was again filled, presided over by the pastor, J. Lindsey, and addresses were given by the Revs. G. Bass and F. G. Masters. Mr. Bass spoke from *Neh. ix. 20*, "Thou gavest Thy good Spirit," in which he spoke of the benefits and blessings the good Spirit had given to us. Mr. Masters took for his subject, "Things important and things all-important," specially emphasizing the latter as prayerfulness, unity, as of great importance to true Church progress. The pastor made a few brief remarks relative to the anniversary services which had proved such a success, and would like to remind us of the text he preached from a few Sundays ago, lest we might say our anniversary

was a success and settle down into a lethargic state, "For ye are not as yet come to the rest which the Lord God giveth you." The total proceeds from the tea and collections on the Sunday amounted to £4 5s., which we think is highly satisfactory. We are glad to say our Church shows a very healthy condition.

BIERTON, BUCKS.—Pastor F. G. Burgess, of Wellingborough, visited us on Sunday, July 13th, to conduct the Sunday-school anniversary services, when good congregations assembled, especially in the evening, when three P's—the Pilgrims, their Pathway, and God's Promise (see *Isa. xxxv. 8*)—were sweetly and faithfully described. The services throughout were much enjoyed both by scholars and older folk, and we trust that some lasting good to souls may result. Special hymns were sung by children and teachers, assisted by a few friends. On the following day the annual dinner was provided for scholars and teachers in a building again placed at their service by Mr. Wright, who, with Mrs. Wright, made the gathering a happy one. In the afternoon Mr. Burgess addressed the children and distributed a number of books to scholars for punctual attendance. Tea was served to the children, teachers, and a good number of friends. Various games were indulged in till nine o'clock in a field kindly lent by brother Thos. Ellis. The weather was beautifully fine and collections very satisfactory.—W. A. C.

IPSWICH (ZOAR).—On Sunday, June 30th, we held our Sunday-school anniversary services. We have cause for thankfulness to God for raising up helpers and labourers. Many have found it good to be engaged in telling out the truths of the precious Word of Life to the scholars. The sermons were ably preached by our brother John H. Lynn, who was listened to with great attention by young and old as he spoke of the children's Friend. Morning subject, "Abel's Sacrifice," leading on to Aaron's sacrifice for Israel and the complete sacrifice of the Lamb, our dear Redeemer. The afternoon was reserved for the children, when twelve of them took part in recitations, dialogues, &c., under the supervision of our superintendent, brother J. Threadkell. The evening discourse was taken from *Num. xiv. 24*—on "Caleb," or, following fully the Spirit of truth, Caleb as a friend of Joshua—our Joshua, Jehovah-Jesus, the Friend of sinners. A few sentences caught were, "The blessing of serving," "The glory of the work of Christ," "The pleasure of serving Him who is the joy of our heart and the boast of our tongue." We had a happy time. teachers were encouraged, and we hope

for the harvest to follow. The anthems and hymns were well sung by the choir and children. The singing altogether reflects much credit to the leader, brother S. Garrard, who for some weeks had been training the children for the service. Mr. Jonathan Thredgall ably presided at the organ. Good congregation and collection. The annual treat took place on Wednesday, July 16th, in the Cliff Meadow. The children marched to the meadow, the infants following in conveyances kindly lent by Mr. R. Peck. A most enjoyable day was spent.—A. F.

GRAYS.—Anniversary services were held on June 25th. Mr. A. Licence preached in the afternoon from Psalm cxlix. 4. The preacher set forth the pleasure the Lord takes in His people and why, because they are His peculiar treasure; and who they are, viz., the poor and the destitute, the meek and lowly, for such the Lord beautifies with salvation, because they are His own blood-bought sons and daughters. Tea was provided, and a goodly number sat down. Mr. F. T. Newman presided at the public meeting and read Psa. xlviii., giving a short spiritual address on the goodness and mercy of God. Spiritual addresses were given by brethren Goldsmith, Gull, and Licence. The meeting was closed with the doxology.—J. A. WISEMAN.

SHOULDHAM-STREET.—The first anniversary of the pastorate of Mr. W. F. Waller was commemorated on Lord's-day, June 22nd, when sermons were preached in the morning by the pastor, and in the evening by Mr. G. W. Thomas, of Watford. On the following Tuesday afternoon, Mr. E. Mitchell was graciously helped to preach from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Notwithstanding the depression caused by the news circulated that afternoon of our King's serious affliction, the Lord enabled our brother to rise in sweet meditation upon the theme of the text, and we felt it good to be present. A well provided tea was partaken of by a goodly number, after which a public meeting was held, presided over by Mr. G. W. Bartlett, of Streatham. The Divine blessing upon Church, pastor, and the evening gathering was sweetly sought by Mr. Hutchinson, of Wood Green. After the chairman's cordial remarks, he called upon the pastor to relate the Lord's dealings during the past twelve months. Taking for the basis of his remarks, Ephes. v. 32, "I speak concerning Christ and the Church," Brother Waller recorded how the Lord had blessed services rendered, to the increasing of the Church by nine (four by baptism), and how

much of the Lord's hand had been seen in the unity and peace existing. Excellent addresses were given by brethren G. W. Thomas, E. Mitchell, J. E. Flegg, A. E. Brown, and F. Fells. Lovingly did they deliver the messages, to the power of which many testified. All the services were attended beyond our expectation, and much encouragement was given by the presence of so many representatives of neighbouring and other Churches. Thanks were recorded to those who so kindly and ably officiated on the platform, also to friends present. Collections were exceedingly good. Meeting closed with grateful acknowledgment to our Heavenly Father for His presence and blessing realized.

HACKNEY (THE OVAL).—June 17th was a day to be remembered with gratitude at "Shalom." The 45th anniversary of formation of the Church was commemorated. In the afternoon pastor T. Jones preached from Ephes. i. 5, dividing it thus:—(1) The love of the Father in electing the sinner; (2) The love of the Son in redeeming the sinner; (3) The love of the Holy Spirit in training the elected child of God and sealing him a heir of God and fitting him for glory, and all redounding to the praise of the glory of His grace. A good number of friends partook of tea. The evening meeting was presided over by R. Long, Esq., who read 1 Peter v., and after calling on brother Yeowell to ask the Divine blessing, made some very appropriate remarks. Brother J. Clark then spoke from Isa. xli. 10, marking out the triple promise contained in the text, being all that the child of God can need on earth, and all his joy in heaven, viz., "Fear thou not; for I am with thee: I am thy God, yea, I will help thee." Brother Parnell spoke from Matt. xi. 19, exalting his Master as the Friend of publicans and sinners, remarking that "ill will" speaks against Christ, against His ministers, and also against all His followers, therefore, it behoves all His true servants to be determined to preach Christ only, closing his remarks by hoping that all present were possessed of this precious Friend, and desiring that God may bless and prosper His Church at Shalom. Brother Belcher spoke from Luke ii. 14, his remarks being on "good will" in contrast to "ill will," exalting the goodwill of God the Father in sending His dear Son, who was delivered up for our offences, and was raised again for our justification. Brother H. Lee spoke from the words, "Therefore, being justified by His blood." Brother Othen based his remarks on the words, "Grace be with you all," exalting the Lord Jesus as the fulness of the grace of God, and setting forth the eternity of that grace which

has proved all-sufficient to the Church of God, also reminding us that it is "My grace," and will be sufficient to the end of time. Brother Thomas Jones spoke a few words from "God is able," declaring that we are kept by the mighty power of God through faith.—D. L.

CROWLE.—The eighty-second anniversary of the Sunday-school was celebrated on Sunday and Monday, June 8th and 9th. On the Sunday two excellent sermons were preached by the Rev. W. Roe Ponton, sound and good, to highly appreciative audiences; and in the afternoon, in the presence of a good congregation of parents and friends, a children's service was held, consisting of well-chosen and suitable dialogues, recitations, &c., excellently rendered by the scholars, teachers, and choir, conducted by Mr. Sargeantson, under the presidency of Mr. W. R. Ponton, who gave a pointed and suitable address. On the Monday a public tea was provided in the schoolroom, to which overflowing numbers sat down. The trays were given by generous friends, and were ably presided over by a large number of ladies. In the evening a public meeting was held, under the presidency of the pastor (W. Rowton-Parker), and addresses were delivered by Revs. W. R. Ponton, G. Camp, Mr. Ashmel, and the pastor; and, in addition, choice hymns were sung. Great credit is due to Mr. Sargeantson, who trained the children and choir; and to Mrs. Sargeantson and Miss Ida Hewson, who presided at the instrument. We have to thank our covenant God for another most successful and happy anniversary. Praise His Name!

THE SURREY TABERNACLE ANNIVERSARY SERVICES.

ON Wednesday, the 18th June last, the Church and congregation, with some friends from other Churches, gathered together to commemorate the fifteenth anniversary of their beloved pastor, Mr. O. S. Dolbey.

Mr. E. Mitchell, of Chadwell-street, occupied the pulpit in the afternoon, and was helped of the Holy Ghost to deliver a very precious discourse from John xvi. 27: "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." Many bore testimony to the power of the Word, and how their hearts had been cheered, raised up and comforted, while the preacher noticed some of the sure evidences of a love to and a faith in the Lord Jesus as the sent One of God, and how blessed it was when the believer could see written over all his troubles and temptations—"The Father Himself loveth you."

After the service a goodly number of

friends partook of an excellent tea in the large vestry.

A public meeting was held in the evening, presided over by the beloved pastor. Mr. Gibbens, of Tottenham, read a portion of Ephes. iv., and Mr. Parnell supplicated the Divine blessing. The chairman addressed the meeting, acknowledging Jehovah's great goodness to himself in supporting and supplying him up to the present with all needed grace, and for the Holy Spirit, by whom he had been enabled to testify of the Gospel of the grace of God. Changes there had been, and many who once worshipped with us here, and with whom we have been associated, are now singing the high praises of God before the eternal throne, and it is better with them now; so that while we may sometimes say, as did Jacob, "Joseph is not, and Simeon is not," we would not wish them back, for they have entered into their eternal rest. Yet in the midst of changes we rejoice in a God that changes not, and in the immutable covenant of sovereign grace, and in that God who is of one mind, and worketh all things after the counsel of His own will. We are thankful for the promises of our God, in which He has said to His servants: "Lo, I am with you always, even unto the end of the world," and "My Word shall not return unto Me void," &c. We have not been without testimony that the Word of God has been blessed, and we are very thankful to the Lord for what He has done, and to Him we will give all the praise.

Mr. Jas. Clark, of Bethnal-green, gave a very faithful and spiritual address from the words: "All His saints are in Thy hand."

Mr. F. Grimwood, of Streatham, who was introduced by the pastor, was helped to speak from the words of the Psalmist: "Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about."

While hymn 620, "Gracious Lord, incline Thine ear," was being sung, the collection was taken, when Mr. Hazelton (the honoured secretary of the Aged Pilgrims' Friend Society) was listened to with sacred pleasure while he spoke from Luke ii. 25: "Behold, there was a man in Jerusalem whose name was Simeon."

A hymn was now sung, one of many composed by one of our own members.

Mr. Mitchell followed, and gave a very solemn and somewhat remarkable address from Psa. iii. 2, 3: "Many there be which say of my soul, There is no help for him in God," &c., and some of those present bore testimony to the word spoken being a very useful and helpful one.

Brother Rundell spoke of this anniversary day as being a day of thanks-

giving, and wished the beloved pastor, in the name of his brethren, the deacons, the Church and congregation, every needed blessing.

Hymn, "Arise, my soul, in songs to own" was heartily sung, and the Benediction pronounced by the pastor.
J. M. R.

ALDRINGHAM. — Recognition services in connection with the settlement of Mr. H. M. Morling as pastor, were held on Wednesday, July 9th. Afternoon service was presided over by our aged brother S. K. Bland, of Ipswich, who read the Scripture, and called upon pastor L. Bartlett, minister of the Union Church, Aldeburgh-on-Sea, to pray. Pastor H. D. Tooke, of Lowestoft, clearly and ably stated the "Nature of a Gospel Church," and was listened to with evident appreciation. Mr. Bland put the question to the young pastorelect concerning his call by grace, call to the ministry, and to Aldringham, and then as to his doctrinal belief, all of which were answered with clearness and precision. It did our hearts good to hear Mr. Morling say, "I consider it one of those grand honours that God is sometimes pleased to bestow on His people, that my own dear father (present with us on the platform), was the honoured instrument in God's hand, of bringing his own boy to the Saviour's feet, and to the answer to whose prayers I attribute my position as a servant of God to-day." In language full of love and gratitude to God, pastor A. Morling, of Cottenham (father of the pastor), offered the recognition prayer, beseeching God's blessing upon his son, and the Church here, and praying that the union thus formed might be a loving and lasting one. Tea was provided in interval between services, and at 6.30 our brother Bland again took the chair for the evening meeting. Mr. Knell, of Laxfield, read the Scripture, and brother S. Nicholls (deacon), prayed, after which pastor A. Morling gave a loving and solemn charge to the pastor, from the words, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. ii. 15, K.V.). A timely charge to the Church was given by pastor A. J. Ward (of Laxfield), from the words, "Encourage him" (Deut. i. 38). Singing of "All hail the power of Jesus' Name," and prayer by the pastor, brought to a close these very happy and profitable services. We were pleased to see with us many friends from other denominations around us as well as from sister Churches. Collections were good, helped by a loving gift from a ministerial friend and well-wisher of the Cause. We re-echo our brother A. Morling's prayer that this union may be a lasting one

for the good of this Church and people, and for the glory of our covenant God.
—J. S. OXBORROW.

ASKETT (NEAR PRINCES RISBORO'). Sunday-school anniversary services were held on June 22nd, conducted by Mr. T. G. C. Armstrong, of New Cross. The loss by death a few days before of the senior deacon and sincere friend, Mr. J. Read, coming so closely upon the recent removal from the same cause of a very efficient teacher, Mr. J. Rogers, and the absence of several scholars through an epidemic of diphtheria, gave a touch of sadness to the meetings, which, however, were largely attended, and were of a bright and interesting character. Special hymns were sung by the children (evidencing the careful training they had received from Mr. Ernest Baker), accompanied by Miss Rose Crockett (harmonium) and Mr. East (violin). Five of the scholars took part in the afternoon service, under the direction of Mr. Armstrong, and added to the interest of the meeting. Collections were taken up on behalf of the school funds.

LAXFIELD.

ON Thursday, June 12th, 1902, the anniversary of the school was held. Service began at 2 o'clock, when Mr. Morling, of Aldringham, read Psa. i., and offered prayer. About 160 children, with their teachers, were then present. Several of the children, also one teacher, very creditably recited at this service, after which Mr. H. T. Chilvers gave an address. He observed we never lose by speaking the truth; also that there was not one too young to know the difference between right and wrong, and conscience often spoke loudly when we are doing what we know is wrong. He also impressed on the children that none were too young to be obedient to parents, while some children were very grateful to God for having had a godly father and mother. None are too young to pray to God through Christ Jesus; and *saying* was very different to *praying* prayers in God's sight. Pray what we feel right inside our heart, and don't pray out of a book. No heart is too young to be led by the Holy Ghost, and none were too young to die and be saved. Death is no respecter of persons, consequently what a blessing to die with a heart washed in Jesus' blood. It was not an easy thing to read the Bible before those who do not love it. Concluding his address, he urged his hearers not to be too old to go to chapel, and never call father and mother the "Old Man" and the "Old Woman." May each present find in Christ a full salvation; for, "Him that cometh unto Me I will in no wise cast out."

After the children had been served with tea about 300 friends sat down, after which the evening service began, John iii. being read, while Mr. Chilvers preached from Isa. xlv. 22. These services were well attended, and many found it good to be there, while the collections were in excess of the previous year.

[All our readers will be deeply interested in a letter published this month in *Cheering Words* by an old scholar of Laxfield Sunday-school. Laxfield Sunday-school is a sacred spot to many in our Churches to-day. May God continue to bless the beloved superintendent (Mr. G. Allum), with his band of Christ-loving teachers. Such letters as the one in this month's *Cheering Words* will do all hearts good who delight to "sow beside all waters."—E. MARSH.]

STOKE ASH.—The Sunday-school anniversary services were held on Lord's-day, June 8th. These services are generally looked forward to with much anticipation. It had been arranged for pastor Newton, from Wisbech, to be the preacher, but severe affliction prevented, and, at the last, our brother Gill, from Norwich, came to our help. We had two good sermons, morning and evening, and a most interesting address in the afternoon to teachers and children. The children, through the very kind and able training of our friends, Mr. and the Misses Bendall, acquitted themselves well. The services throughout were much appreciated, and the collections were good, although not quite so large as former years. God bless our Sunday-schools.—K. C., Sec.

SAFFRON WALDEN.—Thursday, July 10th, proved to be a season of spiritual help and refreshing, when anniversary services were held. Mr. T. Jones earnestly proclaimed the truth. Afternoon from the words, "For the transgression of my people was He stricken" (Isa. liii. 8); evening, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephes. iii. 19, 20).

WALTHAMSTOW ("ZION").

THE twenty-sixth anniversary of the opening of the chapel was celebrated on June 1st, when brother S. J. Taylor preached two excellent sermons.

On the following Tuesday afternoon pastor H. T. Chilvers preached a Christ-exalting sermon upon "And they went and told Jesus," after which a good number of friends partook of tea. A public meeting was held at 6.30, over which brother W. G. Faunoh, of Ilford, presided, who read Psalm xxxv., and brother George Elnaugh prayed. The

secretary (brother J. Sharpe) then gave his report of the Loan Fund, showing that out of the £150 kindly lent by the M.A.S.B.C. £86 had been repaid. The chairman hoped that the balance, £64, would, before the next annual gathering, be cleared off, and a suggestion was made that this would easily be accomplished if thirty friends gave an understanding to give £2 each during the year. Mr. Faunoh very kindly offered to become one of the subscribers. It would be a great blessing to the Cause if this debt could thus be extinguished, and as the friends have not hitherto appealed for outside help, it is earnestly hoped the Lord will constrain some of His people to give a helping hand.

The chairman spoke encouragingly on "Prayer, peace, prosperity." Pastor J. Clarke dilated thoughtfully upon "Unto you therefore which believe He is precious." Brother Licence directed attention to "King Jesus," looking at the crown, robes, sceptre, and throne. Pastor H. T. Chilvers based his appropriate address on 1 Cor. ii. 5, showing what faith is, and what it can do. Mr. Wakelin, of Keppel-street, brought a happy meeting to a close by giving a short, cheerful, and encouraging address. The collections were good, and the visit of friends from Keppel-street, Leyton, Tottenham, &c., was much appreciated.

Special services in connection with the Sunday-school were held on Lord's-day, June 22nd, conducted by Mr. H. Ackland, who, in his morning's discourse upon 2 Kings iv. 32, 33, more particularly addressed the teachers, clearly and spiritually setting forth who the dead child was—the true servant of God; his attitude—"Prayer and success."

The scholars were specially addressed in the afternoon as to God's jewels, what they were like, their value, and who they were (Mal. iii. 17).

In the evening brother Ackland was enabled to speak well upon "Seek first the kingdom of God," &c. (Matt. vi. 33).

The scholars, who had been well trained by brethren Wallis and Mason, sang special hymns.

On the following Friday the friends, teachers and scholars journeyed by brakes to Lambourne End, where a most enjoyable day was spent.

BLAKENHAM.—The anniversary of the Sabbath-school was held on Lord's-day, June 22nd. Mr. R. C. Bardens preached in the morning and gave an address at the children's service in the afternoon. In the evening the Somersham friends on our behalf kindly closed their chapel, while their pastor, Mr. W. H. Ranson, preached to us a Gospel sermon very encouraging to

both seekers and teachers. The children sang heartily, and interested us with recitations. At the afternoon and evening service the chapel was well filled, and collections for the school encouraging. June 29th. Again, it is the Sabbath-day, and once again it is our joy at Blakenham to see the baptistry open. Mr. Wall, of Bardwell, is the preacher for the occasion, and the Gospel is brought before us in such a way that instructs, interests, and makes us glad. At the close of the morning service a young sister, who a short time since was a scholar in our school, was baptized by Mr. Wall. On Lord's-day, July 6th, this youthful disciple was received into full communion with the Blakenham Church. A few choice suitable words were spoken by our beloved brother, E. Haddock. We thank God and take courage. It is the first time in the history of the Blakenham Church that one so young has been added. May the Lord add many such.—M. A. MOORE.

THE SURREY TABERNACLE AND THE LORD'S POOR.

A DEEPLY interesting gathering assembled here on July 5th, the day fixed for the 500,000 of London's poor to dine at the King's expense. For the benefit of the aged poor of their own flock, the aged pilgrims of the Camberwell Asylum, and "many others," the pastor and deacons of the Surrey Tabernacle set to work to collect privately the means to supply these disciples of the Lord with a good dinner and savoury Gospel provision such as their souls delight in. A busy band of happy workers soon set to carry out the well-arranged plan, and on the morning of the 5th two coach loads of happy pilgrims from the Asylum joined their fellow-travellers to the Zion above in the Vestry of this God-honoured sanctuary, to partake of the bounties love had spread. The loaded tables, with provisions abundant and various, were soon furnished with guests. The bountiful meal over all adjourned to the chapel, where a large gathering of friends awaited the afternoon meeting.

The pastor read Psa. xlv., prayer was offered, and he then addressed the meeting. Stirring addresses full of spiritual savour were delivered by brethren Crowhurst, Rundell, Green and Stockwell.

Another adjournment was made to the Vestry, this time to partake of a bountiful tea and enjoy social intercourse, at the close of which the pastor especially thanked brother Boulden for his labours in connection with this happy event, not forgetting all who had joined with him in giving of their substance and help, with a special word for the young people for their help so willingly given. Brother Boulden

suitably responded, the whole congregation joined in the Doxology, and after the Benediction all joined heartily in singing the National Anthem.

God bless these aged poor, and all who sent them home that night with a heart full of joy, prays—A LOVER OF THE SURREY TABERNACLE SAINTS.

GUILDFORD (OLD BAPTIST CHAPEL).—The above Church held their anniversary services on July 13th and 16th, 1902. The pastor, W. Chisnall, preached in the morning from the words, "Then were the disciples glad when they saw the Lord" (John xx. 20), and spoke of: (1) The Divine revelation; (2) The joyful experience; (3) The cause of their joy, when they saw the Lord; and we have reason to believe that many were so helped to say the same. In the evening the text was 1 Cor. i. 3: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." On the following Wednesday Mr. J. Bush preached in the afternoon and evening, and we proved it to be a time of refreshing from the presence of the Lord, the evening text being especially helpful, "How many loaves have ye? go and see. . . . They say, Five" (Mark vi. 38); and the spiritual loaves, besides others, were: (1) Full and perfect redemption; (2) Peace with God; (3) Precious promises; (4) Word of God; (5) Hope, even a good hope through grace. A very large gathering assembled and partook of tea, at five o'clock, in the schoolroom, the tables being nicely arranged and decorated with fruit and flowers. The large attendance at all the services being most encouraging to pastor and people, and the large number of friends from Cricket Hill, Farnham, Haslemere, Mayford, Reading, Woking, &c., &c., testify of the goodwill felt for the friends at the Old Baptist Chapel, Guildford. The collections, which were taken at each service, amounted to over £13. Our grateful praises ascended up to our covenant God for all His mercies. Hitherto hath the Lord helped us.—W. CHISNALL.

IRTHLINGBOROUGH.—The eighty-sixth anniversary of the Sabbath-school was celebrated on Lord's-day, July 20th. Pastor E. Marsh was again the preacher for the day. Morning, afternoon and evening the chapel was very full. It was truly the children's day, while the precious truths of the everlasting Gospel made glad the hearts of all who know that precious Christ, at whose command we "gather the children." It was a delightful sight to see the three galleries crowded with happy children, and to hear their ready answers to the preacher's questions, with every seat filled below, and many

unable to get a seat at the evening gathering. The hymns were beautifully sung by the scholars, aided by a well-trained choir. Some good old tunes that all could join in made the service of praise a pleasure and delight. The collections for the day amounted to £12 11s. 10½d., being an advance on previous years. The blessing of the Lord is with pastor Jarman and his truth-loving labouring flock. Praise the Lord.

CROYDON (DERBY-ROAD).—The twenty-sixth anniversary of the above place of worship took place on July 1st, when brother E. Mitchell, of London, preached an excellent sermon in the afternoon from Jonah ii. 9, "Salvation is of the Lord," which was highly appreciated by the goodly number gathered. The usual social tea followed, after which a public meeting, under the presidency of brother A. Boulden, of the Surrey Tabernacle, who struck a good key-note on Psalm cxxii. 1, and called up brother R. E. Sears, who spoke on Psalm lxxii. 6, brother Fells on Micah vii. 7, brother E. Mitchell on Psalm xcvi. 2, and brother H. Dadswell on Hebrews ii. 8, 9. Our brethren were enabled by the Holy Spirit to give us "goodly words," and the people appreciated them, and "willingly offered unto the Lord" a record collection. The pastor expressed gratitude to God "for His goodness," and to all the people who so cheerfully and liberally helped to make the anniversary a success, and closed with the Benediction.—EBENEZER BEECHER.

Aged Pilgrims' Corner.

THE new Annual Report of the Society has just been published. It contains much that is likely to interest all who desire the welfare of the Lord's aged poor. Good pictures of the four Homes add to its attractiveness. The report only is for free distribution; with lists of subscribers and pensioners, its price is sixpence. Leaflets and booklets for general circulation will be gladly supplied from the Office.

On Wednesday afternoon, September 11th, a meeting will be held at Walton-on-the-Naze, under the presidency of Lieut.-General Sir W. Stirling. It is hoped that a good number of the Society's friends will make an effort to be present.

The recent Anniversaries of the London Homes have been well attended and the financial results have been better than usual. At Camberwell, the afternoon sermon was preached by Mr.

Lovely, and Genl. Sir W. Stirling presided over the evening meeting, supported by Messrs. Lovely, Dolbey, Ewing, Rundell, Soper, Boulden, Green, and other friends. The inmates have been kindly entertained to dinner and tea by the friends of the Surrey Tabernacle, and of Grove Chapel.

The Anniversary at Hornsey Rise was enjoyed by the large number of friends who assembled. The grounds were looking their brightest and best, and during the intervals were filled with little groups, glad of such a pleasant opportunity of Christian intercourse. The ladies held their Annual Sale of Work. Two sermons were preached by Mr. Lindsay Young and Mr. Tobitt.

The Annual Reunion Meeting of the Inmates of the London Homes has also taken place at Hornsey Rise Asylum, when a very pleasant day was spent by the aged friends. Lunch was provided for those from a distance, and tea for all, followed by a brief meeting, when the Committee gave them a few hearty words of Christian greeting.

Gone Home.

ANNIE HAZEL.

How mysterious are His dealings, and His ways past finding out. After a brief stay in the Church of Christ at Gurney-road, Stratford, this choice disciple is called to her eternal rest. Brought up under the faithful ministry of Mr. Lambourne at Warboys, she was trained up in the truth from her childhood. A deep impression was made upon her mind when witnessing the baptism of her beloved mother and sister; there was also a love for the prayer-meetings that gave hope in the heart of those watching over her youth. It was, however, but recently that she was brought to rejoice in the God of her salvation. She was called to part with two of her dear children by death, and in this hour of her bereavement the Lord so wrought upon her soul that she was brought into great distress of mind as to her eternal safety. But He who breaks the heart will bind it up. The penitent shall become the pardoned sinner. Never will the writer forget the joy of the Lord's-day morning in which she was brought into liberty from the words, "These things have I spoken unto you, that in Me ye might have peace." She at once came forward to tell to others round what a dear Saviour she had found, or who had found her and brought her peace. It was the writer's privilege to baptize her on Lord's-day evening, November 27th, 1898. The following is from a letter on the third anniversary of this happy event; she wrote:—"I cannot let the anniversary pass without a line. My earnest prayer is to be kept, and I do want the dear Saviour to hold my hand. . . . I can look back and see the way the Lord has led me—how kind, how merciful, how full of love and goodness to such a sinful creature.

and I cannot think He will leave me at last in trouble to sink." Distance from the chapel, and almost incessant attacks of bronchitis and asthma, kept her much from His courts; but her seat was never empty if she could fill it. During a time of much affliction last year she thus wrote: "How often we prove affliction is one of the means our dear Lord has of bringing us *nearer to Himself*. We none of us, I think, can say we like trials, but when they are sanctified to us, and we get a glimpse *beyond*, it more than makes up for the present. And does it not say it is 'through much tribulation we must enter the kingdom'? I feel at times He is *very good to me—His most unworthy child*. . . . There are trials here we can never understand, but when we think our Father's at the helm it should encourage us to still press onward." During last June, being in a very weak state, she sought rest and change at Southend, but with little benefit, being obliged to spend most of the time in bed. None, however, thought her end so near. On Friday, July 4th, we walked with her in her garden conversing on the goodness of her God and her hope that He would make His way and will known concerning her afflicted child. The next day, after several hours of intense suffering, she passed away, to be for ever with her Lord. We laid the mortal remains to rest on the following Thursday in Manor Park Cemetery, after a brief service in Gurney-road Chapel, and on the following Lord's-day evening spoke on her home call from the words, "Found of Him in peace." Mr. J. Lambourne, writing of an interview she had with him when brought into liberty, says: "I shall never forget the feeling of satisfaction and delight I had while she was relating the Lord's goodness to her, and what a spiritual union I felt spring up in my soul, which is as strong as ever." She was but 34 years of age. The Lord comfort her bereaved husband with abundant answers to the prayers of His now glorified child, prays—E. MARSH.

JOHN READ.

The Church at Askett, Bucks., has sustained a severe loss by the death of brother John Read at the advanced age of 84 years. Our brother will be remembered by many as a bright, cheerful Christian, who took a lively interest in the welfare of our Churches and especially of the young. This he had done from early life, having been amongst those who, with Sir George Williams, established the Y.M.C.A., and, whilst a member of the Soho Church, his assistance was given in the formation of the Sabbath-school there at a time when they were not favoured by the Churches as they now are. Brother Read spent a considerable portion of his business life in London, but had resided within a few miles of Askett for about forty years, during which period he was an honoured member of the Church, and regularly journeyed to the chapel services and Sunday-school, and for several years past he had filled the office of deacon. After a painful but short illness our brother was called home on 17th June last. The funeral took place on the following Friday in the Baptist Burial-ground at Haddenham, where the body was laid by the side of his wife and several of their children. Pastor Witton, of Aylesbury, officiated, basing some remarks upon the words, "By the grace of God I am what I am" (1 Cor. xv. 10). All who knew our brother will remember that this grace was his constant theme. On Sunday evening, 8th July, brother A. Dearing, of Bierton, alluded to

the death, taking for his text the text, "For me to live is Christ, and to die is gain," which he said were words truly applicable to the departed one. Amongst the hymns chosen by himself to be sung on this occasion were "Rock of Ages" and "Jesus, Lover of my soul." The same Church had but recently suffered loss by the death of

FREDERICK ROGERS,

who, at the early age of 33, died on 4th July last. This brother, who has left a sorrowing widow, was a teacher in the school, and also acted as Church secretary; and brother Baker, now the only remaining deacon, and the little flock feel the losses very keenly, but it is hoped that the Lord's bounties are at work in bringing out others to take the places of the dear ones who are now in the more manifest presence of Him who is too wise to err and too good to be unkind. May He sustain and comfort the hearts of the bereaved ones.

EBENEZER TURQUAND.

Our departed brother was a descendant of the persecuted Huguenots, and in his later years spent much time compiling an interesting account of his ancestors, which we should like to see published. About the year 1840 he was led to "Salem," Bond-street, Brighton, and was much blessed under the ministry of the late Mr. Savory, whose memory he cherished with affection to the last. Here he acted as leader of the singing and superintendent of the Sunday-school, then conducted in "the Lanes," before the erection of the present chapel. On removing to West Brighton, a few years after, and finding no "Cause" he could unite with, he, with a few others, obtained two empty rooms (the "upper" was used for Divine worship and the "lower" for a Sunday-school). A Church was formed, and much blessing followed the Word preached. Eventually a chapel was purchased, and Mr. J. H. Dearsley became the pastor. Visiting the place years after, our brother had the joy of seeing one of his old scholars as the superintendent of a prosperous school and the late Mr. Turner, the beloved pastor of the Church. He was also the means of commencing a Sunday-school in Church-street, Brighton, which has long been in a flourishing state. He lived the Gospel he loved, and was beloved by the saints of God for his choice Christian spirit. Removed from our fellowship at Gurney-road, Straford, he closed his journey among the children of God at West-hill, Wandsworth. The evening before his departure (which was on May 20th, 1902) he sang with great feeling—

"Bless the Lord, I can rise and tell
The glories of Immanuel;
He brought me up from the miry clay
And set my feet in the King's highway:
Sing—Glory, glory, glory."

And thus he "entered into rest" a shock of corn fully ripe, and in the 85th year of his age. The funeral service was conducted in the chapel and at the cemetery by Mr. W. Jeyes Styles, and a funeral sermon preached the following Lord's-day evening by Mr. J. E. Elsey, by special request of the dear deceased, he being a very old and valued friend. The Lord comfort his beloved companion, whose letter breathes such sweet resignation as she writes, "Will you help me to bless the Lord for sustaining mercy." "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."—E. MARSH.

Job's Confidence and Consolation.

BY E. MITCHELL.

"I know that my Redeemer liveth."—Job xix. 25.

"I AM the man that hath seen affliction," is the sorrowful cry of the prophet Jeremiah in his Lamentation. He appears to claim the pre-eminence in the school of suffering, and speaks as if the affliction that others may have suffered was as nothing compared with his. We must admit that Jeremiah had taken a high degree in the university of sorrow, yet it seems to us that Job in his own way had been as sorely tried as he had been, and that his degree was as high, if not higher, than Jeremiah's. The suddenness of his calamity aggravated Job's sorrow. The sun rose that fateful morning, and saw him the richest, greatest, most prosperous, and highly respected of the "sons of the east;" but ere it had sunk beneath the western horizon it beheld him robbed of his possessions, and stripped of his children, like a noble tree that has been smitten and blasted by a lightning stroke. The blows came in quick succession, one upon another, the adversary reserving the heaviest stroke for the last, thinking that, after having weakened him by the news of the loss of his property and the death of his servants, he should overthrow him altogether by the death of his beloved children. As with an avalanche everything was carried away. Yet the measure of his sorrow was not yet full. His body must suffer together with his mind. He is smitten with a most painful and disgusting disease, and sits down among the ashes with "a potsherd to scrape himself withal."

We are not surprised at what we read concerning his three friends who "came to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven." Could this be Job, the comely, the wealthy, the esteemed and respected, the very foremost man of his day? How indeed is the mighty fallen! How uncertain are all earthly things! A short time ago London, the Country, the Empire, we might almost say, the world, was expecting the Coronation of our King, and the accompanying grand processions, illuminations, and rejoicings. But a chill struck his Majesty, the expected proceedings were postponed, or, in many things, abandoned, and what was looked forward to as the grandest ceremony the world had ever seen did not take place. And though, through the mercy of the Lord, our King has been spared and crowned, yet under what difference of circumstance! Shall we not hear the Lord's voice in these events, saying, "Set your affection on things above, not on things on the earth." He builds too low, and courts disappointment, who builds his hopes on anything beneath the skies. Ye that are rich, "trust not in *uncertain* riches, but in the living God."

But to return to Job, the furnace was not sufficiently heated to fully test and refine this noble piece of gold—it must be "heated one seven times more than it is wont to be heated." His wife must turn against him; and his friends, conceiving that they must have been mistaken in

their original estimation of his character, conclude that he has been guilty of some outrageous crime, or that he was a hypocrite now unmasked, and deal with him accordingly. They, as it were, rubbed salt into his wounds, and greatly aggravated his sorrow. Thus he describes the treatment he has received: "My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth. My breath is strange to my wife, though I intreated for the children's sake of mine own body. Yea, young children despised me; I arose and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." Here is no exaggeration, but simple truth. How pathetic is the cry that follows, wrung from the very heart of this much-tried man, sufficient one would think to move and melt the hardest heart—we cannot read it without tears,—“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.”

Let us pause a moment here. O ye afflicted people of God, for whom we principally write, ye who are tried in circumstances, afflicted in body, and it may be despised by those that are at ease. Perhaps you have been saying, with Jeremiah, “I am the man that hath seen affliction.” Beware of Mr. Self-pity. He poses as a friend full of sympathy, but he is one of our worst enemies, and the draughts that he administers are full of poison. Consider a little. Is your case comparable to Job's? We scarcely think it is. This much we know, that when we compare our own sorrows with his ours sink into insignificance, and seem unworthy of mention. But even if our troubles were as heavy as Job's, there is one who has gone far deeper. Our Lord became “a Man of sorrows, and acquainted with grief.” Consider Him, and sing with Newton:—

“His way was much rougher and darker than mine;
Did Jesus thus suffer, and shall I repine?”

Job's friends are representative men. There are still the same kind of men in existence in the world and in the Church. They have never done business in great waters. They have always enjoyed a goodly measure of prosperity themselves; and it may be secretly attribute their freedom from deep trials to their own superior wisdom or goodness, while they look somewhat askance upon poor, tried, and deeply afflicted saints; and consider it is from lack of the wisdom and goodness, which they suppose themselves to possess, that their sorrows have arisen. Let such remember and consider the case of Job, and learn that eminent saints are most frequently eminent for the severity of the trials through which they pass. To be at ease in Zion, with a seeming unbroken prosperity, is not altogether a good sign. In the judgment pronounced on Moab we read: “Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.” This state of things presaged final ruin. Some are not tried because there is nothing to test. God oft puts his gold through the fire.

“Bastards may escape the rod,
Sunk in earthly vain delight;
But the trueborn child of God
Must not, would not if he might.”

“As many as I love I rebuke and chasten.” “It is better to be preserved in brine than to rot in sugar.” “It is through much tribulation that we must enter the kingdom.”

We cannot pass on without remarking that Job's trials were meant for the benefit of others beside himself. Doubtless they worked together for his own personal good, according to the apostle's words: “We know that all things work together for good to them that love God, to them who are the called according to His purpose.” But Job's personal benefit did not exhaust God's purposes in His dealings with His servant—He had the benefit of myriads of other believers in His mind. “Then said Jesus unto them plainly, Lazarus is dead. And I am glad for *your sakes* that I was not there, to the intent that ye may believe” (John xi. 14, 15). The death of Lazarus, and the anguish of Martha and Mary, were for the benefit of the twelve. So Paul, writing to the Corinthians, says: “Whether we be afflicted, it is for your consolation and salvation . . . or whether we be comforted, it is for your consolation and salvation” (2 Cor. i. 6). Millions of believers have been benefited through Job's trials and deliverance. “Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” Yes, verily, we have heard, and been greatly helped and cheered thereby. How much poorer we should have been had Job never suffered, or his history not been recorded. In measure the same thing is true of the afflictions of the saints now. We none of us live entirely to ourselves. The members of the one body are closely connected, and derive benefit one from another.

But we have nearly reached the limit of our space, and have not reached the point we set out to write upon. If the Lord will, we may endeavour to write upon that next month. We will only just say that afflicted and tormented as Job was he was not entirely without consolation. And although his faith was often brought very low, he could yet look forward to a happy issue from all his trials. “When He hath tried me, I shall come forth as gold,” was the assurance of his mind. And, as in the words at the head of this paper, his faith takes a sublime and lofty flight as he cries with sacred confidence, “For I know that my Redeemer liveth.” This is grand, glorious, and consoling. This precious fact may and should be placed over against all our trials, difficulties, and sorrows. We can never be bereft of hope or consolation while our Redeemer lives; for He is the Head, Fountain, and Source of all life and comfort to all His believing family.

“BELIEVERS lose their comfort by living upon their frames, instead of the promise of God, and the perfect atonement of the Son of God. Our frames, when truly child-like, are precious fruits of the Spirit, and are the blessed consequences of a real faith that worketh by love; they prove the genuineness of faith, and show the activity of its actings. But the ground of faith is not what is wrought in me, but the Word of God, and the work of Christ.”—*J. H. E.*

“‘I WILL go down into the grave unto my son mourning,’ says Jacob (Gen. xxxvii. 35). ‘You shall go to your own son rejoicing, and go down into the grave blessing,’ saith the Lord (Gen. xlviii. 15).”—*J. H. E.*

JESUS TEMPTED IN THE WILDERNESS.—No. IV.

BY THOMAS HENSON.

“Again, the devil taking Him up into an exceeding high mountain, shewed Him all the kingdoms of the world, and the glory of them in a moment of time. And the devil said unto Him, All these things, and all this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt fall down and worship me, all shall be Thine.”
—Matt. iv. 8, 9; Luke iv. 5, 6, 7.

THE mystery deepens. The devil exhibited the beauty and the worldly splendour of the kingdoms; but he concealed their innate corruptions, vices, and wretched failures. He offered the kingdoms of this world as the objects of the heart's love: he did not say that “If any man love the world, the love of the Father is not in him.” Beautifully and graphically does quaint Francis Quarles say:—

“My soul, what is lighter than a feather? Wind.
Than wind? The fire. And what than fire? The mind.
What's lighter than the mind? A thought. Than thought?
THIS BUBBLE WORLD. What than this bubble? Nought.”

Balaam loved the world because it led him to Balak's wealth. Demas loved this present world and forsook Paul the servant of Jesus. The enemy tempts souls through the natural eyes. Eve saw “that the tree was good for food, and that it was pleasant to the eyes.” The devil hoped that Jesus might be entrapped and caught through His eyes; he showed Him all the kingdoms; thinking, trusting that there might be avarice, greed, ambition, hastiness in His nature, which would clutch at the dazzling splendour of the glory of them.

There are various explanations offered as to the way in which the devil managed these temptations. Some regard them as visions of the imagination, but that would be impossible for Jesus. Some regard them as suggestions made to the mind by the devil. This certainly is more possible, and is, doubtless, the way he tempts the disciples of Jesus, but the narrative seems to imply more than suggestions to the mind. Others regard them as literal, personal interviews, conversations, and actions. On the face of the narratives this appears more probable, but it is beset with difficulties. The processes we cannot now understand; the truth contained in the narrative we can feel and realize in our experience; Jesus was tempted. Faith grips that fact. Love kindles at the thought of it. Hope casts her anchor into the mysterious depths of it, and is at rest.

It is noticeable that the devil does not begin this temptation as he had begun the others, with that—“*If* Thou art the Son of God.” But though he changed his tactics with the LORD and MASTER, he continues that desolating *if* in his assaults on the disciple. And whenever he can fix that *if* on the heart of a child of God he secures an open way through which he can harass the soul with fiery darts. It is probable that Satan knew the mission of Jesus, and also knew that He was the Son of God, and that He was come to establish the kingdom of God; he had the same means of knowing that as well as he knew the ninety-first psalm. If that be so, what an amazing temptation this is! The scene presented to the eye, the glory spread before the mind, the offer to make a gift of all on one condition, and that condition, “If Thou wilt fall down and worship me!” If Thou wilt become my servant, and acknowledge my supremacy! Surely this was the masterpiece of tempting impudence,

arrogance, and insult. After this, can any child of God wonder at the temptations by which he is pierced? It passes human comprehension! It was a bid for the sovereignty of the universe; it was an attempt to dethrone God and to usurp His government.

This temptation must have been the most bitter one to Jesus, to His pure, holy soul. It must have been unspeakably bitter to His consciousness of oneness and holy communion with God. The devil's condition and daring wickedness seem too terrible to be put into words, and no human mind can understand the condescension of Jesus in submitting to it. We can conceive of a convicted murderer insulting his judge; but for a rebel angel, a fallen angel, an outcast angel, an angel reserved in chains under darkness, awaiting his final doom, to make such an offer, such a proposition to Jesus Christ, should make us stand in awe of him; for he is also our deadly foe. It is this awful enemy against whom every saved sinner has to wrestle. To yield to temptation is to fall down to the devil. "In the first and second temptations Satan had not spoken of himself; he had not divulged any hint of his own plans, or purposes, or desires. But balked in them by the faithfulness of Jesus, he now drops the mask, appears in his own person, and openly avows his object."*

If the terrible assaults of the devil upon Jesus be an objective lesson to us of his malevolent aims and intentions towards the saints of the Most High God, then, in the condescension of Jesus, in His suffering these temptations on our account, in His faithful resistance, in His conquest and victory, let us also see another demonstration of His thoughts toward us, of His example put before us that we should follow in His steps, and also of His fitness to be our High Priest; fitness, because He suffered for us and with us; fitness, because though tempted, He was sinless; fitness, because fellowship in suffering begets and deepens sympathy with similar suffering. Our High Priest can be touched with the feeling of our infirmities; to Him we may go with boldness when tempted.

Christ came to suffer, to die, to redeem, and to build up His kingdom on His own living self. Satan's design was to prevent His success by seeming to facilitate it. The Jews were eager and anxious for a conquering Prince who should speedily raise their nation to more than Solomon's glory. Satan's proposal was a cunningly laid snare apparently in that direction; but Jesus could not, would not, lose sight of the cross in the glitter of the devil's splendour. With a deceitful show the enemy offered to "Save Him all the long conflict and suffering which, if not doubtful in its issues, would be painful in its progress." The impure judge the pure by themselves, and the devil, who put it into the heart of Judas to take a bribe and sell his Lord, seems to have thought that if he offered a bribe big enough, he, himself might buy Him. "Every man has his price" said a great politician. Some, like Alexander the Great, and Napoleon I. can be bought with kingdoms only; others, like Judas, are satisfied with thirty pieces of silver. Christ came not to be bought but to purchase His kingdom with His own blood.

"All these things—all this power—and the glory of them will I give to Thee." The temptations which we suffer contrast, rather than com-

* Hanna.

pare, with those that Jesus endured. This, on the "exceeding high mountain," was a gorgeous exhibition of worldly splendour, such as other human eyes have never seen. Power, authority, government, glory! "It was the costliest bait ever offered to innocence." Power is a great temptation to many; men who will not stoop to low vices will wade through seas of blood to obtain it. Men who abhor cruelty will practice the most shameful deceits to obtain power and glory. This offer was the devil's last hope. The things which are seen are but temporal; the tempter knew that, but he did not tell Jesus. What he offered was but a painted bauble compared with the good conscience of Jesus. For true, beneficent power Jesus could wait. After three years of faithful service and patient suffering He again stood upon a mountain and proclaimed, "All power is given unto Me in heaven and on earth." And so it is written for the saints: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life; which the LORD hath promised to them that love Him" (James i. 12). Power was given to Jesus, not by the god of this world, but by the God of eternal righteousness. "All the kingdoms of this world" was Satan's offer; "My kingdom is not of this world" was Christ's answer. These two kingdoms—yea, worlds, are still set before men—the devil's kingdom—Christ's kingdom; the devil's world—Christ's world.

Luke tells us the devil showed Him all these kingdoms, and power, and glory, "in a moment of time." Temptations are swift, giving no time for consideration, hence the need of being always on the watch-tower, sword in hand. Sins are often swift plunges—without reflection, in moments of weakness. Consequences are incalculable; the possession and pleasures are short, momentary, the consequences may be eternal. Satan carries the soul away from the watch-tower, and sets it on the mount of entancement, or hurries it into the rapids. Are we never beset with these terrible moments? Well might Jesus pray: "Keep them from the evil." Blessed are the souls, which, by grace, are committed to His keeping. The fall of a moment may cost long shame and sorrow, with much bitter repentance before the Lord. Let us be thankful unto God that "with Him there is forgiveness, that He may be feared." In a moment of time the soul may reach its Refuge.

The history of battles is a terrible tale, but no battle that ever raged on this earth can compare with this battle which now engages our thoughts—a battle which began nearly nineteen centuries ago, and is still raging. There was Christ the Son of Man, who had come down from God, and from heaven's glory, and from the angels; and there also was the devil, a fallen angel, the sworn foe of God and His universe, who had for this tremendous fight come up from the regions of hell and darkness; and, though the battle was fought in the wilderness, on the pinnacle, and on the exceeding high mountain, it was being fought between the human spirit of Christ and the spiritual powers of the air. We may be sure that the infinite and eternal God, with the angel hosts of heaven were looking on, witnesses of Christ and His conflict; and we may be sure, also, that all hell's hosts were absorbed in the great issue. Amazement, wonder, and awe almost baffle the soul as we think of it. O blessed art Thou, O Lamb of God, Captain of our Salvation, Thou hast overcome the world and the devil, and hast opened the kingdom of heaven to all Thy people.

All the kingdoms of this world, with the power and the glory of them, could not—cannot be a glory to Jesus Christ, except as He makes them His own, and meet for His glory and honour by the blood which He shed for sin, and by the regeneration of the Holy Spirit. In the Book of Daniel we read, "I saw in the night visions, and behold, One like the Son of Man came, with the clouds of heaven; and came to the Ancient of Days, and they brought Him near before Him. And there was given unto Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (vii. 13, 14). "And the government shall be upon His shoulder . . . Of the increase of His government and peace there shall be no end" (Isa. ix. 6, 7). With these promises treasured in His heart He fought against the false visionary offer of the devil. He could wait, till in God's hour, the kingdoms should be given to Him by His Father. I have said the battle is still raging; Satan still offers his glittering bait to the world, and to the Church; and these, like Bunyan's "Passion" and "Patience," are daily beset by this form of temptation. The godless, like Passion, fall down, and take their portion now. The saints, like Patience, wait, resting on the promises of the King; they wait for the unfading glory; theirs is the good fight of faith.

If the devil could not allure Jesus from His fidelity, he has succeeded in alluring the faithless Church away from Him. In the early ages he showed the kingdoms, with their power and glory to the professing Church; and in Constantine's days and after, he transformed the Church in the world into the Papacy with its gorgeous splendour of gold, precious stones, and powerful hierarchy of rulers and governors; but God has ever retained for Himself "seven thousand" of the faithful in the wilderness. The subtlety of the enemy was not permitted to deceive the elect. Errors have crept in; false doctrine has been sown among the truth. The devil's "if" took root, and its fruit denies to-day that Jesus is "the Son of God." But it has been tersely said by an able writer: "Let the devils be what they may, they are not Socinians."* The battle of the kingdoms is still raging, but the victory is certain. The day is coming when there will be "great voices" in heaven, saying, "Alleluia;" and again, "Alleluia; salvation and glory, and honour and power, be unto the LORD our GOD, for the kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST, and He shall reign for ever and ever." Christ is conqueror; crown Him Lord of all. Amen.

Old Charlton.

GOOD John Bunyan having preached one day with particular warmth and enlargement, some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered. "Aye," said the good man, "you need not remind me of that, for the devil told me of it before I was out of the pulpit."

TAKE God into thy council. Heaven overlooks hell.—*Gurnall*.

* Quoted by Rev. W. H. Krause, A.M. Sermons, 1859.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

No. 21.—CHAPTER VIII.—14—18.

QUITE a new phase of the subject is now presented to our admiring contemplation. Hitherto we have been led to consider the lost condition of man through sin, and the only way of salvation by Jesus Christ. In our earlier remarks we compared the Apostle to "a wise master builder," who first clears the site for his erection by showing all the world to be guilty before God, and digs out for the foundation he has to lay of salvation by Christ only, by proving both Jew and Gentile to be in such a condition that by the deeds of the law [neither Jew nor Gentiles in fact], "no flesh living" can be justified. From this point we have advanced, step by step, with the subjects of justification and sanctification, until, at length, the building is so far advanced that the hoarding may be removed, and we may have a view of the elevation, which the master mind of the Apostle did not choose to disclose at first. Had he commenced with election and the sovereign decrees of God, he would, in all human probability, have excited the animosity of those whom he desired to convince, but, as he says in another place, "being crafty, I caught you with guile." *

* We are sorry to see this passage of Scripture misapplied by our Author. There was neither craftiness nor guile about the Apostle Paul. On the contrary, his conduct was ever as transparent as the day. The servants of Satan may use craft and guile to entangle poor miserable sinners, but the servant of the Lord must ever be open and candid, in this resembling his Lord and Master. One mark of the blessed man is thus presented to us in Psa. xxxii. 2, "In whose spirit there is no guile." And our Lord thus characterises Nathanael, "Behold an Israelite indeed" (a true Israelite), "in whom is no guile!"

The passage quoted (2 Cor. xii. 16), is not a confession by Paul that he had employed craft or guile in his dealings with the Corinthians, but the statement of an objection that the false apostles at Corinth had brought against him—a false accusation, which he repudiates with all the strength of his soul. Thus A. R. Fausset explains this passage, "I did not burden you." The 'I' (Greek) is emphatic. A possible insinuation of the Corinthians is anticipated and refuted. You may say, 'Granted that I did not burden you myself; nevertheless being crafty, I caught you with guile'—viz., made a gain of you by means of others (1 Thess. ii. 3). To Paul's reply: You know well I did not. My associates were as disinterested as myself."

The words quoted by our Author—and we have not unfrequently heard them employed in the way that he uses them—are really a wicked slander and calumny on the Apostle's character, which had not the slightest foundation in fact, and which he triumphantly refutes by an appeal to his own conduct, and that of his fellow-workers. A Divine prudence and wisdom God bestowed richly upon His servant, but all craft and guile were abhorrent to his soul, and should be forever banished from the methods employed by the servants of the Lord. J. Calvin writes thus on the passage:—"These words intimate, that Paul had been blamed by malevolent persons, as though he had in a clandestine way procured, through means of hired persons, what he had refused to receive with his own hands—not that he had done any such thing, but they measure others, as they say, with their own ell. For it is customary to the wicked impudently to impute to the servants of God, whatever they would do, if they had it in their power. Hence, Paul is constrained, with the view of clearing himself of a charge impudently fabricated, to defend the integrity of those whom he sent, for if they had committed any error, it would have been reckoned to his account." —[Ed.]

We may gather from hence, that in explaining and defending the Gospel the better method is to begin with the undoubted and indisputable fact of man's ruin through sin, and [then] to force home the acknowledgment of the truth of the Gospel by showing upon examination the unsuitability and insufficiency of anything and everything beside to meet the condition and circumstances which must be admitted. And when the admission is made it will be easier to go to the root of things, in the eternal purpose of Jehovah, than it is to begin there. In the experience of many of us the eternal decrees of God were at first a stumbling-block, because we, as it were, wanted to set [our] foot upon the top round of the ladder before we had well felt our footing on the bottom one; but we found that we must begin with "repentance towards God, and faith towards our Lord Jesus Christ:" and from this point only could we advance onward and upward. The Lord Jesus says—"All that the Father GIVETH Me shall come to Me;" but we can only know our interest in that *gift*, and all its blessed and saving results, by the experience of what follows—"And him that COMETH TO ME, I will in no wise cast out."

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

This is a great advance upon anything that has been said before. To be pardoned by God is a great thing, to be justified is greater; but to be owned as His child is greater than all. Thus John says, "Behold, what *manner* of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1). It is not merely the fact of God's love that our attention is called to, nor the degree of it; but the manner or kind of love that it is—that of the father to the son. The proof of interest in this love is, first, "being led by the Spirit of God" to believe in Christ for justification, for all such are His sons. The same Spirit, which, by this leading, delivers us from legal "bondage," and the fear connected with it, becomes to us a "Spirit of adoption," "whereby we cry, Abba, Father." Adoption signifies the admission to the privileges of sonship without possessing any personal claims to them; we are made sons of God by grace, though not so by nature. The eternal will of the Father being the sole ground of our adoption, the Spirit of adoption is the Holy Spirit of God, bearing witness within us that such is our happy condition, and our crying Abba, Father, is the gracious effect of His operations. The word Abba, untranslated, is Syriac, and the meaning doubtful, at least to those who cannot decide when judges disagree, the word Father is the rendering of the Greek. We give, without preference, two opinions. First, that the one word belongs to the Gentiles, and the other to the Jews, God's children being found among them both. Secondly, that "Abba" was a word forbidden to slaves, and in use among free-men only; and therefore implies that the sons of God are not in bondage, but are free indeed.* Leaving this question

* "The Aramaic, 'Abba,' used by our Lord in His hour of darkness, had probably become an almost personal name to the believers."—H. C. G. Moule.

to the learned, it is clear that all true believers are the adopted children of God, and may address Him with perfect liberty as their Father. The witness of the Spirit before mentioned is thus to be understood. In the Word of God the promises of mercy are addressed to certain characters, as the poor, needy, heavy laden, hungry, thirsty, those that seek, knock, desire, wait, pray, &c. Now our own spirit bears witness that are that very character. To this the Holy Spirit sets His seal by applying the promise, so that we have the testimony of the written Word, our own experience, and the Holy Ghost Himself; and thus "in the mouth of two or three witnesses shall every word be established."

A further proof of our being the children of God, is fellowship with Christ in His sufferings. "If so be that we suffer with Him." This suggests the true nature of our sonship. It is union with Christ. We have before traced both justification and sanctification to that union, and now this further blessing is seen to proceed from the same source. Christ is the *only begotten Son of God*, and His Sonship in this particular differs from OURS, who are but *adopted children*. But this distinction admitted, *ours* is as real and lasting as *His*. As previously observed, He is the Head, and we the members of one body. Thus also we are the heirs of God, being "joint-heirs with Christ." So that we do not receive portions, like Abraham's children by Keturah, but have the same interest as the Firstborn Himself, being all children of promise. Now we may be said to suffer with Him representatively, when He died on the cross; for we are redeemed by that transaction. We suffer with Him also when we taste of the terrors of law in our conscience when first awakened, save that His sufferings were real, ours only apprehensive; His meritorious, ours are not. We suffer with Him also in being hated by the world for His sake, and in taking up His cross daily and following Him.

Besides being a proof of sonship and joint-heirship, this suffering is further counterpoised by the reflection that we shall be also glorified together. We shall participate in all His greatness, wealth, honour, power, dominion, happiness, and glory for ever; His own presence, smile, communion, and fellowship filling up the measure of our eternal joy.

And the more to fix our attention upon the glory rather than the suffering which we are so prone to regard, the Apostle institutes a comparison between the two, and tells us that, in his judgment, the one is not to be compared with the other. Now, when a person says, "I reckon," we take his opinion for what it is worth, and that depends upon what he knows of what he is talking about. But the Apostle was inspired, and therefore speaks by the Spirit of God. Apart from this, however, his knowledge of the subject gives weight to his utterances. His knowledge of glory was exceptional. He had been caught up to the third heaven, where abundant revelations were made to him. Moreover, he came down again in the flesh, bringing with him the recollection of his glorious vision. And, although he was unable to describe what he saw, the influence of it remained. As to the sufferings of this present time his knowledge was no less extensive (see 2 Cor. xi. 23—33). What with imprisonment, stoning, scourging, shipwreck, hunger, thirst, cold, and nakedness, his catalogue is a long one, and fully entitles him to give his judgment in the matter. His glimpse of glory was brief, and his acquaintance with suffering long; but putting the two into the balances, he reckons that the one is not worthy to be compared with the other.

We may here make another brief pause with advantage. Observe that until the doctrine of sonship is introduced no mention is made of suffering for Christ's sake. In dealing with the subject of our ruin by nature and practice, and in explaining generally God's remedy, this subject had no suitable place. And at the first glance it seems strange, that no sooner is the climax of argument reached, and the doctrine advanced of the very highest possible relation of believers to God, than the question of suffering is introduced. But evidently this is to meet a primary objection that might arise—"If the children of God, why sufferers? if heirs of God and joint-heirs with Christ, why so much and so often in tribulation?" But, as the Apostle shows in another place (2 Cor. iv. 7), suffering is not inconsistent with sonship. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Our Lord Himself says, that through much tribulation His saints shall enter the kingdom;* and there is a manifest propriety in many ways, in respect to the many sons that are brought unto glory, that they should follow the Captain of their salvation, who was made perfect through sufferings. "Unto you it is *given* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 9.—Falcons and kindred Birds of Prey.

FALCONS are strong and bold hunters, swift-winged, keen-eyed, and are said to be very long-lived. The largest are rather less than two feet high, and inhabit the Arctic regions, Greenland, Norway, and other northern parts of the world, feeding on grouse, geese, and a variety of sea birds. The "peregrine," or common falcon (so called because it travels almost everywhere, and is found in almost all countries), is very daring and dashing, and the female, which is much larger and more powerful than the male, will defend its young in the bravest manner, even attacking an eagle that interferes with its nest, and has been known to stun and overpower its big antagonist, although the peregrine is not a very large falcon. One caught in the Cape of Good Hope is said to have worn a gold collar, stating on the inscription that it belonged to James I., which would make it at the time of its capture at least 187 years old, and it did not seem to have felt the infirmities of age even then.

Falconry, or the hunting of game by falcons, used to be a favourite pastime of kings and great people in the East and in Europe; the grand falcon being reserved for the king, the peregrine for earls; while merlins, goshawks, and kestrels might be employed by others according to their

* Our Author has confused our Lord's saying, "In the world ye shall have tribulation," with the apostolic statement, "That we must through much tribulation enter the kingdom of God" (John xvi. 23, and Acts xiv. 22). But his argument is not affected thereby, as both passages teach the same truth.—[Ed.]

rank. Like most other hunting sports it does not seem to have lacked many cruel elements, and there seems no reason to regret that it has very largely gone "out of date." Still it is very probable that (as some writers have pointed out) the slaughter of falcons by gamekeepers has been rather detrimental than helpful to the birds they sought to protect; for the falcons would have done little else, if left to do nature's bidding, than clear off the most weakly and sickly of the flock of grouse, and similar feathered folk. "The survival of the fittest" being one of the laws by which God's great kingdom of nature is governed, and which if too much interfered with by human wisdom is sure to work disastrously in the animal world.

Hawks, including kestrels, merlins, sparrow-hawks, and others were very common in Palestine, as also kites, and many other birds of prey, all "unclean" by the law of Moses, unfit for food or sacrifice by the Israelites.

Kestrels are graceful birds about 12 or 14 inches long, and are very useful in destroying insects, mice, and the like; a single kestrel is computed to be able to destroy 10,000 mice during its stay upon our shores. It also eats beetles, and when feeding its young will catch small birds to supply them with necessary nourishment. In the winter it will migrate as far as India, but does not travel the length that some other birds will go. It is not nearly so bold as its larger relatives, but it is a hawk for all that, and shows its true nature very unmistakably at times.

In the Indian regions five species of little hawks or falconets are known; all of them are tiny, not one measuring so much as seven inches long, yet they possess the characteristics of the larger falcons, and feed on still smaller birds and insects.

May we not learn a lesson here? Among human beings there are great differences concerning unrighteousness and wrong. Some are unquestionably great sinners, injurious, dangerous, cruel, vile; others indulge only in what the world calls *little sins*, *venial offences*, *insignificant wrongs*, yet "All have sinned, and come short of the glory of God." "There is none righteous, no not one;" and there is a solemn difference between the birds and ourselves, the little falcons can never in the nature of things attain to the size and strength of their big relations, but who can tell to where "little" sins may lead, or how great a sinner may be developed out of a child or youth that once begins to indulge in any kind of wrongdoing? As the hymn says,

"Cain once perhaps might start at what he soon would be,
But they who trust an evil heart, may prove as vile as he."

Just so with error, "A little leaven soon leavens the whole lump." A little departure from Scripture truth, a little mixture of men's traditions, a few inventions of so-called "priests" and "fathers," and before people are aware, they have drifted away from the simplicity and purity of the true Gospel to another gospel, which is not Christ's Gospel at all, but a false, corrupted, evil thing. Popery, with all its deception, cruelty, absurdity, and idolatry grew by a process of "evolution" out of seemingly small and unimportant matters; but once let the vessel drift from its moorings, and the tide will be sure to carry it further and further away; once get upon the downhill course and how easily we slide or fall to the bottom.

Many of us, who love and cling to God's sacred Word as our only and

sufficient guide for all things necessary to life and salvation, are grieved and amazed at what we hear about Romanism in the Church of England, and how many places once devoted to Protestant principles and the worship of God are now centres of "superstition and idolatry," where Gospel light is exchanged for the light of candles burning in the daytime on the so-called altar; Christ and His atonement are dishonoured, and consecrated wafers worshipped instead, and confession *to*, and pretended absolution *by*, a sinful man is substituted for the glorious proclamation, "Take with you words, and turn unto the Lord: say unto *Him*, Take away all iniquity and receive us graciously." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon." How true it is that God's thoughts and ways excel men's:—

"High as the heavens are raised,
Above the ground we tread."

But how sad that in this enlightened twentieth century so many "love darkness rather than light," and reject the truth of God and follow cunningly devised fables! Yet, dear reader, believe us when we assure you, that in the Church of England, as in the Church of Rome, the evil things have gradually, almost imperceptibly, grown, and "only a little error amid a mound of truth" slowly and stealthily works its way, till the "thin end of the wedge" makes it easy to drive the thick part "home;" and like a vessel striking on the rocks, poor deluded souls make shipwreck concerning the faith, often perishing for ever in sin and falsehood.

May the Spirit of truth guide us into all the truth; may He, as He has done many times before, deliver deceived ones out of the clutches of Satan, the prince of darkness, and may we each be helped to "watch and pray lest we enter into temptation."

We conclude our notes on birds of prey, by just referring to the "Harpy," which has a wide range in Central America, and the country adjacent from Mexico to Brazil. It is very strong and large, standing more than three feet six inches high, with bright eyes, a fine crest, and great strong talons. It makes great havoc among sheep, and even tackles calves and deer, so that it is a terror to the flocks and the farmers as well as the forest birds, furnishing us with just another illustration of our own danger as surrounded by swift, eager, and malignant spiritual foes. Great Shepherd of Israel, number us among Thy sheep; we are weak and foolish, prone to go astray, but Thou hast said, and Thou art true, "My sheep shall never perish, neither shall any pluck them out of My hand." Be it unto us according to Thy gracious word. Amen.

"FAITH is no independent grace. It acts dependently; it lives dependently. As faith lives on Jesus, so it lives by Jesus. He is its Author, He must be its Finisher, its continual *support* and *strength*."—*J. H. E.*

"ALL the sap of the tree is from the root; so all the grace of the spirit, all spiritual strength and usefulness, is from Jesus *the Root*."—*J. H. E.*

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him.”—Eph. i. 4.

IN our last paper we meditated on one of the most interesting subjects, viz., “spiritual blessings.” We tried to show how richly God had blessed the Ephesian saints in the plentiful provision He had made for them during the whole course of their sojourn in this world of stern conflict. This was discovered in the plenitude and permanency of those “spiritual blessings.” We have now to meditate on the doctrine of *Divine choice*, otherwise the doctrine of *election*. This fundamental doctrine of the Divine Word has been, and is, the cause of very much contention in the religious world. Various opinions are advanced by contending parties. But I write in no controversial mood, therefore I leave the babel of confusion, and seek to be guided by truth as taught by the inspired penmen. There is one thing, however, we would do well to get clearly in our minds: I mean the idea of *Divine sovereignty*; let this have its rightful place, in thought and word, and our apparent difficulties will speedily vanish, and our minds be cleared of much fog, mist and confusion. I repeat, God is a sovereign, and has a perfect and absolute right to do what He pleases or determines, both in the armies of heaven and among the inhabitants of the earth.

Let us consider—

THE DIVINE CHOICE.

“According as He hath chosen us.” This reveals the Father’s work of love in our redemption, together with the possession of the plenitude of blessing, to be agreeable to, and in perfect harmony with, His Divine will, purpose and pleasure. These thoughts will run through all we may write on the Divine choice; especially as we consider the subjects chosen—“*Hath chosen us.*” I take it that this *us* means a very wide range, wide in its embrace. It certainly includes every believer from the first to the very last. Not one omitted, not one left to perish. The Divine choice takes in all who sincerely love our Lord, not one such is excluded from Divine purpose, love, grace. For each elected one is called, saved, kept, and glorified. Did not the choice itself originate out of God’s great love? The Father founded the sublime doctrine in order that sinners might be saved. But for election there could be no salvation. For all have sinned—all are guilty—before God! His pity and compassion chose men to salvation; such was His eternal purpose, the clemency of His grace, and the good pleasure of His will. It was His unmerited kindness, and unsought favour.

Then we are said to be chosen “*in Him.*” Christ is the Head of the elect family—the first elect. The Father chose Christ as the Redeemer at the same time the subjects of that marvellous redemption were chosen. They were united with their Redeemer to participate in the joys of His salvation, to partake of His eternal life, and to share in His eternal glory. To this great end there are certain accomplishments connected with this Divine choice which must be perfected in the life and experience of those chosen. A moment’s consideration will show this. Think of their character, nature and con-

dition, and how many difficulties present themselves. What carnality of mind, what alienation of will, what opposition is found in human nature to all that is pure, God-like, or Divine. Such is the deplorable condition of the whole race, and if left to themselves no man could or would be saved. In all salvation matters God is the first to move. He must awaken the sleeper, and give life to the dead. God by His Spirit must produce in the mind anxiety concerning soul matters, and implant a desire to flee from the wrath to come. All this He graciously performs freely, fully and savingly! This same doctrine of Divine choice was taught by Jesus very clearly—"I have chosen you." To such testimony all truly awakened Christians fully agree. Every vessel of mercy can adopt the words of the apostle John, "We love Him," and the reason or cause is, "because He first loved us."

The Apostle Paul rejoiced in this eternal election—this unconditional election. As taught by him it appears to us to be a cause of deep and prolonged thankfulness; not gloomy distrust, but full of hope, joy, peace, satisfaction and security. How can it be otherwise when we have the origin of Divine choice behind us, full consummation before us, and the intermediate link, which unites choice and consummation, the work of Divine grace in the soul.

We pass on to notice—

THE TIME WHEN THIS CHOICE WAS MADE.

"Before the foundation of the world." The writer has neither faith nor sympathy with Dr. A. Clark, who says, "Before the commencement of the Jewish system." Bishop Barrington can accompany Clark, for he says, "Before the Jewish state." I make bold to tell my reader that the election of the Church preceded the election of the Jewish nation. Christianity is not inferior to Judaism. Judaism prepared the way for the fuller light. The shadows of the old dispensation gave place for the substance—"the better-thing provided for us."

"Before the foundation, etc." Redemption is no after-thought. The Divine Being saw the fall, and had prepared the covenant of grace, elected Christ as its "*Head*" and "*surety*." The names of all His chosen were clearly written in "the Lamb's Book of Life." Hence the salvation of the chosen is an absolute certainty, for Christ "shall see of the travail of His soul;" yes, the Father loves the Son, and Father and Son love the people of their choice. I would remind my reader that this choice is *eternal*. It stands through all time. As it was, so it is, and ever shall be. No part revoked. No additions made. Through all ages the irrevocable decrees of God are carried to perfection, and out of every generation He has His own "whom He loves to the end."

THE GRACIOUS DESIGN OF THIS DIVINE CHOICE.

"That we should be holy and without blame before Him." God did not choose us because we were holy; not because we were like Christ, but that we should be "conformed to His image." The holiness, as I understand it, in the words before us, constitutes our fitness for heaven. At the same time it is the distinguishing mark of the chosen. They are "a holy nation." It will, I think, appear to most readers that the eternal purpose in election, not only fully pardons, but also sanctifies. Divine mercy absolves to make anew, and purifies to make perfect. There is just a note of warning in this last thought. It cuts away certain

wrong impressions in which some indulge, I mean "Live as we list." There is no room in unconditional election for such looseness. There is no room for indifference, for exhortations abound, such as, "Give all diligence to make your calling and election sure." In all circumstances, and in all conditions of life, it ever remains true "that by our fruit we are known." The renewed man longs, prays, and sometimes groans for that holiness of heart and life which is given from above; and his greatest sorrow often arises from the low condition of his spiritual life, and how far below the Gospel standard of holiness he is!

I find another word in our Scripture—*Blameless*. Yes, the sacrifices were to be without blemish, and redeemed men are to be without fault. How can this be? Not in self, but as I stand IN HIM. His righteousness is my passport into heaven, His robe my dress, His promise my joy, for He has engaged to present me blameless, yes unblameable, free from every taint—from every sign of age and discrepancy. This He will do.

"Thou, the whole body will present
Before Thy Father's face;
Nor shall a wrinkle or a spot
Its beauteous form disgrace."

"A MAN GREATLY BELOVED."

BY PASTOR A. E. REALFF.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. xii. 13.

DANIEL'S "way" was God's "way," which proves that he was a subject of grace, for man by nature never chooses or delights in God's way, for it is a way of holiness and peace. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." "And the way of peace have they not known." The natural man is bent upon having his own way, for "the carnal mind is enmity against God," and "the end of these things is death." The believer, however, is exhorted to "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter i. 13), "receiving the end of your faith, even the salvation of your souls."

The words at the head of this paper are spoken to the prophet by "the man clothed in linen" (ver. 7), a full description of whom is given in chapter x. vers. 5, 6. This description so remarkably corresponds with that which John gives of the glorified Redeemer (Rev. i. 13—15), that we are justified in concluding that it is the same person. The Son of God appears in this form to instruct the prophet. Let us give attention to what He says, for it concerns us quite as much as Daniel.

"THOU SHALT REST."

What a deal of weariness there is in this world—weariness through toil, weariness because of sorrow and disappointment, vexation and care! But there is rest.

There is the rest of faith. Noah's dove "found no rest for the sole of her foot," until "she returned unto him into the ark." And "we who have believed do enter into rest." Boaz said to Ruth, "The Lord recom-

pense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." And the Psalmist exclaims, "How excellent is Thy lovingkindness, O God; therefore the children of men put their trust under the shadow of Thy wings." "O Lord," says Augustine, "Thou hast made us for Thyself, and our souls can find no rest till we find it in Thee." To this agree the words of the Redeemer Himself, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is His free gift. Yet when through grace we are brought to that blessed soul-rest, we are apt to drift away from it, and then we doubt and fear. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

There is the rest of patience. Daniel is instructed to wait "till the end be," before he could understand the meaning of the visions, "for the words are closed up and sealed till the time of the end." So when the Lord was about to wash the disciples' feet, Peter said, "Lord, dost Thou wash my feet?" He could not understand why the Lord should thus humble Himself. "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter." This is true of many things that the Lord does with His disciples of the present day. Therefore the Word says, "Rest in the Lord, and wait patiently for Him. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." John, who in a subsequent age was also favoured with sublime visions, writes thus of himself:—"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Further on he writes concerning "the patience and the faith of the saints" (Rev. i. 9, xiii. 10). And another apostle bids us "let patience have her perfect work."

Then there is the rest that comes at the end of the believer's life. This is the rest that is specially meant here. To Daniel it is said, "Thou shalt rest." And how very acceptable this rest is, especially to an aged saint, whose natural powers have become weak, and whose senses fail! "Lord, now lettest thou Thy servant depart in peace, according to Thy word." What a comfort that "there remaineth a rest to the people of God" (Heb. iv. 9). And what a comfort also that such cannot die till the appointed time; till the Lord Almighty says, "Go thy way!"

"Plagues and death around me fly,
Till He bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

The believer is "immortal till his work is done." And then how often he is "taken away from the evil to come!" "They shall rest in their beds, each one walking in his uprightness." The poor body, worn out with age, pains, and diseases, shall rest in its earth-bed, until the resurrection, and "the spirit shall return to God who gave it." "There the wicked cease from troubling, and there the weary are at rest," and "God shall wipe away all tears from their eyes." "Then are they glad, because they be quiet; so He bringeth them unto their desired haven." What a "rest" this was for poor Lazarus, to be carried by angels to Abraham's bosom—he who had long lain at the rich man's gate full of sores! Think what those words mean, "Absent from the body; present with the Lord!" And these, "To depart and be with Christ, which is far better." Jesus *died*, but the saints only *sleep*: "Them that sleep in Jesus will God bring with Him."

“ They slēep in Jesus, and are blest,
How kind their slumbers are !
From suffering and from sin released,
And safe from every snare.”

Therefore we “sorrow not” for departed believers “even as others who have no hope.” “This day,” said Jesus to the penitent thief, “shalt thou be with Me in paradise.”

Then at the resurrection comes *the eternal rest* of heavenly glory in the “many mansions” of the “Father’s house.”

“ The land beyond the sea !
Sweet is thine endless rest !
But sweeter far that Father’s breast,
Upon thy shores eternally possess ;
Calm land beyond the sea,
When shall we come to thee ? ”

“ AND STAND IN THY LOT

at the end of the days.” The ancient literal Canaan was divided by lot among the tribes of the chosen people, and every true believer has a portion allotted to him in the heavenly Canaan. Therefore, says Job, “All the days of my appointed time will I wait till my change come.” Daniel shall be raised from his earth-bed by-and-bye, to take his appointed place with all the redeemed family, and so stand in his lot. “Not one of them is lost, but the son of perdition,” and of him we read that “he went unto his own place.”

At an auction sale we have seen things placed together, perhaps an assortment of books, or several different household articles, and marked, “*Lot such a number*,” which means that he who buys one must buy all in that lot ; for they are not to be separated. And Abigail said unto David, “The soul of my lord shall be bound in the bundle of life with the Lord thy God.” So it was with Daniel ; and so all the family, redeemed by Christ. We ourselves may be assured of the same, if we possess the marks of God’s people.

What are these marks ? Of God’s sovereign choice in election “before the foundation of the world” we can know nothing apart from personal experience. As to whether our “names are written in heaven” in “the Lamb’s Book of Life” we cannot be assured, except as we answer to what the Book of Life on earth declares to be the characteristics of the Lord’s people. Dear reader, have you been quickened, renewed, converted to God ? Have you come to Christ as a needy, lost, and ruined sinner ? Because He says, “Every one that hath heard and learned of the Father cometh unto Me ;” and “All that the Father giveth Me shall come to Me ; and him that cometh unto Me I will in no wise cast out.” And are you of the number of those who have experienced a separation from the world, and so take up your cross daily, deny yourself, and follow Jesus ? Otherwise, Jesus says, you “cannot be His disciple.” And are the experiences, hopes, and fears of God’s people yours ? As you hear these described from the pulpit, do you listen with eagerness and desire, saying in your heart :—

“ With them numbered may I be,
Now and through eternity ? ”

Are you, therefore, giving “diligence to make your calling and election sure,” treading in the footsteps of the flock, working in the

Lord's vineyard, living for eternity? Are you exercised about being right at heart, sometimes musing thus:—

“When Thou, my righteous Judge, shalt come,
To fetch Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?”

Dear reader, “where your treasure is, there will your heart be also.”
God bless thee, whosoever thou art.

“OUR FATHER WHICH ART IN HEAVEN.”

THE first thing suggested at the very outset is, as we have already said, that all our prayers to God ought only to be presented in the name of Christ, as there is no other name which can recommend them. In calling God our Father, we certainly plead the name of Christ. For with what confidence could any man call God his Father? Who would have the presumption to arrogate to himself the honour of a son of God were we not gratuitously adopted as His sons in Christ? He being the true Son has been given to us as a Brother, so that that which He possesses by nature becomes ours by adoption, if we embrace this mercy by firm faith. As John says, ‘As many as received Him, to them gave He power to become the sons of God: even to them that believe on His name’ (John i. 12). Hence He both calls Himself our Father, and is pleased to be so called by us by this delightful name, relieving us of all distrust, since nowhere can a stronger affection be found than in a father. Hence, too, He could not have given us a stronger testimony of His boundless love than in calling us His sons. But His love towards us is so much the greater and more excellent than that of earthly parents, the farther He surpasses all men in goodness and mercy. Earthly parents, laying aside all paternal affection, might abandon their offspring; He will never abandon us (Psa. xxvii. 10), seeing He cannot deny Himself. For we have His promise, ‘If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him’ (Matt. vii. 11). In like manner in the prophet, ‘Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee’ (Isa. xlix. 15). But if we are His sons, then, as a son cannot betake himself to the protection of a stranger and a foreigner without at the same time complaining of his father's cruelty or poverty, so we cannot ask assistance from any other quarter than from Him unless we would upbraid Him with poverty, or want of means, or cruelty and excessive austerity.

“Nor let us allege that we are justly made timid by a consciousness of sin, by which our Father, though mild and merciful, is daily offended. For if among men a son cannot have a better advocate to plead his cause with his father, and cannot employ a better intercessor to regain his lost favour, than if he come himself suppliant and downcast, acknowledging his fault, to implore the mercy of his father, whose paternal feelings cannot but be moved by such entreaties, what will that

Father of all mercies and God of all comfort do? (2 Cor. i. 3). Will He not rather listen to the tears and groans of His children, when supplicating for themselves (especially seeing He invites and exhorts us so to do), than to any advocacy of others to whom the timid have recourse, not without some semblance of despair, because they are distrustful of their Father's mildness and clemency? * The exuberance of His paternal goodness He sets before us in the parable (Luke xv.), when the father with open arms receives the son who had gone away from him, wasted his substance with riotous living, and in all ways grievously sinned against him. He waits not until pardon is asked in words, but, anticipating the request, recognises him afar off, runs to meet him, consoles him, and restores him to favour. By setting before us this admirable example of mildness in a man, He designed to show in how much greater abundance we may expect it from Him, who is not only a Father, but the best and most merciful of all fathers, however rebellious, ungrateful, and wicked sons we may be, provided only we throw ourselves upon His mercy. And the better to assure us that He is such a Father if we are Christians, He has been pleased to be called not only *a* Father, but *OUR* Father, as if we were pleading with Him after this manner, 'O Father, who art possessed of so much affection for Thy children, and art so ready to forgive, we Thy children approach Thee and present our requests, fully persuaded that Thou hast no other feelings towards us than those of a Father, though we are unworthy of such a Parent.' But as our narrow hearts are incapable of comprehending such boundless favour, Christ is not only the earnest and pledge of our adoption, but also gives us the Spirit as a witness of this adoption, that through Him we may freely cry aloud, Abba, Father. Whenever, therefore, we are restrained by any feeling of hesitation, let us remember to ask of Him that He may correct our timidity, and placing us under the magnanimous guidance of the Spirit, enable us to pray boldly."—*J. Calvin.*

SUNSET RAYS.

BY A GARDEN LABOURER.

"Why seek ye the living among the dead. He is not here; He is risen" (Matt. xxviii. 6).

"And He said unto them, Be not affrighted: Ye seek Jesus of Nazareth, who was crucified: He is risen: He is not here: behold the place where they laid Him. But go ye and tell His disciples and Peter" (Mark xvi. 6, 7).

JESUS lives, believer; we shall live also, for "our life is hid with Christ in God," and our Lord has told us, that God is God of the living, and not of the dead. And, brethren, what is life? We live here, but we suffer much, and soon die. Jesus lives an endless life, and we, when caught up to be with Him, shall be with Him for ever. Then why should we seek Him on the earth? We must seek Him in the heavens, where He sitteth at the right hand of God, and when He is

* Calvin is referring to the Romish error of seeking the intercession of departed saints: an abomination to God, as it gives His glory to man, and denies His merciful character; it also infringes upon the office of our Lord Christ, who is the one Mediator between God and men.—*Ed.*

revealed to our souls as the "chiefest among ten thousand," "the altogether lovely," our risen Saviour, to whose presence at the set time we shall rise; then when so revealed, we should go and tell His disciples. We cannot tell Peter, for he is with his Lord and our Lord in glory, and sees all that we do, and much besides; but we are to go about the city, and tell the sons and daughters of men, that we have found Him (or rather have been found of Him) of whom Moses and the prophets did write, and that He is become our soul's salvation, our heart's joy, our endless life; and tell them that He is exalted a Prince and a Saviour, and is able to save to the uttermost "all that come unto God by Him," and that "whosoever cometh unto Him He will in no wise cast out," and then, looking up to the heavenly joys, you shall see that loving, risen Saviour smile, and hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And so having seen the place of thy Lord's last rest in His vicarious life and death, and having by God-given faith seen His risen glory, and having told "to all around what a dear Saviour you have found," you shall rise to "see Him as He is," to be like Him, and with Him in His presence and glory, throughout eternal ages. Amen.

"UNIVERSAL REDEMPTION."

DR. OWEN'S ARGUMENT AGAINST UNIVERSAL REDEMPTION.

I PROPOSE to the Universalists, this dilemma: The Father proposed His wrath, due unto, and Christ underwent punishment for, either—all *the* sins of all men; or, all the sins of some men; or some sins of all men. If the last, then all men have some sins to answer for: and so no man shall be saved. If the second (which is the proposition we lay down as truth), then Christ, in their stead, suffered for all the sins of the elect in the whole world. If *the first*, why are not all freed from the punishment due to their sins? You answer, "BECAUSE of their *unbelief*." I ask, Is this *unbelief* a *sin* or *not*? If not, why should they be punished for it? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them, more than their other sins for which He died? If He did not, then He did not die for all their sins."

"HE SHALL BRING TO YOUR REMEMBRANCE WHATSOEVER I HAVE SPOKEN UNTO YOU."—Our memories are like leaking vessels, let all the good words of Christ slip from us; but the Spirit will not let them slip: no, He keeps them for our use, and brings to remembrance with a fresh relish and savour in *time of need*, and in that case the believer finds such a sweetness in the Word that He cannot but say with Jeremiah, "Thy words were found by me, and I did eat them, and they were unto me the joy and rejoicing of mine heart."—*Dr. Gill*.

"TRUE WISDOM. He is the wise man who *knows himself*. Many know their own wisdom, few their own folly. Such are the wise, the truly so. He is the wise man who *knows Christ*, and thereby *God in Christ*, who looks to Christ, lives on Christ, who walks with Him, loves to be with Him, and desires to be like Him."—*J. H. E.*

“SOVEREIGN MERCY. As a Sovereign He says, ‘I will have mercy on whom I will have mercy.’ Could the veil which hides the heavenly country from our view be drawn aside, and we by faith behold the redeemed and angelic hosts there, we should see the redeemed nearest to the throne. Mercy brought and placed them there. But the elect angels know nothing of mercy, while they rejoice in His goodness through Jesus Christ. Yes, that same Jesus who suffered, bled, and died for elect vessels of mercy is the Lord of the angels, the Upholder of the angels, the Commander of the angels, and these wait His commands and are obedient to the voice of His word. But they enjoy not the sweets of redeeming mercy. Why not? Because they have never been miserable. Why have they never been miserable? Because they have never sinned. Why have they never sinned? Because sovereign goodness kept them from sinning. Sinners of a mortal race have been singled out to enjoy the riches of saving and sustaining mercy. According to His purpose they have been brought to know themselves sinners before Him—to experience the burden, plague, and power of sin—to know and feel every one his own sore, and his own grief, and the plague of his own heart, and open up this misery to a merciful God, and find mercy in full and frank forgiveness, and gracious acceptance by love, blood, and power.”—*T. Bradbury.*

“THERE are brethren who can map out unfulfilled prophecy with great distinctness; but I confess my inability to do so. They get a shilling box of mathematical instruments. They stick down one leg of the compasses and describe a circle here and a circle there, and they draw two or three lines, and there it is. Can you not see it, as plain as a pikestaff? I am sick of diagrams; I have seen enough of them to make another volume of Euclid. My impression is that very little is to be learned from the major part of these interpretations or speculations. I do not think that anybody can map out the future so as to be absolutely sure of anything definite except certain great, clearly-stated facts. It is certain that the Lord will come, that He will come in such an hour as the most of men look not for Him; and that His coming will be a surprise even to many of His own Church. He may come at this moment while yet I am speaking to you, and He may delay His coming, if so it pleaseth Him, through many a century yet. It may sound strange for me to say so, but if our Lord were not to come for ages, we should not be justified in saying, ‘My Lord delayeth His coming,’ nor would any prophecy of Scripture be broken.”

SOME HISTORIC BAPTIST CHURCHES.

III.—WEST LONDON (*continued*).

THE Eagle Street pulpit was filled, after Dr. Gifford's death, by MR. THOMAS HOPKINS, to whom Abraham Booth gave the ministerial charge in July, 1785, and during whose short ministry (2 years, 4 months) 107 members were added to the church.

On Mr. Hopkins's death, in 1789, Mr. Wm. Smith was chosen pastor, and continued till his resignation in 1801. It was during his ministry that Mr. Shenstone was sent out by the Church to be pastor at Little Alie Street.

After being four years without a pastor, the Church (in 1805) chose

JOSEPH IVIMEY, the Baptist historian to whom (after careful comparison with other historians, and several corrections), I am indebted for many of the details in these papers.

During Mr. Ivimey's pastorate (viz., 1820) the recently demolished chapel in Kingsgate Street, to seat 900, was erected, and suitable school accommodation provided. Ivimey died in 1830, having been pastor of this Church about 25 years. In addition to the four volumes of Baptist History, he wrote a "Life of Milton." He

BAPTIZED HIS FATHER AND HIS MOTHER,

his father being at the time 70 years of age.

And now, finally reverting to Little Wild Street. After Dr. Gifford and his friends left it (in 1735), those who remained behind chose for their pastor the REV. JOSEPH STENNETT, at whose ordination Dr. Gill took part. Mr. Stennett, be it noted, was elected by the recorded votes of the sisters as well as the brethren; the influence of Dr. Gifford's teaching in this matter evidently being better appreciated after his departure than while he yet abode in their midst.

Here Samuel Stennett at first assisted, and then succeeded his father Joseph. After which, amongst others, came the Revs. Benjamin Coxhead; Thomas Waters, A.M. (this was in 1814); John Edwards; in 1820, James Hargreaves. Then, after rubbing along awhile without a pastor, came the interesting pulpit contest between William Brock and Charles Woollacott, which I will give in Dr. Brock's own words.

Far down in St. Giles's, in a back street, and almost completely obscured by dingy houses, stands Little Wild Street Chapel, the pastorate of which was, as I said, vacant. Two young students, therefore, preached as candidates—Charles Woollacott and William Brock; the former received the call. On an after day, at Mr. Woollacott's valedictory meeting, Dr. Brock said: "Open confession is good for the soul. Well, I own that I was somewhat disappointed when Little Wild Street preferred Brother Woollacott to Brother Brock, but in the gracious ordering of the All-wise One my then disappointment proved to be the very best that could have happened for my future. My rejection at Little Wild Street paved my way to Norwich, Norwich brought me into fellowship with Sir Morton Peto, and that 'settled me' at Bloomsbury. So what seemed a 'bad beginning,' brought me to a really 'good end.'

'There's a divinity that shapes our ends,
Rough hew them how we will.'

This brings us to an easy point for taking our farewell of Little Wild Street; and passing on to the comparatively modern, but noted Bloomsbury Chapel, which chapel was built and Church founded by Sir Morton Peto, in 1848, that deservedly popular preacher, the late William Brock, D.D., being appointed as the first pastor, where he lived and laboured with abundant success for about 24 years, till his resignation, in September, 1872, owing to the unsatisfactory condition of his health. He had received letters asking him why he should not "die in harness?" to which he replied that he preferred not to do so, "because the Church would probably die with him." He was presented with an annuity of £200 per annum.

He did not live here long to need it, however, for on Saturday, Nov. 13, 1875, at St. Leonards, he exchanged earth for heaven; his remains being conveyed to London, and interred, with those of his wife and daughter, in Abney Park Cemetery.

There was a time for Bloomsbury from 1872 to 1875 which we say nothing about. But in 1875 commenced, as in 1885 terminated, another deservedly popular ministry in the third Bloomsbury pastor, Mr. Chown.

The present pastor, Mr. B. J. Gibbon, and his immediate predecessor, Mr. Baillie, are too well known, as living ministers, to call for comment here.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, S.E., August, 1902.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ILFORD.

Resignation of Mr. J. Othen, senior, as pastor of the Ebenezer, July 15th, 1882.

AFTER being two years without a pastor, the Lord has favoured us with another under-shepherd, and a good measure of prosperity.

The afternoon meeting was presided over by Bro. Marsh, of Gurney-rd., Stratford, who after the singing of hymn, "Come, Thou fount of every blessing," read 1 Tim. iii., offered prayer, and after making some very appropriate remarks, called upon brother J. Clark, of Hope Chapel, Bethnal Green, to state the nature of a Gospel Church, which he was helped most graciously and clearly to do, founding his remarks on Acts ii. 1, 2, explaining a Gospel Church to be composed of a company of true believers in the Lord Jesus Christ, regenerated, baptized, and then admitted to Church fellowship, which was true Gospel order, such relationship involving love and sympathy one towards another, and unity of spirit, as set forth in Rom. xv. 6.

Brother Othen then stated his call by grace, to the ministry, and to Ilford.

The chairman having expressed his pleasure and satisfaction at brother Othen's very clear statement, called upon brother W. G. Faunch to relate the leadings of providence in the selection by the Church of brother Othen as their pastor. He stated that two years ago the average attendance was only 25 or 30, which led us to earnestly cry to the Lord to appear for us. In January last year, brother Othen first visited us. Seeing the low state of the Church, and feeling a sympathy with us, he kindly offered to preach occasionally on a week evening if it was thought that it would be of any assistance and benefit to the Church. This resulted in his preaching each Thursday evening, which under the Lord's blessing was much appreciated by the friends, and the attendance increased. Upon hearing of brother Othen's resignation of the pastorate at Commercial-street, White-chapel, he was invited to supply the pulpit regularly for six months, during which time the Lord has been pleased to greatly bless us: seventeen having been added to the Church, and the general attendance having considerably more than doubled. Thus we felt that the Lord's hand could be clearly seen in the matter, and the Church unanimously invited brother Othen to become their pastor, which he kindly accepted.

Brother Marsh then joined the hands of brother Othen and W. G. Faunch, and declared the union of pastor and people.

Tea was partaken of by a large number of friends.

The evening meeting, at which brother H. D. Mobbs presided, was opened by singing the well-known hymn, "Kindred in Christ," etc. The chairman read the first portion of Rev. ii., after which brother Elnaugh, of South-end, sought the Lord's blessing. The chairman, after making some very appropriate remarks and exhortation to the Church, called upon brother Mitchell (brother Othen's late pastor) to give the charge to the pastor, which he did in a most able manner, founding it upon Acts xx. 28.

Brother Holden then gave the charge to the Church in which he was graciously helped, founding his address upon Deut. iii. 28; Ephes. iv. 32, and Phil. i. 27.

After a few remarks from brethren J. Clark and the pastor, the happy day was brought to a close by singing, "All hail the power of Jesus' name."

The services were well-attended, and the friends contributed liberally at the collections. To our triune God be all the praise.
W. G. F.

IPSWICH (BETHESDA).—The 53rd anniversary of the Sunday-school was held on July 20th. We were favoured again to have as preacher, our friend Mr. H. T. Chilvers, this being the fifth time; and as we realised, he is still appreciated by the friends and children. We had crowded congregations, especially in the afternoon and evening, every seat being filled, both in chapel and vestry. The sermon in the morning was from Ezek. xxxvii. 3, "Can these bones live?" and in the evening from Matt. xxvi. 41, "Watch and pray." The attention given by all present, especially the scholars, was good evidence that the discourses were heard with pleasure and profit. Mr. Chilvers conducted a children's service in the afternoon at which several scholars recited in a very creditable manner. These had been specially trained by Miss J. Farrow. The address which followed was upon the words from Isa. xxxviii. 1, "Set thy house in order." Mr. Chilvers pointed out that our bodies were our houses, and that our soul could be represented as the tenant; the head as the store-house for knowledge and wisdom; the conscience that was as a bell that rang when we were about to do wrong. Our hands and feet were servants, which labour and needed to do and walk aright, and our eyes, ears, and mouths could be called windows, which should be closed against seeing what they ought not to see, and hearing what they ought not to hear, and saying nothing only what was

right. The address was greatly appreciated. The singing was again good, under the leadership of Mr. T. H. Garrod and choir, with Mrs. C. Farrow kindly presiding at the organ, in the unavoidable absence of Mr. King. The collections were again good, amounting to over £18 10s. On the following Wednesday, the annual treat was held, when about 200 scholars and teachers, and over 100 friends went to Stoke Park. It was a beautiful day, and all appeared to enjoy themselves. After tea, various games and races were indulged in, and each child received some small present. We thank God for again helping us through, and hope that in days to come we may see that some of the seed sown fell on good ground. May God still prosper and bless us in our earnest prayer.—W. B. M.

CHATHAM (ENON).—The above Church held their 59th anniversary and re-opening services after renovation, on July 13th and 16th. Sunday, 13th, Mr. H. Fowler, of Chiswick, preached in the morning from Psalm cxvi. 12. Evening from Hab. iii. 17, 18. These sermons were full of Gospel matter, and very encouraging to all those who believe in a precious Christ. (1) He described the beautiful termination of the prayer; (2) Position of God's people in all ages; (3) Moses, who endured as seeing Him who is invisible; (4) Without faith: no comfort in God, and no comfort in the world; (5) Glorious triumph of faith in tribulation. On the following Wednesday afternoon, Mr. R. Mutimer, of Brentford, preached from 2 Chron. vi. 40, 41. This discourse we proved to be very refreshing. A goodly number partook of tea at five o'clock in the school-room. At 6.30 a public meeting was held, presided over by F. J. Catchpole, Esq., who read a portion of the Word, after which a good brother from Gravesend led us in prayer. A statement was then read by the senior deacon, shewing the cost of renovation, new organ, &c., which amounted to eighty-five pounds. Towards this amount, by the perseverance and zeal of our sister, Miss Hickmott, £70 has been collected from friends far and wide. This was gratefully acknowledged by a vote of thanks from the deacons and Church to all who so generously contributed to this object. The chairman gave us a short address, encouraging us to go forward in the name of the Lord. Brother Mutimer spoke from the word "Hereafter" (Rev. iv. 1), which was very solemn to both saint and sinner. Mr. Guy, of Gravesend, founded his remarks upon the object of building these sanctuaries in the world, that this and that man was born there, that prayer should be made for the birth of souls and encouraged us to pray

on for precious souls to be quickened into life. Mr. Cattell, of Sevenoaks, urged the brethren to preach the Gospel, the pure Gospel; this the Holy Spirit blesses in the conversion of souls. Mr. H. Fowler made a few remarks upon the object achieved, and congratulating us on what had been done. Mr. Dale, of Meopham, spoke from "Put on thy strength, O Zion." The chairman appealed to the friends to clear off the remainder of the debt, £15. After singing, "All hail the power of Jesus' name," the friends responded very heartily with their promises; these, with the collections at all the services, amounted to over £14. Hitherto hath the Lord helped us.—C. COOPER.

BOW (MOUNT ZION).—The 22nd anniversary of laying the stone was held on July 20th, when the pastor preached two full weight sermons. At the Tuesday meeting, brother Borham engaged in prayer. Brother Birkett ably presided, and gave liberally. Brother Burbridge brought some good things from a far country. Brother Smith some sweet and precious truths. Brother Fountain some old fashioned Gospel, and the pastor closed up with full weight and measure.—W. H. LEE.

DESFORD, LEICESTERSHIRE.—The anniversary of this little cause was held July 31st. We were favoured with beautiful weather, which was highly appreciated by our company of over twenty persons, who went by brake from "Providence," "Ebenezer," and "Zion," Leicester. Others afterwards joined us by rail, cycle, or on foot. The writer endeavoured to display "the unsearchable riches of Christ," for the comfort of believers and the encouragement of seekers, taking as his text in the afternoon, Ruth i. 16, 17, and in the evening, Song of Solomon, iv. 16, and v. 1. Among the company were three ministers, beside other friends from Coalville and elsewhere. The tea meeting was well attended, and the collections satisfactory, although we missed several, who were away from home at the time, but who usually have accompanied us on these occasions.—A. E. REALFF.

BURGH AND MONKSTHORPE, LINCOLNSHIRE.—The writer can fully endorse the Editor's remarks* concerning this as a good sphere of labour for a pastor, who has some private means; and such a pastor is much needed there. I was invited to preach the anniversary sermons on Lord's-day, June 22nd, and the following Tuesday. The Lord very graciously helped me in each of the five preaching services, which were most heartily received by

* Vide p. 4 Cover of July number.

the friends who gathered together, though it grieved one to the heart to see so few. Ritualism seems now to be the order of the day, and Evangelical religion is scouted in many country places, and its adherents are even assailed by petty persecution. We had, however, a very hearty and enjoyable tea meeting, and were able to take sweet counsel together, regarding the things of God. May the Lord long preserve the life and health of brother Sorfleet, sister Maiden, and the other kind friends of the Cause, and may it please Him soon to grant them a reviving time. So prays their sincere friend and well-wisher—A. E. REALFF.

CARLTON, BEDS.—This ancient Baptist meeting has held its 142nd anniversary, although we have every reason to believe it is of a much older date, and that John Bunyan preached on the very spot that the meeting house now stands on. On Tuesday, July 22nd, our esteemed brother, Mr. A. E. Realff, preaching in the afternoon on "The Lord Jesus as the Prince always abiding with His people," and in the evening on "Testifying of Him as the bright and morning star." Mr. Realff was favoured with much liberty, and heard with great profit. We had good congregations, and were much cheered with the presence of friends from Bedford and Irthlingborough, also the old friends from Turvey's almshouses, where our pastor has a monthly service. We had good attendance at tea, after which addresses were given by our esteemed brethren, F. Fuller and E. Cass, of Bedford, also our pastor, Mr. A. B. Hall. Much indignation was expressed at the Government Education Act. The collections were good, thanks to kind friends far and near, and so we thank God and take courage.

STONEHOUSE, GLOS.—On Sunday, July 27th, we held our Sunday-school anniversary services. Brother W. E. Frost Avening, preached morning and evening to large congregations. Special hymns were sung, and the collections were good. On Bank Holiday the scholars had their outing. They were conveyed in brakes to a field, kindly lent by Mr. Fowler. The usual games were indulged in. Several friends partook of tea with the children. Prior to leaving for home, the children sang some hymns, and gave hearty cheers to the superintendent, Mr. J. F. Silvery, and also to Mr. and Mrs. Niblett, Merton Lodge, who had kindly provided them with the tea. Altogether a most enjoyable time was spent.

DOVER (PENTSIDE).—The anniversary services of the Sunday-school were held on Sunday, July 27th. Sermons

were preached morning and evening by pastor G. W. Thomas, of Watford, who also gave an interesting address to the scholars in the afternoon. The children sang special hymns, and Miss Aukett presided at the organ. The weather was rough, but the Lord opened hearts to help on the work among the young. We had good collections. On August Bank Holiday we had our Sunday-school treat to Maxton. The children assembled at the school at one o'clock, and we engaged one of the large electric trams to take us there and back; the children had games, and a good tea. We had a large company of friends.—R. J. HUGHES.

GREAT YARMOUTH.—The twenty-eighth anniversary of the opening of York-road Baptist Chapel, and the twenty-second year of pastor James Muskett's labours there, was celebrated on August 10th and 11th. Sermons were preached on the Lord's-day by pastor F. C. Holden to large congregations. In the morning from Psa. cxix. 65, and in the evening from Psa. lxxxix. 18. Brother Holden always exalts His Lord, and lays the sinner low, that is why the saints of the Most High God so enjoy the ministry of His faithful servant. This day's service was no exception. It was good to be there. On the following Monday afternoon a sermon was preached by pastor E. Marsh, after which tea was partaken of in the chapel by a larger company than for many years past. The preacher for the afternoon was the chairman for the evening, and was evidently "at home" in the place where, as he informed us, he was the first to follow the Lord in baptism and to go through the marriage ceremony. After singing, and reading the Word, the chairman called on pastor Dickson (of Bradfield-St. George) to open the meeting with prayer. The pleader was in the spirit, and the sacred fellowship of the same was felt by all present, for the savour of this part of the service permeated the meeting to its close. After a brief address from the chairman, Gospel themes were well spoken on by brethren Bedingfield, Sapey, Hunt and Holden; the beloved pastor closing with expressions of gratitude to all who had taken an interest in these anniversary meetings. Brethren Calver proposed, and Reader seconded, in a few well chosen words, the thanks of the friends to the speakers, &c., of the evening. The collections, including gifts from absent friends, amounted to £10 9s. 3d. During the labours of our esteemed brother Muskett 38 have been received into the Church—14 by baptism, and 24 from other Churches; 16 have been dismissed to distant Churches, and 18 called to the Church above. The present membership is only 27. The

friends are largely dependent upon the visitors, who during the season find their home among this little company, with their devoted and deeply-trying pastor. The Lord add unto them daily such as shall be saved, and long spare, with much blessing, James Muskett as their devoted pastor. He is worthy all the love and help shown him.

P I M L I C O (C A R M E L).—**SUNDAY-SCHOOL ANNIVERSARY.**—Special services in connection with the Sunday-school were held on Lord's-day, June 29th, and Wednesday, July 2nd. An encouraging sermon to workers was delivered on Sunday morning by our pastor, Albert E. Brown, from the text, "Cast the net on the right side of the ship and ye shall find" (John xxi. 6). Special service for children and friends in the afternoon, when pastors H. J. Wileman and A. E. Brown gave very interesting addresses to the children. In the evening, pastor H. J. Wileman delivered a discourse from "God is not unrighteous to forget your work and labour of love" (Heb. vi. 10), which was listened to with great interest. It was a stimulus for Christian workers, and very helpful to all who sought to do any little service for the Master. On Wednesday the services were continued. A good number of the children were present. H. J. Bush, Esq., of Herne Hill, presided. The superintendent's report was read, also the Sunday-school Union's report of a surprise visit paid by their visitor, Mr. Burgess. It was interesting to note that our esteemed junior Bible-class leader, Miss White, had been awarded the Sunday-school Union's Diploma of Honour for the 40 years' service in our school. Addresses were delivered by Messrs. Loosely, Wileman, Waller, and our pastor. Special hymns and anthems were sung, Mr. Daniel Baxter conducting, and Mr. Adderley presiding at the organ. These services were very encouraging. A goodly number of friends, together with the children, spent a happy day on Tuesday, July 8th, at Ashstead Woods, for their excursion.—Special services to commemorate the first anniversary of the pastorate of Mr. A. E. Brown were held on Lord's-day, July 20th, and following Tuesday. On Sunday our pastor was helped to deliver sermons in which a retrospect of the past was taken, acknowledging God as our only help. An Ebenezer was set up recognizing His goodness, and our hearts were led out in sincere thankfulness for all His mercies. On Tuesday, a devotional meeting was held, H. Clark, Esq., presiding, during which pastors E. White and R. Mutimer gave very appropriate addresses, and prayers were offered by the pastor and people. Tea was provided in the school-room: the tables were very tastefully

decorated with roses and ferns. Thanks are due to our lady friends who carried out their work so well. The public meeting in the evening was well attended; W. S. Millwood, Esq., presiding. Very suitable addresses were delivered by Messrs. Fells, Marsh, Mutimer, Wakelin, Waller, White, and our pastor. Special hymns and anthems were sung, brother Adderley very ably presiding at the organ. We bless God that during the year we have seen the workings of His hand in blessing the word both to saint and sinner; we could, with all our heart, join in the glad song: "All hail the power of Jesus' name!" There was a deeply spiritual tone about this meeting which was very stimulating both to pastor and people.—W. H. H.

P R I T T L E W E L L.—Anniversary services were held on Tuesday, August 19, when pastor F. C. Holden delivered a Gospel discourse founded on Psa. xxxvii. 7 (first clause), "Rest in the Lord, and wait patiently for Him." It was one of those seasons to many hearts when the weary found rest, and the impatient were forcibly reminded of their restlessness; while the patient waiter never missed his reward. The savour of this discourse permeated the evening meeting, which was most ably presided over by Mr. W. G. Faunch, of Ilford. The chairman, in his opening address on "Blessed are the people who know the joyful sound," struck a good keynote on "the sounding of the various trumpets under the Old Testament dispensation and their New Testament signification." Addresses were then delivered by pastors E. Marsh, H. F. Boulton, and F. C. Holden. Our esteemed brother Mobbs also—an old friend of the Cause, and indeed of many a Cause of truth in his abundant itinerant labours, though obliged to give up public services—gave us a warm-hearted speech for a few minutes. While evidently exceedingly weak in body our brother was "strong in the Lord, and in the power of His might." The worthy pastor, brother Chandler, warmly thanked all who had taken part in the services, and gave "thoughts for the thoughtful" in the closing speech. This little Cause has much to contend against, and we sincerely trust the Lord will appear for His tried people, and strengthen the hands of the esteemed pastor, and those who labour with him in the work. There was a goodly gathering to tea, while the congregations were large at both services, and the collections in excess of previous years. Brother Elnaugh, so many years associated with Mount Zion, Hill-street, is one of the worthy deacons, and never fails to warmly welcome the strangers, and make them feel at home.

We could but notice the marked improvement in the service of praise: the organist, Miss Fisher, is evidently taking a lively interest in this part of the worship. In this rapidly growing watering place visitors may find a spiritual rest in the green pastures of truth among the household of faith at Prittlewell.—A VISITOR.

HADLEIGH.—The anniversary services of our Sabbath-school were held on July 13th. The pastor, G. W. Morling, preached to good congregations. The hymns, which were specially selected, were beautifully rendered by the children and choir, several friends from the Congregational Church giving their valuable assistance. The pastor took for his subject in the morning "Hosanna," from Psa. cxviii. 25, dwelling on the subject of the prayer, the urgency of the prayer, and the fervency of the prayer. In the afternoon the subject was "Samuel called of God" (1 Sam. iii. 10). In the evening the subject was "The glorious transformation" (Isa. xxx. 26), when the preacher pointed out how God healed the stroke of His people's wound through the most precious blood of Christ, by means of a believing view of Christ crucified, and by virtue of the sanctifying influences of the Holy Spirit. The collections were good. On July 30th the annual treat was held, in a field kindly lent for the occasion by Messrs. White (members of the congregation), and an enjoyable day was spent by the young folks. About 70 children sat down to tea; afterwards some fifty friends also partook of tea. Numerous presents were distributed amongst the children, which had been given by well-wishers of the Cause. The happy day was concluded by singing the Doxology.—B. ELMER.

MARCH.—**SABBATH-SCHOOL ANNIVERSARY.**—Our Sabbath-school anniversary was celebrated on Sunday, July 20th. The pastor (Mr. B. J. Northfield) preached morning and evening. In the afternoon a young people's service was conducted, when recitations were given by Susie Cutteridge, Ada Wilkinson, Nellie Ayres, Margaret Harley, Walter Harley, Katie Cook, Sidney Howard, Florence Harley, and Grace Russell, in a creditable manner. There were very large congregations throughout the day. Special hymns were sung in a most appreciative style, showing that the scholars had been well trained by Mrs. Downham and her helpers. On the Tuesday following, the annual treat took place in a meadow kindly lent by Mr. W. Billitt. The juveniles had tea in the schoolroom at 4 o'clock, tea for the adults following at 5.30, when about 200 were present. All the usual kinds of amusements for such occasions were

provided in the field. The weather was all that could be desired on both days. The financial results were very encouraging. Collections on the Sunday realised £15 Os. 2½d., which with money received in connection with the Tuesday's proceedings brought the total amount to £27 Gs. 6d. Again we desire to erect another Ebenezer stone to our gracious covenant God, whose favours are so undeserved, and yet withal so continuous. On Lord's-day evening, July 27th, we were again privileged to honour our Lord in the observance of believer's baptism, when two sisters were immersed in the name of our triune God. The discourse was based upon the words, "Blessed are they that do His commandments." The congregation was very large, and the strictest order prevailed as our redeeming Lord's footsteps were traced, and His own glorious example followed in this most important, solemn, and Scriptural ordinance. May many more be constrained to show their love to the Lord Jesus in a like manner. On Tuesday, July 29th, a large number of friends assembled in the chapel for prayer in connection with the forthcoming harvest. Gratitude for the blessings of the harvest and earnest supplications for the safe ingathering, with reference to higher and spiritual things, marked the prayers of the brethren who called upon God.

MARGATE.—Our worthy brother Wise and his colleagues leave no stone unturned to make visitors welcome at the little chapel in Thanet-road. The large congregations that gathered there for the anniversary services on Lord's-day, August 17th, and following Monday, comprised many from other Churches visiting the district. Our beloved brother Mitchell was the preacher on the Lord's-day, and one could not meet with the company gathered, without hearing on every side the joy of listening to these discourses, both morning and evening. Whether as pastor, preacher, or editor, our worthy brother must lift up his Lord, for He is evidently to him his all-in-all. After a sermon on the Monday afternoon by pastor E. Marsh, the well-spread tea tables were soon cleared by the goodly number gathered, notwithstanding the pouring wet that ceased not the whole day. The chapel was well filled in the evening, and the chair well filled by our brother Mitchell, whose genial welcome to all was enforced in a cordial chairman's speech. Brethren Chisnell, Blois, Marsh, Debnam, and Carter, delivered addresses, the chairman interspersing with appropriate comments, supporting the truths declared. Brother Wise reported progress, and had a word of grateful thanks for his willing fellow-

helpers, and expressed thankfulness to a covenant God for His many mercies to this part of the vineyard, both temporally and spiritually. The Lord send His flock a pastor, and speedily erect the new building in contemplation, prays—**ONE WHO WAS THERE.**

OUR AUSTRALIAN COLUMN.

MY DEAR BROTHER, MR. MARSH.—A stranger to you in a far-off land, I have many times felt a strong desire to send you a line or two of Christian greeting. If you receive our Australian Magazine, you will by its records find that my brethren here have made me for the third year the President of the Australian Particular Baptist Association, and I am in this position intensely desirous of the welfare and progress of all the interests of the denomination. I may say that I have been the Secretary for Victoria from the time the Society became Australasian, until chosen President. From that date, brother Henry Adams has filled that position, and he informs me he was, with yourself, a scholar in the Deptford Sunday-school some time during the pastorate of the late J. S. Anderson; so that you are not an entire stranger to all the brethren of our Churches.

The first favour I have to ask (*i.e.*, if you can see it desirable to oblige) is, to insert in the "E.V. & G.H." the advertisements on the cover of our Australian Magazine. It has occurred to some of your readers here, that if only on the wrapper of your periodical, for once in each year, it would be a directory to any of our brethren coming to these shores from the Homeland. We are often found by the truth-loving pilgrims through the English magazines; this was the case with one of our worthy deacons at Chilwell Church, Geelong. And here let me say how welcome are your monthly messengers to us, especially so to those who have tender and loving remembrances of Christian friends and Churches long since left behind. The Churches of Warboys, Hunts., and St. Neots, Hunts., are especially dear to my wife and myself, and the reports of their welfare and progress were truly refreshing. I believe my dear wife was about the last (if not really so) that the late beloved G. Murrell baptized before or on the eve of his jubilee; hence you can understand how vivid are the impressions of such happy times to one who is the great granddaughter of the late Samuel Fairey, the choice friend of the great John Stevens and the late pastor Murrell. Fragrant are the memories of communings it was our lot to enjoy with the aged pastor, G. Murrell, and some of his saintly members, . . . the influence of fellowship with such ripened saints leaves its mark upon young believers and yields

sweet memories in after times which are truly helpful when we are tried and assailed by the foe, and especially so in this part, where our Churches are small, few, and far between, *i.e.*, in comparison to your favoured state in the dear old land. When we read the wailing of the pessimists among you, we wonder what they would think and feel if they had to endure the discouragements that beset the people of truth in these regions truly we need the sympathy and prayers of our English kindred and Churches, nevertheless we have much to be thankful for, and we will not (God helping us), despise the day of small things; but rather like David encourage our hearts in the Lord our God. . . .

Should you meet Mr. J. Mote, remember us to him. All his friends are well, and are expecting to hear that with the swallows he will be on the wing again before the winter snows appear. He is always welcome here; we all enjoy and appreciate his friendship.

I must not forget to state that your Magazine is greatly prized in the judgment of your readers; its good character is well sustained, and brother Mitchell's leaders with other pieces are truly helpful and refreshing. Many expressed deep sympathy with our brother in his bereavement. For myself, I felt to lose one of my six sons would be a cutting grief, but to lose one's only son, how keen. May the Lord, who only can fill the gap and sustain, bless him.

I conclude, with best wishes, and praying that great blessings may be your portion in Zion in the land of our youth, and trusting that we here, sharing the same new covenant benediction, shall be able to yet report more fruitful times.

I am, dear brother,

Yours in bonds of truth,

F. FULLARD.

16, Charles-street, Elsternwick, Victoria.
July 2nd, 1902.

NOTTING HILL GATE (BETHESDA).

—The fifth anniversary of the Tract Society was held on Thursday evening, July 3rd. The meeting was presided over by Mr. G. Herring. Brother Dann offered prayer for God's blessing on the work, and that we might realize His presence and help on the present occasion. The chairman read a suitable portion of Scripture, and also made some very encouraging remarks from Matt. xxviii. 18—20. The Gospel, he said was to be preached not only from the pulpit, but by example, by the distribution of tracts, or by a word spoken in season. Brother Chilvers gave an earnest address, he believed the tracts were a vehicle of the Word of God; they brought us into contact with the worst of men and women. Brother Marsh spoke from the words, "And the Spirit

bade me go with them, nothing doubting." The Spirit's bidding was the death of doubt. Peter's prejudice gave way when he had seen the vision, and after learning his lesson, he would go forth with the feeling,

"Did all the world my Saviour know,
Sure the whole world would love Him too."

Brother Ackland based his remarks on Psa. xxxix. 3, "While I was musing the fire burned." The fire was a fitting emblem:—(1) Of the love of God; (2) The power of the Holy Ghost; (3) The work of grace in the believer's soul. While we were musing on the work of the Tract Society, he prayed that the fire might burn so that we might labour with increased earnestness. A report of the past year's work was read, which shewed a deficit in the funds. Several scholars had been brought into the Sunday-school by means of the tracts, and we are occasionally cheered by seeing some of those we visit, attend the services. The collection amounted to £1 8s.—C. A. L.

READING (PROVIDENCE).—The 43rd anniversary services of the opening of the above chapel were held on Wednesday, August 13th. Two impressive sermons were preached—that in the afternoon by Mr. E. Mutimer, from 2 Tim. i. 12, "He is able to keep that which I have committed unto Him," and Jude 24, "Able to keep you from falling;" that in the evening by Mr. H. T. Chilvers, from 2 Cor. v. 6 and 8, "Always confident: . . . willing rather." Tea was provided in the schoolroom, of which a goodly number partook, and we were cheered by the presence of friends from Cricket-hill, Yateley, Bucklebury Slade, Newbury, and local Churches. As a Church, we desire to praise God for sending brethren to supply the pulpit both on the Lord's-days and week-evenings. We pray He will continue thus to bless us, and all who have so readily helped us.

To the Editors of the "E. V. and G. H."

DEAR BRETHREN,—Once again the "Pastor's Sunday" has come and gone, and in many respects was a source of pleasure and enjoyment to many. The weather, which is often in most rural districts a potent factor either to aid or mar such services, was not very propitious, nevertheless fairly good congregations gathered and gave brother Marsh a hearty welcome, and gladly listened to, and highly appreciated, the two excellent sermons he was enabled to preach, and I hope that the future may prove them to have been owned and blessed of God, for His own glory and the people's real benefit. Now it remains for me to heartily thank *all*, both great and small, both near and afar off, for their kind and renewed remem-

brance of me, for their kind and generous gifts, and for the great services rendered by many to make the day one to be remembered, especially to the editor of E. V., brother Marsh, for his sermons, and brethren Styles, Colson, Cooper, and Papworth for their efforts, and pray that the good Master may abundantly bless and reward them.—CHARLES HILL.

"THE POWER OF THE SPIRIT— THE NEED OF THE CHURCH."

An extract from the Address of Pastor
W. GILL, Moderator of the Suffolk
and Norfolk Association.

As the Spirit is the originating power of the ministry, so it is His perpetuating grace by which that ministry is crowned with success. With what remarkable uniformity the prophetic writers ascribe the bestowment of spiritual blessings exclusively to the Holy Ghost! Is Christ's kingdom to be established above the nations and on the tops of the mountains? It is the zeal of the Lord of Hosts which is to perform this. Are believers to grow up as plants and as willows by the water-courses? Is one to say, "I am the Lord," and another to call himself by the name of the God of Jacob? and another to subscribe with his hand unto the Lord, and surname himself by the name of Israel? (Isa. xlv. 4). It is because the Lord pours His Spirit upon the seed and His blessing upon the offspring. Is the temple of the Lord to be reared? "It is not by might, nor by power, but by My Spirit, saith the Lord." Are the slumbering dead in the Valley of Vision to be raised? It is because the Spirit has come from the four winds of heaven and breathed upon the slain that they might live. So to-day we need this Spirit for a fuller and fresher life in our Churches.

Brethren, there is not a grievance to be redressed, or a hope to be inspired, but by Him, and in all our endeavours, alike for our own advancement and for the spread of the kingdom of Christ, we should at once be awed into reverence and attracted into faith by the announcement, "It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Let us never forget the Holy Ghost is the only Source of power, and from Whom only it can proceed. He is the Almighty, and His name bespeaks the secret of His power. The power of God is one of the earliest of His attributes to impress the human mind. His power is an attribute ever present. The objects that are familiar to us which we see every day—the sun that lights us, the sky that reaches over us, the earth on which we tread—are all connected with the idea, and suggestive of His power. Who has watched the waves rolling upon the shore without

receiving into the mind impressions of the unlimited and energetic power of God—power, designing, intelligent, and supreme? And as, of all God's attributes, men are the earliest impressed with power, so, of all God's attributes, men are most keenly covetous of power. In all ages there have been men whose chief ambition has been for power; it has been seen in the statesman and in the monarch. The influence of this passion is all-pervading. Control, persuasion, influence—how fond we all are of these; how ambitious we are to obtain them! The apostles were men of like passions with ourselves; they were under the common influence of this human desire; they were not free from ambition; there was an effort to reserve seats on either side of the Redeemer in His kingdom for the aspiring sons of Zebedee, and thus they were disputing which should have the pre-eminence in His kingdom. What havoc this love of power has wrought in many a community! and yet the desire for power is not wholly criminal. God who implanted it in the heart had some wise purpose in view. When conversion takes place in a sinner's heart, no passion is destroyed, no human feeling uprooted, not a solitary faculty or emotion is lost. "God," says Dr. Chalmers, "did not destroy the old Romish pulpits at the time of the Reformation; He did better, He preached in them." The Gospel does not annihilate a solitary passion, nor dislocate a solitary feeling of our nature: it only directs those which were vehicles of rebellion into instruments of blessing.

MENDLESHAM GREEN.—The 63rd anniversary services were held on Lord's-day, July 27th, when three excellent sermons were preached by Mr. A. J. Margerum, of Forest Gate. The congregations were good, and the presence of the Lord was felt and enjoyed. To Him be all the praise.—H. T. H.

BRIXTON TABERNACLE.

BRIXTON always enjoys Bank Holiday. Both in May and August we meet to record the goodness of God in giving us such a ministry of rich Gospel grace. On August 4th we had another such meeting, when Mr. Mitchell preached in the afternoon to a good-sized assembly—the weather being doubtful, no doubt kept some at home,—many staying to tea.

In the evening the public meeting was also well attended, and the speakers were followed with deep interest, their messages being much appreciated. The chair was taken by Mr. W. Harris, who opened by reading *Psa. xxxiii.*, and himself engaged in prayer. In his speech

the chairman mentioned the comfort of attending these meetings, and how he enjoyed his visits to us. Their object was principally to bring a choice of pastors and hearers closer together, that they might vie with one another in telling out the grand old truths of the Gospel. It also enabled the people of God to express their practical sympathy with the Causes. He remarked also on the heartiness of the singing.

Mr. W. H. Taylor spoke of the men who in the past had been valiant for the truth, and he trusted we should still be favoured to support such men wherever they were.

Mr. J. Debnam gave us an excellent speech on "For all things are yours," &c. (1 Cor. iii. 21—23). He referred to the desire of some to glorify the man who gave the message rather than the Master who sent it.

Mr. F. Grimwood spoke on "Comfort ye, comfort ye My people, saith your God," the two things chiefly mentioned being: God's possession—His people; and His provision for them in trouble—comfort. His desire was to exhort the people of God to read their Bible more, for by it came the only sure word which would give them their peace. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Mr. J. Hall spoke of the spiritual blessings in Christ Jesus, and the manner in which the Holy Ghost makes them known to us: "He shall take of the things that are of Mine, and shall show them unto you."

Mr. Cornwell spoke at the conclusion of the meeting of the good and sound words we had been favoured to hear. The collections were fair.

CHARSFIELD.—Sunday-school anniversary services were held on July 27th. Three sermons were preached by pastor H. Alexander to large congregations. On July 30th the children met at one o'clock in the meadow, for games, &c., and at 2.15 assembled in the chapel, and recited Scripture dialogues and listened to an address by pastor Potter, of Grundisburgh. The children's tea was held in the meadow at four o'clock, and a public tea at five o'clock, to which 150 sat down. A public meeting was held in the evening, pastor Alexander presiding. Addresses were delivered by pastors Potter (of Grundisburgh) and Green (of East Soham). The congregations were large. Miss L. Symonds presided at the organ. Special hymns were sung. The collections amounted to £6 5s. 1½d., which is an advance on former years. On August 12th, after twelve months' call with a view to the pastorate, pastor H. Alexander accepted the unanimous vote of the Church to the same. In the

morning he baptized a brother and sister, receiving the same, with another sister, into the Church in the afternoon. Others we would gladly welcome.—H. ALEXANDER.

BLESSINGS THROUGH CHRIST.

A PARDON written with His blood,
The favour and the peace of God ;
The seeing eye, the feeling sense,
The mystic joys of penitence ;
The godly fear, the pleasing smart.
The meltings of a broken heart ;
The tears that tell your sins forgiven,
The sighs that wait your souls to Heaven ;
The guiltless shame, the sweet distress,
The unutterable tenderness ;
The genuine meek humility.
The wonder.—" Why such love to me !"
The overwhelming power of saving grace,
The sigh that veils the seraph's face,
The speechless awe that dares not move,
And all the silent heaven of love !

C. WESLEY.

Aged Pilgrims' Corner.

THE prayer-meetings at the Camberwell and Hornsey Rise Asylums every Saturday evening at 6.30 are well attended and helpful gatherings, and are open to any friends who can conveniently be present. New faces and voices cheer the aged pilgrims, and the Lord's people who can spare an hour at the close of the week in united prayer will be heartily welcomed.

* *

On Friday, October 3rd, at 7 o'clock p.m., a lecture will be given in the Hall of the Hornsey Rise Asylum by Mr. S. H. Wilkinson on "A History of Ages: a Review historical, prophetic and missionary of the great World-Empires in contrast with the Divinely chosen people Israel." This lecture will be illustrated by a new set of slides, panoramas and cinematographs. The proceeds will be devoted to the Maintenance Fund of the Asylum.

* *

The inmates of the Homes are always glad to welcome visitors, and every attention is paid to friends who call by the warders and matrons. 117 of the pensioners dwell in these quiet resting-places, where, in life's eventide, they spend peaceful and happy days. Extensive repairs at the Hornsey Rise Asylum have heavily drawn upon its Maintenance Fund.

* *

1,611 pensioners, in all parts of the country, are now upon the books, and upwards of £12,200 per annum are expended in pensions. In view of these large increases the necessity of adding to the Annual Subscription list is apparent. Contributions of 7s. and 14s. are within the ability of many who

do not at present subscribe, and whose help would be thankfully received.

* *

Our Lord's words, "I delight to do Thy will, O My God," reveal the atmosphere of service; not the *law* atmosphere "I ought to do this thing," but the *love* atmosphere, "My meat is to do the will of Him that sent Me, and to finish His work." Through the con-straining love of Him who spoke may God's children give to Him, in the persons of His poor and aged people, the first portion, not the last.

Gone Home.

EDWARD HARRIS,

of 89, Iverson-road, West Hampstead, fell asleep in Jesus August 2nd, 1902, aged 88 years. The mortal remains were interred at Paddington Cemetery on August 7th; Mr. E. Beecher officiating. We hope to favour our readers next month with a brief memoir of this veteran saint, connected with the denomination over 60 years, 40 of which were spent at Mount Zion, Hill-street, as a deacon. The memory of the just is blessed.

ARTHUR SARGENT

was the son-in-law of the late beloved John Brand, of Wickham Market, whose abundant labours in the Cause at Charsfield has made his memory "blessed" in the Church of Christ. Our dear sister writes: "My beloved companion was laid aside for the last twelve months. I used to wheel him out in a chair whenever he could go, as he was unable to walk. It is my joy to know that his sufferings, borne so patiently, are all ended, and he is now 'before the throne.' He was called to his eternal rest on August 2nd at St. Leonards-on-Sea, exchanging the fellowship of the Church at 'Hope' Chapel, Bethnal Green, for the perfect service above, at the age of 39 years. 'Blessed are the dead which die in the Lord from henceforth.'" (No cards.)

SARAH TURNER,

of Buckland Common, near Tring, was called home on August 9th, at the age of 63 years. She had been a consistent follower of Jesus for forty-two years, having been baptized at Lee Common. Yet as a member of the little Church at Buckland Common, she loved and served the house of God; and after a short illness, yet severe, she indeed entered into rest. Hymns were precious to her. Her especial favourite was—

"Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While gathering angels round Him throng,
And swell the chorus of His praise."

Her body was laid to rest in the Chapel Cemetery on Thursday, August 15th, by pastor G. W. Thomas, with simple yet impressive service. Nearly the whole people of the village gathered, as a token of their sympathy with our bereaved brother Turner and the family. In the evening Mr. Thomas preached from 1 Thess. iv. 14: "For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with Him." The chapel was full, and our prayer is—may many be led to Jesus under the power of the word.

Job's Confidence and Consolation.

By E. MITCHELL.

(Continued from page 263.)

"I know that my Redeemer liveth."—Job xix. 25.

DIFFERENCES of opinion exist among commentators with respect to the extent and clearness of the knowledge possessed by the patriarchs, among whom, at least as to the time in which he lived, Job must be classed. Some aver that they had little if any knowledge of the resurrection. Others contend that their knowledge was scarcely inferior to ours. Probably the truth lies between these two extremes. There can be no doubt that there has been a vast access of light and fulness of revelation given to the Church on the glorious subject since the resurrection of our Lord. Yet the ancients were not without light; and it may be that their vision was clearer than ours often is. And, as good eyes will see as much or even more in a poor light than weaker vision discovers in a stronger light, so, with their robust faith, they sometimes obtained a clearer view, and firmer grasp of this truth, than we with all our advantage of fuller revelation at all times possess. This appears to have been the case with Job; for in the passage we are considering he clearly expresses his faith in that grand and glorious truth. We are not unaware that the words have been otherwise translated than in the Authorised Version, but we believe that Job was acquainted with the resurrection, and derived great consolation therefrom.

But we only deal in this paper with the grand statement, "I know that my Redeemer liveth." Let us consider first—

THIS GREAT PERSONAGE—THE REDEEMER.

The word "redeemer" in our language signifies one who buys back: red for re, back; emo (Latin), to buy; and the terminal "er," to denote the agent, redeemer. As to return is to *turn* back, so to redeem is to buy back, or re-purchase, and the redeemer is he who performs the act. The original word, however, is fuller than our word. It not only means one who buys back, as in the case of a pledged possession, or who ransoms a captive, or delivers one who has been held in bondage, but it also means a "vindicator" (as in the margin of R.V.), and is the same word (goel) employed to indicate the "avenger of blood." There are those who think that it is in the sense of a "vindicator" that Job uses the word. I know that He who will clear my character from the aspersions falsely cast upon it, and will vindicate my cause, I know that He liveth, and will stand up for my help.

Such an assurance as this would minister much comfort to a distressed mind and heart like Job's. Thus speaks the Psalmist to tried believers: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. xxxvii. 5, 6). To the same purport Isaiah: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou

shalt condemn. This is the heritage of the servants of the Lord, and their righteousness" (not here imputed righteousness, but the clearing of their character) "is of Me, saith the Lord." It is no small comfort, when aspersions are cast upon us, and false charges made against us, or false conclusions drawn from God's dealings with us, to remember that our Vindicator lives, and that He will appear for our deliverance, and vindicate our character in due time. The close of Job's trial (Job xlii. 7, 8) shows that his confidence in this respect was fully justified. So at the last shall our great Vindicator clear His people from Satan's aspersions and calumnies.

But we regard the passage as referring to our Lord Jesus Christ, and His eternal redemption. Viewed in this aspect, it may afford us some helpful matter for our meditation. We notice three things necessary to be found in a redeemer. He must be a *kinsman*; must *pay the ransom price* for our deliverance, and *effect our deliverance* from our foes. These are all found in our glorious Redeemer.

The Redeemer must be near of kin. This is brought out in the story of Ruth. Boaz was a kinsman, though in that case there was one nearer than he, and it was only on his refusing to act the part of kinsman that Boaz could legally redeem the inheritance. Our Redeemer is near of kin to us. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." He has taken upon Himself our nature, and was thus qualified to be our Redeemer. Wondrous stoop! Amazing condescension, the Lord of life and glory became a man; the eternal Word, by whom all things were created, was made flesh, and dwelt among men! "Great is the mystery of godliness: God was manifest in the flesh." And why has the only Begotten thus condescended? why has God thus joined Himself to man: the Creator linked Himself to the creature? That He might be our Redeemer. O wondrous love! O deepest of mysteries! Let us believe, adore, and love Him with every power of our being.

The ransom must be paid in full. The law of redemption was based on the strictest equity. Perhaps our best illustration here may be drawn from the case of the man who from poverty had sold himself for a servant. If a kinsman would redeem him, the price was to be counted according to the number of years that would elapse ere the year of jubilee arrived, and an exact payment in proper proportion was to be made (see Lev. xxv. 47—52). Redemption, which to us is all love, grace, and mercy, yet proceeds on the lines of strict justice to the Redeemer. The precious blood of Christ is the purchase price wherewith He has redeemed His people. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a Lamb without blemish" (1 Pet. i. 18, 19). "Feed the Church of God, which He hath purchased with His own blood" (Acts xx. 28). We regard redemption as being particular. Indeed, we are unable to form a conception in our mind of any redemption that is not particular. In every redemption there was some special property or person that was redeemed. The transaction related to that particular property or person, and to none else. When God redeemed His people He did not redeem Egypt, or any of the other nations round about. So we believe that our Lord Jesus Christ redeemed a particular and special people, all of whom were known to Him, are

interested in the great transaction, and shall assuredly receive the benefits that arise therefrom. Of a general redemption, that redeems all in general, and no one in particular, and from which multitudes of the redeemed derive no benefit, we are unable to conceive. We have never heard or read of a transaction of this kind among men; there is no Scriptural example of it with which we are acquainted; nor do we believe that such a thing ever existed. It is the part of justice, not only to exact an adequate ransom, but also to see that the persons redeemed derive the full benefit of their redemption—justice, not to the redeemed, but to the Redeemer who purchased them; the conduct of the redeemed has no place here; He that purchased them possesses the right to them. So our Lord Jesus Christ has redeemed His sheep, His people, His Church, His bride, and shall surely possess the purchase of His own blood.

It is necessary that deliverance should be effected. This completes redemption, and the redemption that does not effect deliverance is not worthy of its name. The price paid by our great Redeemer was due to justice. God can never exercise one attribute at the expense of another—He must be just, even when He forgives vile transgressors. Hence the need of redemption, a redemption which His own love and grace has provided in and through His only begotten Son. But the objects redeemed were under the dominion of Satan, and in the slavery of sin. This was the just consequence of their transgression, but the ransom price having been paid, the Redeemer has a right to deliver those whom He has purchased, and make them meet to be His own possession. This He effects by omnipotent conquering grace. Satan reigns in the hearts of the unregenerate by means of their sinful passions and lusts. It is a willing subjection on their part, and, horrible to reflect upon, they love their drudgery, and are desperately opposed to their own deliverance. Indeed, they regard themselves as being free, so completely are they duped by that arch-deceiver Satan, and consider the liberty which Christ imparts as being a curtailment of freedom. But He who has redeemed them is able to deliver them, and is not to be hindered in His work by their wickedness or wilfulness. By His Spirit He quickens their souls, enlightens their minds, changes their hearts, inclines their wills, and brings them heartily to desire true liberty. His people owe their actual deliverance from Satan's thralldom as much to their Redeemer as they owe to Him the forgiveness of their sins. It is only by deliverance being wrought in our hearts that we can come to know that we have been redeemed by His precious blood. And sooner or later all those whom He has purchased He will assuredly deliver, for He will not lose one of those for whom He paid the ransom price.

Deliverance will not be complete until the resurrection morning. "We are waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23). He who has ransomed our souls, quickened our spirits, and delivered us from our foes, will consummate His work at that day. He has redeemed both soul and body, and His people shall receive the full benefit accruing therefrom. Now, although forgiven, accepted, and quickened, we still groan under a sense of indwelling sin, and are brought into captivity to the law of sin which is in our members. Yet we know that our Redeemer liveth, and that shortly our ransomed spirits shall be delivered and made perfect, and at the last day He will come

again, to raise and glorify our bodies, and take us home to dwell with Him for ever. May we experience Job's confidence in our Lord, and be comforted in all our tribulation with this glorious prospect. Here we must leave this subject for the present; we may return to it next month, if the Lord will.

THE METAPHORS OF PAUL'S EPISTLES.

No. 5.—*Characteristic.*

BY W. H. ROSE.

“CHARACTERISTIC” is simply used in the title as a convenient adjective to denote figures of speech suggested by the different characters sustained by the apostle in the prosecution of his sacred mission. To the consideration of four of these the reader is respectfully invited in the earnest hope that he may, with the writer,

“Behold the portrait and admire:
Nor stop at wonder—imitate and live.”

(1) *A Voyager.* From his acquaintance with the sea—“in perils in the sea,” “thrice I suffered shipwreck”—Paul would very naturally adopt nautical terms for the purpose of illustration. Standing on the sea-shore at Miletus, with the mariners reefing sail before his eyes, he declares to the Ephesian elders: “*I reefed up* nothing that was profitable to you” (Acts xx. 20). Such, according to Farrar and the Lexicons, is the literal meaning of the word translated “kept back.” The post of “reefer” was one that demanded both vigilance and courage. The repetition of the word in ver. 27 (“shrank not,” R.V., *i.e.*, in face of danger) intimates the need for the exercise of these qualities in Paul's ministry. To speed the Ephesians on their heaven-bound voyage he had “un-reefed” all the sails of truth. When the apostle speaks in Ephes. iv. 14 of being “*tossed to and fro, and carried about with every wind of doctrine,*” may he not be drawing a metaphor from his own terrible experience of the Euroclydon in the Adriatic Sea, by which the ship was “caught and driven?” (Acts xxvii. 14, 15). Writing in the spirit of deep humility in 1 Cor. iv. 1 he says, “Let a man so account of us as of the *ministers* of Christ.” He has been insisting upon the *subordinate* aspect of the ministry of the Gospel, and here he uses a word which originally denoted an *under-rower in a galley*. The officer in command of the rowers (sometimes there were six or eight banks of them) regulated their movements with a staff or mallet, accompanying it with his voice in a musical tone, so that they might keep time in rowing. The apostle recognizes that the course of the “ship of the Church”* is directed by the Divine Pilot, and his own duty is simple obedience to His will. What an increase in the harmony of Church life there would be if every minister made *subserviency to the Lord*, not supremacy over the Church, his only aim!

(2) *A Trader.* Paul's occupation as a tentmaker would involve him in monetary transactions: he would have to both *buy* materials and *sell* goods. Probably it is from his own watching the state of the market that he exhorts believers to “look carefully . . . *buying up the*

* The phrase is borrowed from *The Quiver*.

opportunity." R.V. marg. Opportunity for service (cf. Gal. vi. 10) should be as eagerly caught up as a bargain in the market-place. That the apostle scrupulously kept his accounts is more than hinted in the injunction "*Owe no man anything.*" But he cannot say this without adding, "*Save to love one another.*" "Owe no debts to any man, save the debt of love alone" (C. & H.). As Bengel observes: "Love is a never-ending debt." How business-like is Paul's request to Philemon: "If he (Onesimus) oweth thee aught, put that to mine account; I, Paul, write it with mine own hand, I will repay it." Carelessness in respect to domestic or Church accounts has brought trouble, and sometimes disgrace, to many a minister and Church officer. Paul would not take charge of a collection for the Judean poor saints without the joint supervision of a delegate from the contributing Churches. In relation to business transactions let us all seek to cherish the same sensitive regard for the honour of the Name we profess. The apostle had a stern contempt for all "tricks of trade." He despised the men who used "shoddy" material in making tents, and then passed them off as the "superior" article. "We are not as many who *deal deceitfully* with the Word of God" (2 Cor. ii. 17), marg., "Who adulterate or huxterize" (*Newberry*). Bullinger says the word refers to retailers, or vintners, who were notorious for adulterating their commodities. May the Lord inspire us with a horror of all "tricks of ministry," such as the adulteration of faithfulness to truth with an infusion of personal spitefulness, the disguising of fleshly passion with professions of spiritual love, the mixing up of rhetorical vanity with the simplicity of the Gospel of Christ.

(3) *A Citizen.* Probably for services rendered to the State by his ancestors, Paul, though a Jew, was "a free-born citizen of no mean city" in the Roman province of Cilicia (Acts xxi. 39; xxii. 28). (The reader will recall how at Philippi, Jerusalem and Cæsarea the apostle availed himself of the rights and privileges of Roman citizenship.) This circumstance gives added interest to the words in Phil. iii. 20: "Our citizenship is in heaven" (R.V.). But Paul had too much sanctified common-sense to allow his privileges and honours in the city of God to neutralize his lawful obligations and responsibilities as a citizen of Rome. And so he enjoins upon the Philippians to behave *as citizens* worthy of the Gospel of Christ (Phil. i. 27, R.V., marg.) Erastus, the treasurer of the City of Corinth, would be a prominent example of such worthy behaviour. It is a great pity that so many believers should permit a *spurious* spirituality to excuse them from the discharge of the duties and responsibilities of earthly citizenship. It is to be feared that, in some cases at least, there is an undercurrent of selfish indifference in this conduct, inasmuch as there is no scruple to appropriate the moral triumphs, imperial and municipal, secured by the toils of their less spiritual (?) brethren. The metaphorical language in Ephes. ii. 19, "No more strangers and foreigners, but *fellow-citizens* with the saints," is very suggestive of a great transition of state and a vast acquisition of freedom and dignity. "With a great sum obtained I this freedom," said the chief captain of the Antonia garrison. The precious blood of Christ is the infinitely "great sum" by which we, through Divine grace, have obtained the inalienable freedom of the Celestial City.

(4) *A Sufferer.* There is in 1 Cor. iv. 9—13 a pathetic reference

to Paul's sufferings in connection with his apostleship. "As men doomed to death . . . a *spectacle* unto the world," &c. The Greek word in the margin, "theatre," brings the scene before our eyes. "Criminals condemned to death were exhibited for the amusement of the populace in the arena of the amphitheatre, and forced to fight with wild beasts, or to slay one another as gladiators. These criminals were exhibited at the end of a spectacle as an exciting termination to the entertainment, 'set forth last of all.'" "We have *no certain dwelling-place*." Bullinger's definition, "to be a wanderer without a home," brings into touching relief the language of 2 Cor. v. 8: "Willing rather to be absent from the body *and at home with the Lord*" (R.V.). Heaven as the "homeland" was vastly more than mere sentiment with the weary apostle. "Made as the filth of the world, the offscouring of all things." It is said that in famines and plagues it was an ancient Greek and Roman custom to *wipe off* guilt by throwing poor wretches into the sea with the words: "Become our peripsema," *i.e.*, our offscouring. It is not quite certain whether Paul refers to this custom; but in any case the language suggests treatment of the most shameful kind. These metaphorical allusions help us to understand, however imperfectly, what the apostle passed through in "the fellowship of *His* sufferings."

The next and final article of the series will (D.V.) deal with metaphors taken from Physiology, Jurisprudence, &c.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 22.—CHAPTER VIII.—19—28.

FOR the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

These verses demand slow and thoughtful reading, devout and prayerful study. Note the difference between *being* the sons of God, and the *manifestation* of the sons of God. Truly, as the Apostle John says, "NOW ARE we the sons of God, but it doth not yet appear *what we shall be*." The "manifestation" will be when "we shall be like Him," and "shall see Him as He is." For this truly blessed expectation we are described as "*waiting*," and must continue to wait until the day of judgment, for this manifestation requires the presence of every member of the elect body, made perfect in their glorious Head.

We now draw attention to a matter which has excited some amount of controversy among expositors. We refer to the word thrice rendered "*creature*," and once "*creation*," in these five verses. The New Testament Revisers have very properly used one translation throughout, and

in each verse it is rendered "*creation*." But the question is, What is to be understood by the word *creation*, or "*creature*," whichever translation we may prefer of the same Greek original? Most absurd things (to our mind) have been said upon these portions. "The whole *creation*" has been made to mean, not only all mankind, but even animals, insects, and plants. But soberly and seriously what possible interest can "the manifestation of the sons of God" have for any one but the sons of God? And who or what else can be said to be earnestly *expecting* and *waiting* for it? We firmly believe that the apostle is not digressing, but still persuing the subject of the apparent discrepancy between the status of being a CHILD OF JEHOVAH, a joint-heir with Christ Himself of eternal glories on the one hand, and the poor suffering, struggling, militant condition of the people of God in this world. The "*creature*," or "*creation*," referred to [we regard] as the life of God in the soul, whereby alone we have evidence of being the sons of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23). "If any man be in Christ he is a new creature" (2 Cor. v. 17). "Created in Christ Jesus unto good works" (Ephes. ii. 10).

Now this "*creation*" is said to be made subject to vanity in that a life of heavenly origin is associated for a time with a body of sin and death; "so that the flesh lusteth against the spirit, and the spirit against the flesh, and these being contrary the one to the other, the believer cannot do the things that he would" (Gal. v. 17). Hence the subjection is "not willingly," or by consent, for from the day of the conversion of the sons of God, to the day of their death, they are always saying, "O wretched man that I am! who shall deliver me?" (Rom. vii. 24). But the subjection is by reason of the will of God, who instead of taking His people to heaven immediately after conversion has all-sufficient reasons for leaving them for a while in this world to battle with sin and Satan. Among other great purposes of this arrangement it is that one generation may declare His works unto another, and saved sinners may hand down the Gospel of salvation to every one that is to come.

This association of God's pure seed with fallen nature is called "the bondage of corruption," but the prospect is held out of deliverance from it, first at death, and finally at the consummation already enlarged upon in verse 11. It will indeed be glorious liberty when worship is no longer intruded upon, affection no longer divided, spiritual desires no longer checked, nor holy contemplation contracted and limited by opposing influences of flesh and sense. Truly "to depart, and be with Christ, is far better." For the reasons given we believe the "*whole creation*" in verse 22 to mean the whole family of the regenerated sons of God on earth, and that the groaning and travailing described refers to their experience exclusively, in harmony with the apostle's language in another place (2 Cor. v. 4). "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

This is not the experience [merely] of an individual, of an age, or a generation. The apostles themselves, who had the firstfruits of the Spirit, join with their brethren in all succeeding times. "Even we ourselves groan within ourselves." The firstfruits were a type or sample of

the harvest, and Paul and the believers in Rome were in this respect exactly like ourselves to-day—sorrowing under sin, longing for emancipation, yearning too, not only for the day of death, but also for the fulfilment of the promise in verse 11, and now referred to again, as “the redemption of our body.”* Redemption in this place means recovery, indeed it must always include that meaning, but special reference seems here to be made to the resurrection of the body at the last great day. Then the results of redemption shall be fully displayed, as they never can be before. “Then”—not now—“shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to *His* purpose.”

That the apostle should say, “we are saved by hope” (verse 24), does not reduce the value of his former arguments on the subject of justification. That something remains to be accomplished, does not

* This passage is one of considerable difficulty. The exposition of our Author possesses the great merit of according with the experience of all spiritual believers, and so far presents no difficulty. But it may be questioned whether it fully expounds the whole passage. Most interpreters expound creation right through this passage as the original creation. “The whole creation,” which is represented (verse 22) as “groaning and travailing in pain together until now,” is clearly distinguished from believers, who have received “the firstfruits of the Spirit” (verse 23). Our Author’s remarks on this latter verse, while strictly in accordance with the analogy of faith, and true in themselves, appear to us not to fully explain the passage. “And not only so” (“*they*” is a translators’ supplement, and “*so*” seems better)—that is, not only the whole creation groans and travails under the consequences of sin, from which it is to be delivered—“but ourselves also, which have the firstfruits of the Spirit, even we ourselves”—true believers, regenerated and justified, evidently distinguished from “the whole creation” of verse 22—“groan within ourselves,” etc. To say that the firstfruits of the Spirit here means that Paul and other believers were types of all believers in all ages seems scarcely to meet the case. The difficulties of interpreting the passage in any consistent way are great. That the consequences of man’s sin, however, has deeply affected creation is beyond dispute. So we think also the final restoration of creation is clearly revealed in the Scriptures. Peter, after plainly declaring the destruction of the present order of things by fire, goes on to say, “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

“It is then meet for us to consider what a dreadful curse we have deserved, since all created things, in themselves blameless, both on earth and in the visible heaven, undergo punishment for our sins; for it has not happened through their own fault, that they are liable to corruption. Thus the condemnation of mankind is imprinted on the heavens, and on the earth, and on all creatures. It hence also appears to what excelling glory the sons of God shall be exalted; for all creatures shall be renewed in order to amplify it, and to render it illustrious.”
—*J. Calvin.*

No less than eleven different and distinct interpretations of this passage have been given: not one of which is altogether free from difficulties. Our Author’s is, perhaps, the one that best accords with spiritual experience.—Ed.

lessen the importance of what has been already done. That "we hope for that we see not" in the matter of the redemption of the body, is therefore perfectly consistent with our belief in the finished work of Christ. Indeed it is only by believing in the one, that we can possibly hope for the other so as to "patiently wait" for its accomplishment.

But we have an additional source of support and encouragement in the meanwhile. The same "Spirit of adoption" who witnesses our sonship, remains with us to help our infirmities. While we are in the body, our infirmities will be numerous, and constantly necessitate our making use of the great privilege accorded to us of approaching our Father in prayer. And since in the exercise of this privilege, we are beset with many difficulties, since we are ignorant of the matter and manner of praying aright, we have the promise of the Holy Spirit's help. He is peculiarly fitted for this kind office; for as one of the Eternal Three, He is a party to the secret arrangements of the Eternal Covenant, and is acquainted with all that is decreed, both in providence and grace, for every one of the adopted family. In like manner the Eternal "Searcher of hearts" is in perfect accord with the Spirit in mind and purpose, and therefore not only knows the meaning of those petitions so feebly expressed, so imperfectly worded, but also understands the very "*groanings*" of His children when words fail.

There seems to be a distinction between the person of the Spirit, and His influences in this connection, marked by the use of different pronouns. The word "*itself*,"* in verse 26, is not used in a personal sense, while in the next verse, we read that, as a person, "*He* maketh intercession for the saints." The difference may be thus stated. The operations of the Holy Spirit *upon* us are personal, and to be ascribed to Him alone, but in those influences *within* us with which we co-operate, the moving power is His, but the act is ours. He thus indites our prayers, but He does not pray, and the imperfection of our prayer is chargeable to us only. This distinction, however, is immaterial to the main fact the Holy Spirit helps the saints to pray, directs them what to pray for, according to the will of God; and when ordinary language fails to express this, excites those groanings which speaks volumes without a sentence being uttered, but which the Father comprehends, because He "knoweth the mind of the Spirit."

Finally—to sum up this section, and as a concluding argument for us to wait patiently for that manifestation of the sons of God, which yet we see not—"we know that all things work together for good to them that love God, to them that are the called according to His purpose." It is for our good, therefore, that for the present we are made subject to

* The noun Spirit in the Greek is neuter, and the pronoun is neuter to agree with the noun. Many scholars think that in translating the pronoun should be rendered "*Himself*," and not "*itself*." Thus one on verse 16 of this chapter:—"The Spirit *itself*" [*Auto* to *pneuma*]*—it should be "Himself."* It is unfortunate that our English Version here and elsewhere follows the Greek construction, which requires the *pronoun* to be the *neuter* gender, to agree with the *noun*, which in that language is *neuter*. Even in the Greek original of John xvi. 13—where it was of special importance to mark what was meant by this neuter noun was a *living person*—there, even in the Greek, the *masculine pronoun* '*He*' is used. This is our warrant for using the English '*He*' and '*Himself*' in every place where it is clear, as it is here (and even more so in vv. 26, 27) that the Holy Ghost as a living Divine Person is meant."—*D. Brown*, "Critical and Experimental Commentary."

vanity ; for our good that, for a brief space, we groan and travail in pain together ; for our good, that yet a little longer we must struggle with infirmities. All the plans and all the performances of Father, Son, and Holy Ghost, have for their ultimate object the highest good of the adopted family ; all the arrangements of universal providence are made with this object ; calamities, evils, temptations, tribulations, are overruled to this end. Angels, men, yea, even devils themselves are pressed into the same service. Some manifestly, some mysteriously, some by consent, and some by force,—all beings, all things, and all circumstances work together for the best, for the objects of everlasting love. We may well therefore be content to wait for the redemption of our body, since nothing shall occur in the meanwhile but what shall contribute to the unmixed good of the souls of God, when the Divine purpose shall be fulfilled.

AN EXPLANATION.

In our footnote to "Expository Papers" in our September issue, page 268, a sentence occurs which has caused a misunderstanding with some of our readers. On the expression, incidentally introduced by Mr. Shepherd—"being crafty, I caught you with guile," we say the words "*are really a wicked slander and calumny on the apostle's character.*" Some of our friends have taken these words to refer to the Author of the exposition. Nothing could be further from our meaning, as we think a careful reading of this passage will show. It is to the false apostles at Corinth, who brought this odious charge against Paul, that the words refer. Against our departed friend and brother, the gifted Author of the exposition, no such charge can possibly be laid : the most that can be said is that he inadvertently introduced the passage. His meaning with respect to Paul is simply that he acted according to the direction of Matt. x. 16 : "Be ye therefore wise as serpents, and harmless" (marg. "*simple,*" in the sense of pure or unmixed, guileless) "as doves." We much regret this misunderstanding, and that it has grieved some, who, like ourself, have a great respect for the memory of our brother. Our object was to set forth the real meaning of the text cited, and by no means to reflect upon the gifted Author of the exposition.—E. M.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 10.—Humming Birds and Birds of Paradise.

TO turn from birds of prey, regarded mostly with dislike, and fear, on account of their fierce and predatory inclinations, to take a look at creatures almost everywhere beloved, may prove a pleasing change. Humming birds are always small, those belonging to the largest species not attaining a greater length than eight inches, and the majority of their 400 or 500 varieties are very tiny but exceedingly pretty specimens of bird life.

They are most plentiful in South America, a few kinds are found in the southern part of the United States, one kind may be seen in North America as far as Canada in the summer time, while the West Indies and other islands furnish others. Several kinds always keep to the

same spots, two out of three on the Island of Juan Fernandez, not being found elsewhere. Some of them are migratory, travelling from more northerly to warmer climes in the autumn. On the "forest-clad Andes," the mountains extending from Mexico to Chili, they are very abundant, but do not much patronise even the most fertile plains.

Of course with such a number of different species there is great variety of form and colour, but all are said to be exceedingly beautiful, and are great favourites wherever found. They feed on insects chiefly, though they visit flowers to extract the nectar or honey. The humming sound from which they have obtained their name is caused by the quick vibration of their wings when suspended over a mass of blossoms. So quick indeed is their flight that the eye can scarcely follow them, and it is said they visit perhaps a hundred flowers in a minute, all their movements being marvellously rapid.

The Sword-billed Humming Bird has a *very* long beak; the "white-footed" racket tail is remarkable for the white feathers around its feet; the common Topaz Humming Bird is so called from its plumage, as also is the Emerald Hummer. A naturalist speaking of the North American species, says, "Nature in every department of her works seems to delight in variety, and this bird is almost as singular for its minuteness, beauty, and manner of feeding as the Mocking Bird is for its unrivalled excellence of note, and plainness of plumage. The Humming Bird is one of the few birds that are universally beloved, and amidst the sweet, dewy serenity of a summer's morning, his appearance amongst the arbours of honeysuckles and beds of flowers is truly interesting.

"When morning dawns, and the blest sun again
Lifts his red glories from the Eastern main,
The flower fed Humming bird his round pursues;
Sips with inserted tube the honied blooms,
And chirps his gratitude as round he roams;
While richest roses, though in crimson drest,
Shrink from the splendour of his gorgeous breast.
What wondrous tints in mingling radiance fly!
Each rapid movement gives a different dye;
Like scales of burnished gold they dazzling shew,
Now sink to shade, now to a furnace glow."

The Birds of Paradise, as they are called, have also a great variety of species, and most peculiar colours and adornments. More than thirty species are known, and they are very beautiful, though it is only in the males that the rich colours appear, the females having much quieter plumage. They are inhabitants of New Guinea and the Molucca, or Spice Islands, to the North of Australia, and some two or three kinds are found in Australia itself. Not much has been known about them until comparatively recent times, for though their dried skins had been traded with, the living birds had not been seen by Europeans, and were called by the Malay traders, "dead birds," implying that they had never seen them alive.

The Great Bird of Paradise is the largest known, generally measuring seventeen or eighteen inches from beak to tail! Its body, wings, and tail are of a rich brown, and the breast blackish violet, or purple brown, the top of the head and neck a very delicate straw yellow, the short, close and set feathers resembling plush or velvet; the lower part of the throat up to the eye clothed with scaly feathers of emerald green very

glossy, and velvety plumes of a deeper green extending in a band across the forehead and chin; the eyes bright yellow, beak pale lead blue, and the large, strong well-formed feet a pale pink colour. From each side of the body, under the wings, the full-grown male bird has a thick tuft of long, delicate plumes, growing sometimes to the length of two feet, of a deep, glossy orange hue, shading to pale brown at the tips. These tufts can be spread out at will so as to cover the bird's whole body; the perfect plumage does not seem to be attained until the bird is about four years old.

The true Paradise birds, which are smaller, feed on fruits and insects, preferring figs, grasshoppers, cockroaches and caterpillars. A naturalist gave £100 for two adult male birds at Singapore, on the voyage home; he fed them with bananas and cockroaches; their cage had to hang in a draughty place, and there was a sharp frost one night, yet they arrived in London quite well, and lived in the Zoological Gardens for a year or two to delight spectators with their beautiful plumage.

The birds are often killed for the sake of their feathers, and furnish another instance of the fact that in this world the possession of any great attractiveness is frequently dangerous to its possessor; and as many a person has lost his or her life for the sake of their wealth, so many of the loveliest of God's creatures are sacrificed to the greed and vanity of the human race, and are often most wantonly and ruthlessly slain.

It must be a beautiful sight to look upon the Hummers, or the Paradise birds, in their natural haunts at home and free, and they furnish yet another proof of the wisdom and power of the Almighty. And is it not sweet to reflect that He who formed so many bright and lovely things, must be Himself the perfection of beauty, the altogether Lovely One! The Psalmist wanted to dwell in God's house to "behold the *beauty* of the Lord, and to enquire in His Temple." "How beautiful is God!" said one who, by faith, had learned something of the "beauty of holiest love;" and the question arises, Is He beautiful to *us*? to *me*? "Glorious in holiness, fearful in praises, doing wonders;" yet God in Christ is *sweet*, *attractive*, and *beautiful* to those who know His Name; and to "see" the Saviour "*as He is*," is the height of bliss promised to all who love Him; for when they thus see Him they shall be "*like Him*," and shine for ever in the beauty of their Lord.

Dear reader, will this joy be yours? Can you say of Jesus,

"Whatever He to others is,
He's all in all to me?"

If so, you *shall* see Him, and be like Him, and spend a long eternity in wonder, love, and praise; but if not, if He is little or nothing to you, WHAT THEN? AH, WHAT *indeed*? May the Holy Spirit press the question home upon your heart. Amen.

"CHRIST is of all gifts the sweetest gift: as the tree (Exod. xv. 25) sweetened the bitter waters, so this gift, the Lord Jesus (of whom that tree was a type) sweetens all other gifts that are bestowed upon the sons of men; he turns every bitter into sweet, and makes every SWEET *more* SWEET."—*Thos. Brooks.*

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

“In love: having predestinated us unto the adoption of children by Jesus Christ to Himself, . . . wherein He hath made us accepted in the Beloved.”—Ephes. i. 4—6.

ELECTION and predestination are sometimes spoken of as being synonymous, expressing the same thing. We purpose, however, to show that such is not the actual case. I suppose there are few of my readers who have not heard of the two beautiful rivers, the Wye and the Severn! They come from the same source, and for some distance they run side by side, then they branch off in different directions. Before they reach the Bristol Channel they unite. It is so with these doctrines, they emanate from the same source, and continue through time, and again unite in the same eternal fountain of Divine love. Yet they are distinct in some particulars—*e.g.*, they differ in *fruit*. Holiness is said to be the fruit of election, adoption the fruit of predestination. Election is said to be the act of the will, predestination the act of the understanding. Election is simply God's decree to the end, while predestination contrives the means by which the end is obtained.

Having derived some help from the above, I thought I would pass it on, with the hope that others might be benefited also. In this short paper we purpose using as our keynote the two words connected with the third verse—“IN LOVE.” Divine love is the source whence all springs. The unchangeable, unfathomable love of God is the great ocean from whence all the rivers of blessing come to us. The first river demanding our prayerful attention is

DIVINE LOVE AS SEEN IN PREDESTINATION.

Let us carefully examine this word *predestination*. Its simple meaning, as my readers know, is to appoint beforehand. Its primary meaning is to know the objects upon which Divine love is fixed. Its secondary meaning is to *approve*. There is another shade of meaning affixed to this word, which is very suggestive—*viz*, *set bounds to*. How fully all this agrees with the teaching of the Bible, and the universal experience of the children of God! Will my reader carefully note the order—God in love set His children apart from the rest of the world for Himself; He fixed His love upon them from the very beginning, and set bounds to their worldliness, by fixing the *set* time of love, or the day of grace, when they should, under the invincible power of the Holy Spirit, be brought to know the inestimable blessings of a free-grace salvation. God fixed the time, the means, appointed the circumstances attending their emancipation from the thralldom of sin and bonds of iniquity, and the moment of their introduction into the joyous liberty and delightful freedom of His children. Our next point—

DIVINE LOVE AS SEEN IN ADOPTION.

Adoption is one of the great ends of predestination—“children,” or, as the Revised Version renders it, “sons.” We may say that *none* are naturally *sons*, not in the sense as meant here. It also follows that none can make themselves sons. Nevertheless, God is pleased, according to the riches of His grace, to make us sons. “We are His workmanship, created in Christ Jesus.” How fully this accords with that other statement of the Holy Spirit—“By grace ye are saved.” Yes, free and sove-

reign grace will ever be the "charming sound," to the heirs of salvation. But just now we must confine ourselves to the term *adoption*. A very beautiful, and, to my mind, rather a comprehensive word. It includes all those transcendent privileges Eternal Love has been pleased to bestow—privileges of the very highest order and of the most exalted rank. What can be more distinguished than actual sonship? what bond of relation can be nearer, or more closely and affectionately united? what more lasting? There are no ties stronger in creation than these. Child of God, no power in creation can separate you from your Father's love!

This sonship, among other things, includes *heirship*. Yes, we are "heirs of God, and joint-heirs with Jesus Christ." How much this means! It means that we are heirs to all the vast riches our Father has in store, and that we are to share with our elder Brother, the "excellent glory" which He had "with the Father before the world was," and still has, and will continue to have throughout the countless ages of eternity. In that glory we by His electing, adopting love are "joint-heirs."

Then, does it not suggest to us that living, personal, and eternal union with our adorable Lord and Saviour Jesus Christ? Good old Kent rightly sang:—

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall for ever be."

I have not the least fear on my mind but what the prayer of Jesus will be fully and satisfactorily answered—the ONENESS of the whole family, the cementing bond is Jesus Himself. While His grace saves, His love holds us. From Him we cannot finally fall, neither can we get out of the circle of His eternal love. "Once in Him" means His for ever, for thus "the eternal covenant stands."

The adoption of sons exceeds the privileges even of angels. They may be favourites, but we are more than favourites—we are sons. In the electing love of God we were sons from eternity, and are sons in time, and sons for evermore. Changes may take place, doubts may arise, distance may intervene; but wherever we are, in whatever circumstances placed, whatever condition of mind or experience, this sonship remains unbroken. Try, dear friends, to realise this blessed sonship:—

"Its bonds shall never break,
Though earth's old columns bow:
The strong, the tempted, and the weak
Are one in Jesus now."

We have only space to notice—

DIVINE LOVE AS SEEN IN THE GRACIOUS ACCEPTANCE.

Yes, the whole Church accepted in the Beloved—in Jesus, who is the object of the Father's boundless and immutable love. In the Beloved, Divine grace hath made us dear, precious, and delightful to Himself. We are accepted in Jesus, our Mediator, the Representative of His people on high. We are the objects of His special affection, and as such we are in Him endued with blessings of eternal salvation. We possess those spiritual blessings and share in the plenitude of His redemption.

We are enriched in Christ, with all the graces of the Spirit. He hath, so to speak, ingratiated us with His Divine favour. His goodwill is resting upon us continually. The glory of His grace rests upon the children of His choice. Indeed, with the Psalmist, we may say, "No good thing does He withhold." The love of His heart centres upon His accepted children. What an inexpressible blessing is this! Who can describe its real blessedness? Who can fully comprehend its depths of meaning? Who can tell out the deep hallowed joy felt in the soul when one is favoured to realise the blessed truth that it is accepted in the Beloved? What mutual love and mutual rejoicing between the Beloved and those loved! This to the soul is more precious than gold, more valuable than all that earth calls good or great. Truly we would not change our blest estate for all the riches of Egypt, nor yet the gold of Ophir. We would not accept any earthly crown, kingdom, or reward in the place of this blessed acceptance in the Beloved. Oh to experience it more fully! then would our peace be calm as a river, and our righteousness as the waves of the sea. Blest Spirit, bear Thy testimony to my heart that I am accepted in the Beloved!

JESUS AS A QUESTIONER.—No I.

BY THOMAS HENSON.

INQUISITIVENESS is a genuine trait of human character; the child questions the parent, the student questions the teacher, and the scientist questions nature. It is easy to ask a question, but not so easy to ask a wise one. There are keen intellectual questions which often distract the mind, and end in confusion and disappointment. There are also burning heart questions which relieve the soul that waits patiently for more light. The sage was right, when he said, "Man can ask an infinity of questions which his own sagacity can never answer." Ignorance often blunts our questions concerning God's methods with us, and turns them back upon ourselves. Jesus Christ was a great questioner, and Divine knowledge made His questions to be sharp swords to the conscience; and the same knowledge, full of tenderness, made them to be healing touches to the wounded and the weary. Divine inspiration gave depth and weight to apostolic questions, which we may search into without finding all their wealth of meaning. A wise question is a great teacher. Pastors, preachers, and teachers may communicate great truths, and fasten nails of conviction by questions pointedly put to the soul, when the Spirit worketh by them. More light may shine through an appropriate question than through a brilliant oration. Sunday-school teachers especially should study the habit of questioning, and learners should be encouraged to draw water from the wells by means of the questioning pitcher. Neander says, "It not unfrequently happens in our human life, that the questions of others are suggestive to great minds, and, like flint upon steel, draw forth their inner light, at the same time revealing to their souls the unknown treasures that lay in their inner depths." Wisdom is like the waters of a sealed fountain; a wise and gracious question breaks the seal, and sends the streams abroad to irrigate and fertilize many minds. A famous scribe said, "I

have learned much from the Rabbis my teachers ; I have learned more from the Rabbis my colleagues ; but from my scholars I have learned most of all." Presumably his scholars were questioners. Human questioners often err. In the whole history of Jesus, we may see that His questions never erred ; they never missed their mark, never needed correction.

The ability to question is a great talent for good or for evil, and involves a great and solemn responsibility. Benevolence and benignity were manifest in the questions of Jesus, even in their sternest forms, and when addressed to His bitterest enemies. On the other hand, the malignant subtlety and enmity of the priests—the Pharisees, and the Scribes, were also manifested in their studied questions to Him. By their traditions they had made the Sabbath a day of irksome bondage, instead of calling it "a delight." As Jesus and His disciples walked through a corn-field on the Sabbath-day, the Pharisees, being on the watch against Him, found their opportunity in the act of the disciples rubbing out a few grains to satisfy their hunger. Hoping to entangle Jesus, they said, "Behold, why do they on the Sabbath-day that which is not lawful?" The answer which Jesus gave was a question which priests and Pharisees could not help to feel, "Have ye not read in the law, how on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless?" One greater than the temple was there ; they could not appeal against His question.

One of Christ's early questions, after commencing His ministry, was addressed to His mother. He was then thirty years of age. He had always shown perfect deference and honour to her. He was a guest at a wedding in Cana, and His mother, and some of His disciples were there also. The wine was scarce, and His mother hinted the fact to Him, possibly also hinting a remedial act. But He never exhibited His Divine power in answer to human curiosity. Perhaps she had forgotten the lesson in the temple eighteen years before, that He had a closer relation to His Divine father than to His human mother, and His answer would once more remind her of that truth. "Woman, what have I to do with thee?" He said. That question was not harsh, or rude, as amongst us it might be ; the Author of the fifth commandment could not be its breaker. In dealing with her Son she was a mother, but in dealing with the Son of God He showed her a boundary over which she could not pass. But His question was in perfect harmony with the most perfect courtesy to women. "Woman" was a form of address used towards the most dignified persons. With the same word, "woman," He last spoke to her in the tenderest solicitude from the cross. For the word "mother" He had a higher and more spiritual use, as we shall see in a later paragraph.

Did there lie concealed in Mary's hint to Jesus, though quite unsuspected by herself, the seed of that guilty Mariolatry which has been so wickedly developed by Popery? Doubtless to His Divine mind the future of His kingdom was open. "Roman expositors have been very anxious to rid this answer of every shadow of rebuke or blame. Entire treatises have been written with this single purpose" (*Trench*). We may regard this question of Jesus to His mother as His anticipatory condemnation of that soul-destroying idolatry which He foresaw in the coming corruption of the Church. Christ is the King of heaven, but

Mary is not the Queen of heaven, as the Papists have called her. She has no queening power over her Son; He still says, "Woman, what have I to do with thee?" Christ is the "One Mediator" whom God has chosen, and if Mary be thrust upon us as the mediatrix above Him, or in connection with Him, we say, Woman, what have we to do with thee? Christ alone is our Advocate with the Father.

Reference has been made to Christ's higher use of the title, "Mother." He had been preaching the most solemn truths of the kingdom (Matt. xii.). But the Scribes and Pharisees did not want truths, they wanted signs and wonders. Jesus referred them to the story of Jonah and the whale; the story they knew, its meaning they might learn. He held before them a picture of a reformed, but unsaved man, as representative of themselves. While He was thus talking with them, His mother and His brethren came, and wished to speak with Him. The people, who would not hear Him for themselves, directed His attention to His mother and His brethren. That was a fitting occasion for Him to lay before them a still greater and more joyful truth of a happier relationship. He opened the way for it, and fixed it as an eternal fixture by asking a question, "Who is My mother? and who are My brethren?" He did not leave that question to simmer away like vapour in the air, He crowned it by a glorious statement. "Behold My mother and My brethren; for whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." The question is a great challenge. The statement teaches us that an obedient believer has a higher station in the kingdom of God than that of a natural mother. The question emphasizes the statement, the statement gilds the question with unfading glory. All through the ages there had been great souls, great kings, great priests, great prophets, and great women, but none of them were so great as John the Baptist; and even he was not so great as the lowliest mother in the kingdom of heaven. The highest honour of saved sinners is not in their birth by nature, but in their birth by grace; not in their natural relationship to kings and queens of the earth, but in their relation by faith to the King of kings.

The last question we considered is brimful of love and tenderness. It warns all enemies that they hurt not the Lord's poor relations; it encourages the relations of Christ to rest in Him, and suggests that the "Elder Brother" of the family will not leave them destitute. The next question is of another order, but full of the same truth. It is indeed a congeries of precious questions. "Behold the fowls of the air, . . . are ye not much better than they?" "Are not two sparrows sold for a farthing? Fear ye not, therefore, ye are of more value than many sparrows." "Which of you by taking thought can add one cubit to his stature?" "Consider the lilies, they grow without toil or labour, Wherefore, if God so clothe the lilies and the grass, shall He not much more clothe you, O ye of little faith?" (Matt. vi. 25—31).

Let us put these questions distinctly, so that we may look at them, and listen to them.

"Consider the ravens; they neither sow nor reap, which have neither storehouse, nor barn; and God feedeth them; how much more are ye better than the fowls?" He created them,—He died for us.

"And which of you with taking thought, can add to his stature one cubit?" Thought cannot create time; money cannot buy it.

“ If ye then be not able to do that thing which is least, why take ye thought for the rest ? ” God’s thoughts are very deep, and very high.

“ Consider the lilies how they grow. . . . If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more will He clothe you, O ye of little faith ? ” (Luke xii. 22—28).

“ Are not two sparrows sold for a farthing ? . . . Ye are of more value than many sparrows ” (Matt. x. 29, 30).

These questions, with Christ’s own words on most of them, are put for the relief and cure of doubt, fear, distrust, anxiety, carking care, and the concentration of the mind’s thoughts and the heart’s affections upon this present life, and this present world. It is safe to say that none of these distressing feelings were experienced by Adam and Eve in Paradise. They sinned ; and sin destroyed their love of God, and their faith and trust ; and opening floodgates in their souls, it let in every evil. Regeneration by the Holy Spirit brings a new life, and Christ by these questions is drawing the soul back to the old rest in God’s all-sufficiency.

Anxious care for the body and the future is a besetting sin ; God and eternity are lost sight and thought of behind the clouds of corrosive care. To-morrow haunts to-day like a ghost of the night. Man’s immortality depends upon God and His living word, not upon meal from the stall, nor upon corn from the field. Jesus warns His disciples against this snare of the enemy ; many times He bids us “ Take no thought ” for bodily, earthly things which perish. Birds cannot reason, cannot fret, cannot kill themselves with anxious worry, for God cares for them. Poets have put sentiments into the chirp of the sparrows, and represents them as praising their Maker.

“ The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
’Neath every cloud.”

Another makes the sparrow to sing,

“ I’m only a little sparrow,
A bird of low degree ;
My life is of little value,
But there’s ONE WHO CARES for me ;
AND I AM FREE.”

If God so clothe the flowers and the grass, if He so care for the raven and the sparrow, how much more will He care for thee, O thou disciple of little faith ? Five perishable sparrows for one half-penny ! And an imperishable, immortal soul, which cost the precious blood of Christ to redeem it ! Can these two be compared ? No. Yet the five sparrows are cared for, divinely cared for by your Father which is in heaven. You cannot compare the sparrows, and your own bloodbought soul ; yet you may compare God’s care of both, and learn from His care of them something of His infinite care for yourself. His Omniscience is pledged to see your needs ; His Omnipresence is pledged to be on your right hand and on your left ; and His Omnipotence is pledged to all your helplessness.

“ Are you ever burdened with a load of care ?
Does the cross seem heavy you are called to bear ?

Count your many blessings, every doubt will fly,
And you will be singing as the days go by."

In the Gospel by Matthew there are upwards of twenty of these interesting and profitable questions, some of which are sharp swords for guilty consciences ; some are deep wells of living water for thirsty souls ; some are healing touches for wounded spirits ; and some are pots of honey for the weak and weary.

Old Charlton, S.E.

THE VALUE OF THE BIBLE. *

IN short, regarding the purity of its morals, the varied extent of its subjects, the harmony between the laws of the Bible and the operations of Providence — the clear and distinct explanation of phenomena, such as the introduction of sin, sickness, misery and death into the world, which, without the Scriptural solution, are problems which Infidelity can never unravel or reconcile with the idea of a God who governs in accordance with the laws of justice and mercy—regarding, I say, all these things, and the want of man's nature, which seeks for and feels after that light beyond the grave furnished in the Gospel, and then, above all, the glorious example of Christ, so pure, lovely, and gentle, startling the world by a blaze of celestial glory, when the midnight darkness of corruption was blackest, and calling men to the path of the Gospel, by the most wonderful attestations of divine power, in working miracles, and blessing the poor and the outcast with the sweet mercies of Heaven, and presenting to sinful men the wondrous plan of redemption through the blood of the cross, fulfilling the plainest predictions in the circumstances of His own life and sufferings, death and resurrection, and Himself predicting events which were literally accomplished, not only in the terrestrial fulfilment of His mediatorial work, but after His ascension in Heaven,—regarding all these things, and the consistent testimony of Evangelists, disciples and apostles, who sacrificed all for Christ and the Gospel, and lived and died in the defence and in the faith of it, and gave the best practical testimony, in the holiness of their lives, that they were the messengers of God and of Christ, I cannot conceive of any amount of rational doubt, but must yield before the pressure of this flood of testimony.

"We love this Bible. We can conceive no severer calamity to the race than to be deprived of its pure morality, and we know of no blacker gloom, even in imagination, than that which pours its shadow over the soul, when the weary spirit is breaking through the dissolving walls of its earthly house, unsolaced by the light of life! No Bible! Oh! horrid deprivation! No Bible! Then is the world one grand enigma—a tangled tissue of contradictions, unanswered and irreconcilable. I see the flowers springing from the warm bosom of the earth, and lifting their meek eyes towards Heaven, and I say, surely there is a God, and this fragrance is earth's incense of praise. I hear the birds singing among the branches, happy and free, rejoicing in the pure air and sunlight of the bright Heaven, and I say, surely there is a God, and this

* From a discussion on the Bible at Philadelphia.

music is nature's anthem of thanksgiving. I look out upon the furrowed field, and the springing corn smiles its blessings upon the God who sends the soft showers in their season. I see the joy of the harvest, and the golden sheaves praise Him, and the fruitful trees praise Him, and in full concert, all His works declare that He is good. But I hear a cry of anguish—it is the moaning of an infant gasping in its mother's arm. I see it, pale and quivering in its agony; I hear the wail of sorrow, which woman alone can utter as she bows to weep over the dead whom she has borne. This world, what is it? A wilderness of graves! A mighty charnel house! from which groans of pain and sorrow are for ever rising to the heavens; and I ask, 'Is this world governed by one God who is good, and by another who is evil? And is it so, that the evil is mightier than the good? Wretched man, that I am! How shall I oppose the wrath of the malignant being who wars thus constantly against human happiness, and finally so prevails that men die? and dying shall they ever live again? What answer shall I give? Shall they live again? And if they do, will that life be a blessing or a curse? What can I say? There is no Bible! and every grave confounds me—the joys of life perplex me, its sorrows depress me—I am afraid to live, I dare not die! Oh! what can I do without the Bible? What can I know without it, that shall still the eager questioning of the restless, deathless spirit that is beating, like a caged bird, against the earthen walls, struggling after the purer, wider range of its immortal sphere? I know nothing except that I am a child of sorrow, and an heir of death. I can do nothing but regret my existence and submit to my fate. So says the Infidel; not so the Christian. This world is no enigma to him. He cannot explain every detail, but he can see a glorious harmony between the operations of Providence and the testimony of the Bible. He knows that God is good. He knows that God is holy, that moral law has its penalty for transgressions, as surely as natural laws have theirs; and, therefore, he knows there will be sorrow where there is sin, but then, He learns this is not remediless. Christ has repaired the ruin, and provided the remedy. It is faith in Him, as the Author of a new life, that is mightier than the power of death. It is faith which binds the soul to Christ, and raises it through all these scenes of sorrow to the joys of the heavenly inheritance. Let us cherish this Bible! Let us read its words, pure as silver refined. Its precepts are apples of gold. In keeping its commands there is infinite reward. Let America keep the Bible, and the Bible will keep America; it will be the salt of divine truth, that shall rectify the tendencies to moral corruption, whether in the family, in society, or in civil government. It shall save the land from Infidel licentiousness and misrule. Remember that God no sooner caused any part of His will or word to be written, than He also commanded the same to be read, not only in the family, but also in the congregation, 'that they might hear, and that they might learn, and fear the Lord their God, and observe to do all the words of His law.' Defend, protect and love the Bible, and the God of the Bible will cause His presence to be your glory, and upon that glory shall be the defence of His own almighty arm! God grant to you all the blessings promised in His Word to them that love His truth, and ever save our country from the blasting mildew of Infidel folly and falsehood.

“My opponent may deride the faith of Christians as sheer sub-

mission to the frauds of a Protestant priesthood, but so long as ministers of the Gospel enjoin upon men the duty of searching the Scriptures, we can let this assertion pass, with others, alike unfounded, and leave our faith and character to the ordeal of that day when the fire shall try every man's work, what it is; and the ways of the Word of God shall be finally and for ever vindicated.—*Dr. Berg.*

A REMINISCENCE OF CHADWELL STREET FORTY YEARS AGO.

A YOUNG person left her home (which was at Cumming Street, Pentonville) early one Lord's-day morning to visit a dear friend who was at the time an in-patient at St. Bartholomew's Hospital. Although tolerably well acquainted with those parts (having been born in Bloomsbury), and although a member of a strict Baptist Church in Surrey, yet she was entirely ignorant of the *locale* of churches or chapels of our faith and order in London; and had anyone asked *where* she was intending to worship, now that she had returned to the metropolis, her reply would have been "That she did not know,"

"No thought can fly, nor thing can move,
Unknown to Him that sits above."—*Beddome.*

for in the kind Providence and wise purpose of heaven this was settled and arranged for her; and the time had now come for it to be manifested.

Returning from Smithfield,* her way lay along St. John's Street Road, and turning from thence into Chadwell Street, she was going through Middleton Square, and so home to breakfast. It was then about 10.30 of the clock, and while passing the open doors of Chadwell Street Chapel the strains of a familiar tune arrested her steps.

Job could say, "I have esteemed the words of His mouth more than my necessary food." This is not often the case with us, but blessed be God there are times when it is so. It was so that morning, for, after listening for a few seconds, the attractions *without* were too great, and the *inward* promptings too pressing; home was forgotten in a newly-found joy, and, entering the sanctuary, she found herself at the morning prayer meeting.

The usual service followed, to which she stayed, and such a blessing was realised thenceforth under the ministry of the late beloved pastor, John Hazelton, that she was constrained to say, "This people shall be my people, and their God my God." She was received by the Church, and spent several years in happy fellowship. Her soul grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Friendships were formed, help in spiritual things afforded, direction given, and the way made plain. It was temporarily the *turning point* of her life. From thence dated her acquaintance with, and happy union in the Lord to, her partner in life, which has continued nearly 38 years.

The dear friend who was visited that memorable morning was discharged from the hospital as incurable; but, through the signal mercy of God, was subsequently restored to health. She is still living, and is known to our Brother Marsh, while the other friend is known to

RUFUS.

SOME HISTORIC BAPTIST CHURCHES.

III.—WEST LONDON (*continued*).

I FIND that, with good and sufficient reason, I must linger a little longer about the neighbourhood of Little Wild Street Chapel, which has for the last thirty years been used by the St. Giles' Christian Mission. It is now doomed to be taken down, for the new avenue from Holborn to the Strand. Thus

* St. Bartholomew's Hospital is situated in Smithfield.

pass away, by the same necessity, two historic West London Baptist chapels—Kingsgate (at first Eagle) Street and Little Wild Street.

There is an old map, of the time of Queen Elizabeth, which shows the estate and mansion of the Weld, or Wild, family (The thoroughfare and neighbourhood has long been "wild," in a disreputable sense). The open field shown on this map was crossed by a path, which, in course of time, came to be Great Wild Street, out of which Little Wild Street runs, in the direction of Lincoln's Inn. The field, or pasture land, of Queen Elizabeth's days became the property of the Wilds, and here was erected the mansion which served as the residence of several foreign Ambassadors, with an embassy chapel. On the garden of the Wild's house the Portuguese Chapel was erected, the year before the "Great Fire." About 1699 this building was not in use, when the Baptist Church, of which Mr. Piggott was pastor, being in search of a home (see p. 249 last month), acquired the lease, and afterwards the freehold; and here this church continued to worship until 1788, when the old embassy chapel became dangerous, and the present large chapel was erected; and although, for the reason above stated, it is now doomed, still the building is in excellent preservation; the earthly remains of some whose lives proved fruitful for lasting good are sealed up in the vaults below. The residents in this neighbourhood were at one time folk of high social status, and the Baptist Church, a rich and flourishing community, especially under the pastorates of Dr. Joseph Stennett, and his son Dr. Samuel Stennett, both of them men of commanding influence. Then as to some of the members of the church: Allen Evans was a member there for fifty years; in 1754 he was elected Sheriff of London [at the time of the iniquitous Corporation Act—from the fines in connection with which the present City Mansion House was built]. He, of course, refused to serve the office, as that meant taking the Sacrament in the Church of England. He also declined to pay the fine of £600 which was the penalty imposed on him for his refusal, and after ten years' litigation, gained the victory, not for himself alone, but for all Non-conformists and for all time. Another member was Joseph Hughes, who, with Charles of Bala, founded the British and Foreign Bible Society. Then there was John Thomas, who was received into the church in 1785; he became a colleague of William Carey's, after service in India as a surgeon; and perhaps there is no record in the history of missions more pathetic than the meeting of these two men, when they fell upon each other's neck and wept. And, not to multiply instances, there was also the never to be forgotten Prisons Reformer, John Howard, an intimate personal friend of Dr. Samuel Stennett's.

I would advise readers who are interested to approach this historic building by way of Drury Lane, and pay a last visit and give it a kind of respectful farewell inspection ere it is pulled down.

Next month (D.V.) I propose to take our readers to John Street, Bedford Square, and possibly "Soho." SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, September, 1902.

THE PULPIT, THE PRESS, AND THE PEN.

"*Gathered Fragments.*" Oxford: J. C. Pembrey, 164, Walton Street, Price Three Shillings, post free. A "*Memorial*" of the late Thomas Stanley Wakeley, for twenty-eight years pastor of the Strict Baptist Church at Rainham, Kent.

DIVINE sovereign distinguishing grace was very manifest in calling Mr.

Wakeley out of the world at a time when it was presenting its attractions to him in their most alluring form. A remarkable thing in connection with God's work was that two younger brothers were wrought upon, and brought out of the world, at about the same time. Well may Mr. R. M. Wakeley, one of these favoured brothers, and the

editor of the "Memorial," write: "To see three brothers, who formerly had been so deeply plunged in the world, thus suddenly stopped, their daily life changed, and attending religious meetings, caused quite a stir in the place. The "Memorial" is not a connected biography. A short sketch of his early life and call by grace are given, but very few outward events are narrated, the aim being to present his spiritual portrait in the exercises of his mind, and in his dealings with God. His diary and letters are the principal sources from which the matter is drawn. His exercises, both in relation to his own soul and the ministry, were very deep and constant. And we scarcely see how any Spirit-taught person can read the account of them without deriving profit therefrom. The letters appear to us of great value, expressing spiritual thoughts and exercises of no mean order. A few short notes of sermons preached show the qualities of his ministerial work. In 1865, Mr. Wakeley, in conjunction with his brother, commenced religious services in a room at Rainham. In 1870, after much sharp exercise of soul, he began to preach to the people who gathered. In 1884, the place having become too strait for the congregation, a neat chapel was erected, where he continued his labours as long as his Lord gave him strength to speak. He preached twice on Lord's-day, April 2nd, and administered the ordinance—it being a specially solemn occasion. Though once more present at the chapel, he was too weak to take any part in the service, and on Saturday, May 27th, his ransomed spirit was released. In this day of cheap religion, and shallow experience, it is refreshing to meet with an account of one who knew whence both his religion and his commission to preach the Gospel came from. The many friends of the deceased will welcome this volume, and we heartily commend it to our readers. A brief memoir of Mrs. Wakeley, who only survived her husband about seven months, is appended. Portraits of Mr. and Mrs. Wakeley are given, also views of the exterior and interior of Provi-

dence Chapel, Rainham. The get up of the book is good and neat.

"*Sovereign Grace o'er Sin Abounding.*" By Alfred Dye, Second edition, with portrait of the author. London: E. Wilmsburst, 23, Warwick Lane, E.C., and Blackheath, S.E. W. Wileman, 55, Imperial Buildings, Ludgate Circus, E.C. Croydon: Farncombe & Son, 76, Southbridge Road.

THIS is an autobiography. Mr. Dye is a minister of the Gospel, exercising his office for the last fifteen years at Providence Chapel, Bell End, Rowley Regis, Dudley. In sixteen short chapters the author traces the main events of his life from his nativity to his settlement at Rowley Regis. In the "Memorial" noticed above, we were struck with the fact that Mr. Wakeley was blessed with a godly mother—some of her letters to her son are given, which are models of what a mother's letters should be. We find, too, that Mr. Dye was blessed with a godly mother. How greatly indebted to God are many of the Lord's people, ourself among them, for godly mothers. But godly parents cannot transmit grace, and so Mr. Dye found, and he describes the way in which the Lord dealt with him in bringing him to His gracious feet. This is quite a different class of book to the one noticed above. Mr. Dye passed through many ups and downs, and possesses the gift of describing these events as well as his own exercises therewith, and comments thereupon. No doubt all our experiences are coloured more or less by our own special temperament and constitution of mind. This gives great variety and individuality to the experiences of different persons. Mr. Dye's individuality is clearly impressed on these pages. He is himself and nobody else. The book is alive, and will repay perusal. It is ever a good exercise to study the workings of the gracious Spirit on the hearts of His people, and especially so when He is making and using His servants in His kingdom. That this is the second edition shows that the book commands attention. Our readers may do worse than purchase it and read it.

GRACE is glory in the bud, and glory is *grace* at the full. Grace maketh a man glorious within and without. *Grace* is a ring of gold, and CHRIST is the *sparkling diamond* in that ring."—*Thos. Brooks.*

"ASK a soul that has been under terrors of conscience, and he will tell you that, of all gifts, inward peace is the most princely gift."—*Thos. Brooks.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

TOLLINGTON PARK (ZOAR).—The 25th anniversary of the Church was held on Sunday, September 7th. Two sermons were preached by Mr. Johnston, and on the following Tuesday by Mr. Cornwell, of Brixton, from Psa. xvi. 11, "Thou wilt shew me the path of life." A good company of friends assembled, tea was partaken of, and the evening meeting was presided over by Mr. Rundell, who read 2 Tim. iii., and made some sound and weighty remarks therefrom, after which a brief account of the Lord's dealings with the little Church during the past year was given. Three were added to the Church, but the Lord visited us, by taking to Himself brother Henry Thorn, but we sorrow not as those without hope: our loss is his gain. Unity and peace dwell among us, and we have the Gospel preached from week to week by His servants. Addresses were given by brother Cornwell from "I will lift up mine eyes unto the hills, whence cometh my help;" brother Baldwin from 2 Cor. xiii. 11; brother Burbridge from "Although my house be not so with God," &c.; and brother Sandell from "I know My sheep," &c. The Doxology and Benediction brought a season long to be remembered to a close, and the collections were encouraging. — H. MITSON.

BRIGHTON (SALEM, BOND-STREET).—The members and friends of this old and honoured Cause celebrated the 16th anniversary of the formation of the Church on Tuesday, September 16th, and in so doing remember with deep gratitude the goodness and faithfulness of a covenant God, inasmuch that not only has He preserved the Cause so long, but that He has so blessed it from time to time, and that now under the pastoral care of Mr. F. Shaw, He has endued it with renewed youth, spiritual life, energy, health and peace being very perceptible even to those who, while not members of the Church or congregation, but being lovers of the truth, often drop in to rejoice with them, and at no time has this been more exemplified than on this occasion, when so large a number gathered together to hear the discourses of our good friends and brethren, pastors E. Mitchell and O. S. Dolbey. The comments and hearty feeling evinced by the friends as they assembled at the tea-tables amply testified to the enjoyment of the feast prepared for them by pastor E. Mitchell from the words found in Col. i. 19, this being in no wise diminished in the evening, when an even larger congregation was to be found intelligently and with keen

appreciation following pastor O. S. Dolbey, as he in a masterly manner dealt with the text found in Song of Solomon (i. 5). It has been said that one's pocket can be reached through one's heart, and, if collections would prove this, then there is no doubt our dear friends, the pastors, touched the hearts of their audiences, strengthened and encouraged thereby the worshippers at Salem go on their way humbly yet gratefully calling on all that is within them to "bless His holy Name" for His mercies past and present, and realising more and more that "Jesus Christ is the same yesterday, to-day, and for ever." — D. R. S.

GRANSFORD.—On Sunday, August 17th, the writer was privileged to visit this little Cause of truth and listen to our aged brother, pastor J. Grimwood. In the morning he sought to exalt a precious Redeemer as he spoke from Isa. liii. 5, basing his remarks on the sufferings of Christ for His redeemed people. In the afternoon he was again helped to speak from the words found in Matt. xiii. 28, 29, basing his remarks chiefly on "The seed, the enemy, and the last great harvest," asking the all-important question, Are we amongst the wheat? The prayer-meeting held in the evening was much enjoyed, but we were sorry to see so few attend. Congregations, both morning and afternoon, have greatly increased, and the school, under the superintendence of Mr. G. Capon, is encouraging. May the Lord add unto this His little hill of Zion such as shall be saved, and abundantly bless the testimony of His aged servant. — E. E. B. (London).

HECKINGTON.—On Tuesday, Aug. 19th, in delightful weather, the scholars and teachers belonging to the Particular Baptist Sunday-school, Heckington, had their annual treat, which took place at Mr. and Mrs. Cartwright's residence, Great Hale. At three o'clock a short service was held on the lawn in front of the house, when several hymns were sung, and a most interesting address was delivered by Mr. Clayton, who based his remarks upon Matt. v. 12. After the service a splendid tea was partaken of and heartily enjoyed by all present. Tea over, various games and sports were freely indulged in in the field adjoining the house. At eight o'clock the scholars again assembled in the house, and after a little refreshment a few words of encouragement and advice were given. The Doxology was then sung, and afterwards the children were dismissed, upon which they gathered in front of the house and gave

hearty cheers to Mr. and Mrs. Cartwright for their kindness in entertaining them, also to Mr. Clayton for his excellent address. Several friends in connection with the Cause at Heckington were present, and each testified to the pleasure and profit they had received. Afterwards the party separated, feeling well satisfied with their afternoon's outing.—*Local Paper.*

RAUNDS.—Harvest thanksgiving services were held on Monday, Sept. 15. Pastor E. Marsh preached to good congregations both afternoon and evening. The preacher remarked that our assembly was rather a congregation gathered to bless God for the abundant crops, and plead with Him for suitable weather to gather it in, than, generally at such services, to praise Him for the harvest home. We were solemnly reminded at both services that our Lord by scenes national, social, and political, was loudly speaking to our long-favoured land, and on every side we were reminded of His sovereign claims on the sons of men as well as His long forbearance and tender mercy. We felt throughout these services there was a solemn waiting on God and a recognition of His demands on our praise for His great goodness. There was a goodly number gathered to tea between the services, and friends from other Churches in the neighbourhood joined and cheered us with their presence and help. Mr. Pulford ably presided at the organ, and the singing was very hearty, led by the choir, who also sang a beautiful anthem during the evening. The Church is united and peaceful, earnestly waiting on the Lord for an under-shepherd to take the oversight of the flock. For many years the truth of God has here been contended for in the midst of much opposing error. A band of earnest workers labour together in the Sabbath-school, and "having obtained help of the Lord, we thank God and take courage."

AYLESBURY.—The Church is without a pastor, our brother Witton having accepted the call of the Church at Dover, and the outlook is by no means so bright as could be desired; but there was an evident warmth and unity among the friends as we united with them on Tuesday, September 16th, to celebrate the anniversary services, preaching afternoon and evening. The schoolroom was well filled to tea, many from neighbouring Churches meeting to cheer the hearts of the people. Our aged brother Chapman and a band of hearty workers did all in their power to make all welcome. The Spirit of the Lord was in our midst and the appreciation of the Word preached was very encouraging. The chapel is a noble

edifice, and we can but pray that the eternal truths of the everlasting Gospel may here be savingly owned and blessed of God to the ingathering and building up of His redeemed and the dethronement of all that opposes the "faith once delivered unto the saints." As one after another of the servants of the Lord are being called home, may He send forth many more labourers and ere long give the flock at Aylesbury a faithful pastor, prays E. MARSH.

SOUTH LOPHAM.—The third Sunday in August was a very happy day at the South Lopham Mission Chapel. This little chapel was opened by pastor F. H. Gorham three years ago, when he settled at Kenninghall, and God has blessed His own Word there far beyond expectation. The "corn of wheat" has grown, and has brought forth "much fruit." Pastor Gorham has been assisted by some willing helpers, and three services have been conducted every Sunday for the past two years. At the outset a new harmonium was purchased, and since then the chapel has been re-seated and a new floor put in. Seats have been taken, and about half the cost of renovation (£36) has already been paid. A desire was first expressed by the newly-gathered ones to form a distinct Church—some being already members of a Baptist Church,—but the wise counsel of friends, and, we trust, the leanings of Providence, have suggested a better course. It was with some considerable amount of trepidation that pastor Gorham one day suggested that the little band of believers should join the Kenninghall Strict Baptist Church. They could still worship in their own chapel, and the pastor of Kenninghall would come over once a month on Sunday to administer the ordinance of the Lord's Supper. This was readily accepted, and on the first Sunday in August two members were added to the Kenninghall Church roll. The third Sunday in August witnessed the first administration of the Lord's Supper at South Lopham after many years. The pastor preached to a good congregation, and after the service eight persons obeyed the command, "This do in remembrance of Me."—W. H. BERRY.

ALDRINGHAM.—Harvest thanksgiving services were held on Thursday, September 18th, in beautiful weather. In the afternoon a fairly good congregation assembled in this old sanctuary to worship God, and to thank Him for another harvest safely gathered in, and also to hear pastor H. T. Chilvers tell the "Old, old story, of Jesus and His love." The presence of God was realised at the very commencement of the service. Mr. Chilvers was greatly helped, and preached a grand sermon from 2 Chron

xx. 22: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon." The preacher, in an interesting manner, described Jehoshaphat's position, his prayer, and the seeming strange advice that was given to him concerning the pending battle. He pictured the army led by the singers, and coming to the text spoke of:—(1) The subject of the song. (2) The song was preceded by prayer. (3) The song was sung in a time of trouble. (a) Singing will lift out of trouble; (b) sighing or grumbling will not. (4) The song was evidently pleasing to God, for when they sang He turned the tide of the battle. It was a time of refreshing, and we had to say, "Master, it is good to be here." Tea was provided at 5 o'clock, after which a good congregation assembled for worship, when Mr. Chilvers again exalted Christ while preaching from Luke xv. 17, "Enough and to spare." After a very interesting introduction he spoke of:—(1) The superabundance of the grace of God, of love, blood, and grace itself, manifested with abundance of power and might. (2) The fact of the provision confirmed by the promises, and (3) Experienced by believers. (4) All poor and needy sinners welcome to partake of this provision whatever may be their state. (5) The way to the provision is all clear. We are hoping and praying that God will bless these earnest messages to the good of many who listened, and that we shall see results of these services in the future. Collections were good, and several friends from other denominations were present to cheer us. "Not unto us, O Lord, but unto Thy name be all the glory."

ST. ALBANS (BETHEL).—The first anniversary in connection with the pastorate of Mr. C. D. Jeffs of the above Church was held on Wednesday, September 17th. A sermon was preached to a good congregation by pastor G. W. Thomas, of Watford, at 3 p.m. The preacher took for his text the words found in Isa. xlv. 13, which was highly instructive, and listened to with rapt attention. The evening meeting commenced at 6 p.m., and a very gratifying number were gathered together. Mr. C. Goodson, of Watford, presided, and asked God's blessing upon the meeting, Hymn 793 (Denham's Selection) was then sung, and our pastor read Psa. cxxvi. Our brother Winter then asked for the Divine presence and blessing upon both speakers and hearers, and we who were present could positively affirm that prayer was answered. The chairman, in a few opening remarks, mentioned the pleasure it gave him to be with us. He stated he had known the Church for many years, and had

known our pastor also, and his prayer was that it might be a union blessed of God. Brethren Staddon, Scoones, Fincher and Thomas then spoke of the graces of the Spirit, viz.:—Love, Joy, Peace and Faith (Gal. v. 22); and as the speakers through the different subjects extolled a precious Christ, the Master's presence was very real to many present. We could truly use the words, "The Lord is in this place." Brother Stimpson then gave an encouraging address, basing his remarks on the words—"Go forward." The pastor, in a few closing remarks, said how thankful he was to God for His mercies through the past year, and also grateful to the friends who had gathered together that day to show their love and sympathy with him in the Master's service. During the interval of service tea was provided in the school-room, to which about eighty friends sat down. The collections for the day amounted to a little over £5, which were handed to the pastor. Our hearty thanks are due to the many friends from the neighbouring Churches who gladdened our hearts with their presence.—ONE WHO WAS THERE.

BROMLEY (COLLEGE SLIP).—The 9th anniversary of the formation of the Church, and eleventh of the establishing of the Cause, were commemorated on Wednesday, Sept. 10th. Mr. E. Mitchell preached in the afternoon from Rev. i. (latter clause of 5, and whole of 6th verses), dividing his subject into two heads:—1st, Celebrating the love of Christ. Our dear brother in his loving manner, qualifying the love of Christ in its various aspects and reminding us of our unworthiness, and that insufficiency of knowing Christ's love is general, but does He love me; also illustrating the difference between earthly kings and priests, and God-made kings and priests. 2nd, Touching upon the ascription of power, glory, and dominion of Christ. Between 40 and 50 sat down to tea, provided as usual by the ladies. A public meeting was held in the evening at 6.15, commenced by singing, "Awake, and sing the song." Brother Hollett, of Daore-park, most ably presided in the absence of F. J. Catchpole, Esq., of New Cross, who was unavoidably absent (but he sent a good apology, a loving liberal gift). After the chairman read Psa. cxxiii., brother Foreman earnestly implored the Divine blessings, the report for the past year was read by the secretary. The chairman gave an address on the need of prayer, giving one or two instances of the results produced. Brother Debnam spoke from the text, "Ye are," quoting various portions from the Word which states what we are by God's sparing mercy. Brother Dadswell based his

remarks from the words in Psa. xcii. 101, "What I shall be." As the lamp cannot burn without the oil, so cannot the Christian thrive spiritually without the anointing oil of the Holy Spirit, that the Psalmist speaks so confidently about. Brother White spoke from Ephes. iv. 3, dwelling earnestly on the need of dwelling in unity and peace, in order the Church may grow and thrive under the power of the Spirit. Brother Voysey based his remarks from Psa. xcii., dwelling very earnestly on the cedar of Lebanon, and the palm tree, urging the members to be at peace and thus grow like the cedar and flourish as the palm. After singing the Doxology, and the chairman pronouncing the Benediction, the friends dispersed after spending one of the enjoyable days in the Church's history. Subscriptions and result of tea, after paying all expenses, left a balance of £8 11s. 9d. To God be all the glory.—
W. LOCKWOOD.

ACTON TABERNACLE.

A HARVEST thanksgiving was held on Tuesday, Sept. 16th. Mr. G. W. Thomas, of Watford, preached in the afternoon from Lev. xxiii. 10, 11. The wave sheaf, he said, was an acknowledgment of God's mercies and of our dependence upon Him; but, it was, too, typical of the resurrection of Christ, the first-fruits of them that sleep, and, as being represented and accepted in Him, of them that are Christ's at His coming. At the present time, the speaker said, he felt that a day of humiliation, rather than of thanksgiving, should be held. God is against us: He has spoken to us as a nation, and we have not heard His voice. He has warned by war. Now He has sent His rain and has withheld His sunshine, and many of our fellow-countrymen are ruined by the loss of their crops. We have robbed God. His day is desecrated, and few are found in His house. The hand of God is upon us, and it behoved Christians to listen to His voice.

A good number of friends sat down to tea, and there was a very encouraging gathering at the public meeting in the evening, when H. Adams, Esq., of Highbury, presided. The opening hymn 948 (Denham's) having been sung, Psa. lxxv. was read and Mr. James Wright (deacon), prayed.

After a brief, appropriate speech, the chairman called upon Mr. W. E. Palmer, as first speaker, and he delivered an interesting, thoughtful, and profitable address, the leading thoughts of which were "thanks" and "rest."

Mr. G. W. Thomas next spoke on Matt. xiii. 24. The work of God, he remarked, is carried on by sowing 'good seed.' God's seed, His Word. In

nature, so, too, in grace, there are degrees of growth, and he especially emphasised the duty of watching for the tender "blade," the caring for and folding of the Lambs.

Mr. H. Ackland, followed, taking for his subject, Gen. viii. 22. God gave His promise under very solemn circumstances, and this evening's meeting, he said, was a record of His abiding faithfulness. The promise, he added, is a great encouragement to every Christian labourer there shall be a harvest. Divine faithfulness is stamped upon our experience.

Mr. H. Fowler read Deut. ii. 7, in connection with Luke xxii. 35, and dwelt briefly on the faithfulness of God in supplying all the needs of His people as witnessed in both Old and New Testaments.

The pastor (Mr. W. Archer), heartily thanked the chairman and speakers for their kindness in coming, and for their excellent addresses. The Doxology and Benediction closed what all felt to be a good meeting.
S. G. E.

IPSWICH (BETHESDA).—At a very interesting meeting, held in the above place of worship, on Wednesday evening, Sept. 17th, in continuation of the harvest thanksgiving services, advantage was taken of the opportunity to present Mr. W. Kern with a testimonial in commemoration of his having occupied the pastorate for twenty-five years. Before the presentation took place, Mr. E. S. Garrard, in giving some interesting facts connected with Mr. Kern's pastorate, said that during the last twenty-five years 141 members had died, in addition to a great many of the congregation. This number included seven deacons, viz.:—Mr. Lambert, Mr. Moss, Mr. Farrow, Mr. Oliver, Mr. Gooding, Mr. Churchyard, and Mr. Sage, the last dying in 1901. The present membership was 235, and of this number 207 had been received into the church by Mr. Kern; 28 of the present number were members when Mr. Kern came to Ipswich. Considerable improvements had been effected in the chapel during the quarter of a century, including the erection of a platform, the paving of the aisles with wooden blocks, additional windows had been put in, recently new benches had been inserted, and a piece of ground at the rear of the chapel had been purchased for the erection of a schoolroom. Mr. Garrard afterwards presented the testimonial to the pastor. It took the form of a clock, on which was a brass plate bearing an inscription intimating the object of the members and friends of the congregation in making the gift. Mr. Kern, in acknowledgment, expressed his appreciation of the kindness of his friends in having thus marked in so

acceptable a manner his long connection with the Cause. It was stated during the evening that Mr. Kern was now, consequent upon the retirement of the Rev. T. M. Morris, the only Non-conformist Minister in Ipswich who had occupied the same pulpit for a quarter of a century. Addresses were delivered in the course of the evening by Mr. Easter (Wattisham); Mr. Ranson (Somersham); Mr. Stocker (Stowmarket); and Mr. Ling (Ipswich). The pastor presided.

WATFORD TABERNACLE—Pastor G. W. Thomas, and his Tabernacle host of young Christian hearts, evidently delight in the sanctuary services, without the proviso "weather permitting," which does not seem the case at some anniversary gatherings, for on Wednesday, Sept. 10th, mid drenching rain and stormy weather, a good congregation assembled both afternoon and evening to hold anniversary services. The scene reminded us of the adage, "a field which the Lord hath blessed," and such appeared the feeling of the preacher for the afternoon and evening, pastor E. Marsh (Stratford), as he proclaimed the savoury truths of the everlasting Gospel of the grace of God. This beautiful building with its adjoining school buildings, lecture hall, classrooms, &c., is the scene of living service in the cause of Christ, a hive of active souls alive with interest for the welfare of those around. Young people engaged in business during the day here find a warm welcome in the ever open lecture hall at night, where healthy entertainment and spiritual instruction are provided to allure from the unwholesome attractions so ensnaring in the world. Thus cared for, these young people came to the anniversary gatherings as to their "home." A large gathering assembled to tea, where the pastor's beloved wife welcomed the guests, and superintended the work with a genial concern for the comfort of all. At the evening service the pastor warmly welcomed the friends from neighbouring Churches, specially mentioning those from St. Albans, who, with the esteemed pastor, Mr. Jeffs, came in for a kind expression and promise of a return visit during the week, when special meetings were to be held there. The singing was most hearty; the powerful organ evidently under wise control that it aided, but did not drown the voice of the congregation. "Give me the wings of faith to rise" &c., was a fitting close to the preacher's meditations on the triumph of faith, and the large congregation appeared "to rise" in spirit as they sang. God bless His truth at this sacred spot. Pastor Thomas, with all his busy life outside his own "charge," is nevertheless

evidently President of his own flock, who plainly showed they had a head to look up to, and one felt the various organisations were really offshoots and not suckers of the living "cause." At least, so thought—A LONDON SPY.

Aged Pilgrims' Corner.

A MEETING in aid of the Society was held on September 11th at Walton-on-Naze, when, notwithstanding unfavourable weather, a large number of friends were present. After tea, given by the kindness of two ladies, General Sir W. Stirling took the Chair, and delivered a spiritual and forcible address, warmly advocating the claims of the Institution. Several ministers took part, among them being Mr. A. H. Pounds, of Bexley, in connection with whose Church exists a flourishing auxiliary. The collection amounted to upwards of £12.

On October 7th the 23rd anniversary of the Brighton Home will take place. A meeting will be held in the Royal Pavilion at three o'clock, presided over by General Sir Robert Biddulph, and the lady visitors will hold a Sale of Work throughout the day. The attendance of local friends and of visitors is cordially invited. In addition to the work at the Home, pensions in the town and district absorb upwards of £400 per annum.

The Autumn Sale of Work and Special Service at the Hornsey Rise Asylum will (D.V.) be held on Friday, Nov. 7th. The sale will commence at three o'clock, followed by tea at five; tickets 6d. each. In the evening, at 6.30, a sermon will be preached in the Asylum Chapel. This will be found an excellent opportunity for friends to visit this dwelling-place for 120 of the Lord's aged people.

The new *Quarterly Record* is now ready. Among other illustrations is a likeness of the late Dr. H. Bonar, with a sketch of his life. A variety of interesting matter makes this publication of value to all who desire the welfare of the venerable and Scriptural Institution which it represents. Copies for gratuitous distribution will be sent upon application at the office.

Some Home.

DANIEL BISHOP.

OUR beloved brother was called to his heavenly rest on August 14th, 1902, at the ripe age of 75 years. For fifty-three years he was in fellowship with the Church at Meopham, and for several years a deacon. His piety and steadfast-

ness for the truth of God, his genial disposition, loving heart and sound judgment, his spiritual mindedness and manliness, endeared him to those who knew him and won their love, confidence, and esteem. When he knew there was no remedy for his malady, which was cancer, which developed and proved fatal in marvellously quick time, he unconsciously revealed his strong Christian manhood in his brave, noble, and resigned spirit. Towards the close of his terrible sufferings, in which it was most distressing to behold him, he longed for the end to come. Some jewels of truth, sparkling with beauty and worth, fell from his lips when his sufferings were less severe. When near to his end he was heard to say, "Come, Lord Jesus, O come quickly." His Saviour came, and without a struggle of any kind our brother quietly fell asleep.

"One gentle sigh, his fetters break;
We scarce could say, 'He's gone!'
Before his ransomed spirit took
Its place before the throne."

In the presence of a goodly number of sorrowing and sympathetic friends we laid his body to rest on Monday, August 18th, and on the following Sunday evening we were enabled to preach his funeral sermon from Rev. xiv. 13.

THOMAS EDWARDS.

The Church at the Surrey Tabernacle has sustained another loss by the death of Mr. Thomas Edwards, late of 271, Old Kent-road. Our brother entered into his eternal rest on August 28th. He, with his late beloved wife, who was called home in 1886, was baptized by the late pastor, Mr. James Wells, in 1866, and our brother was seldom, when well, absent from the Lord's-day or week-evening services. When sometimes remonstrated with by the family for going in such bad weather he would say: "I'd venture through a thousand storms, to see His face at last." Our brother was a liberal supporter of the Cause of God, especially remembering the poor. At the prayer-meeting he was often seen, and his earnest pleadings found a warm response in the souls of those present. The ministry of the late revered pastor was much blessed to his soul, and he often expressed the help realised whilst listening to the present beloved pastor, Mr. O. S. Dolbey. During his affliction he was visited by Mr. Dolbey, the writer, and others; and they found him resting alone upon Christ, desiring that the will of God might be done. On the Wednesday evening, only a few hours before he died, he quoted those beautiful words: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness;" and within

a few hours he entered into the presence of his Lord. The funeral took place at Nunhead Cemetery on Tuesday, Sept. 2nd. The service was conducted by Mr. Dolbey, the pastor. The following particulars have been supplied by his daughter, Miss Edwards:—"My father was born in the village of Barkway in Hertfordshire, in 1827. At the age of nine years he lost his father, and he then had to earn his own living, and, with four other brothers, keep a home for their mother. At the age of eighteen he came to London, and resided with a godly aunt, who knowing that his mother would prefer his going to Church, took him to hear a godly minister of the Church of England, a Mr. Parker, in Great Conduit-street, Bethnal Green. On one occasion the words, 'The wicked shall be turned into hell, and all the nations that forget God,' came into his soul as a living truth, and the Prayer-book fell from his hand. He continued to hear Mr. Parker, and always spoke of him as a preacher of the doctrines of grace, and loved his memory. The words by which my father was led to hope that he had an interest in the things of God, and which was also a comfort to him in his last days, were: 'Come now, and let us reason together, saith the Lord,' &c. (Isa. i. 18). When in the providence of God he removed to the South of London, he heard Mr. Wells at the Borough-road, and from that time—about fifty years—he has been a constant hearer, and has been a member nearly thirty-six years. The ministry of Mr. Wells was greatly enjoyed. My father delighted in reading his Bible, which he knew and loved; and during his last illness, though he had no ecstasy, many passages of Scripture came with sweetness and power. On one occasion, 'All things are yours, and ye are Christ's, and Christ is God's;' and another, 'The blood of Jesus Christ cleanseth from all sin.' He had also been heard to say, 'Ah, well, after being kept by the Lord for over fifty years, one needs little further testimony;' and then he repeated the hymn, 'Children of a heavenly King, and at the finish said, 'Give me grace to shout, Lord.' In referring to Hebrews xi. he said, 'Having lived in faith he would certainly die in faith.' On another occasion he said, 'I wonder if we have followed cunningly devised fables;' and a day or two after said, 'We have not followed cunningly devised fables.' During the last few hours of his life, though conscious, it was with difficulty that he could speak, and I asked him if it were well with him, and if he could not speak, would he raise his hand? This he did, for on the question being put to him the hand was weakly raised for the last time on earth; and with scarcely a sigh his spirit passed into the

presence of his loved Lord and Saviour. During his illness, when one of his sons said 'Good-night' to him, he said, 'I hope when you come to-morrow I shall be better or in glory;' to another he gave words of counsel, advising him never to neglect the services of God's house. And to his youngest daughter he said, 'When I am gone it may be said the beggar died, for I have been a beggar at the mercy-seat for over fifty years.'" Truly, as the daughter says, we have lost a good father; and each of us, his children, could echo the testimony of his pastor at the day of the funeral.—J. M. R.

MR. JAMES GARDNER.

Our beloved brother was called home on Lord's-day morning, August 31st, 1902, aged 63 years, his death being caused by bronchitis and heart failure. When but seven years old he had thoughts of death, at 17 had real experiences of his sinfulness, and about 25 felt the pardoning love of God in his soul. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," was most powerfully engraved on his heart. He was baptized by Charles Stovell at Commercial-street, Whitechapel, where he joined; but a short time after hearing Mr. Charles Chipchase preach at John-street, Holloway, a farewell sermon on "Christ is All and in all," he embraced the Strict Baptists' views of sovereign grace and joined Rehoboth, Stepney, under the pastorate of Mr. T. Stringer. In the remaining thirty-five years he believed, lived, and preached faithfully these New Testament verities. He filled the pastoral office at Whitestone, Hereford, also at Great Gidding, Hunts., likewise at Chatham, as well as preaching regularly at Yaxley, Hunts., and serving acceptably many Churches in town and country. On August 17th this year he preached at Colnbrook from the *now* significant texts—Jas. iv. 14, "What is your life?" &c., and Philip. i. 6, "Being confident . . . that He which hath begun . . . will perform it until the day of Jesus Christ." On the following morning, leaving for home, he had a fall through a weak heart. He came home with difficulty, and in a day or two became a little better, preparing for his engagement at Prestwood the next Lord's-day. He did not expect or speak of his end, but some time ago said to his now mourning widow, "If I am not able to leave a testimony at death, I feel safe, and am firmly resting on the Rock of Ages." The writer saw him seventeen hours before he passed away, had fellowship with him in prayer, and felt he was a brother beloved. Before peacefully departing he raised both his hands as if being received up. His life was steadfast, his

words solid, his prayers solemn, and his patience to the will of God speaks thus to us: "By the grace of God" he was what he was, and we glorify God in him, and magnify such grace. The funeral (attended by many relatives and friends, the deacons of Colnbrook, brother Elnaugh and the writer) was impressively conducted by bro. E. Marsh at Walthamstow Cemetery, and on the following Lord's-day to a large congregation Mr. Marsh referred to the decease of our brother, preaching from "Behold He cometh with clouds, and every eye shall see Him."—SAMUEL J. TAYLOR, Forest Gate.

MR. EDWARD HARRIS (of West Hampstead).

It is impossible in a brief memoir of our dear father's life to do justice to his memory, connected as it was with nearly sixty years' service in the Strict and Particular Baptist Denomination, and as there are probably a few still living of the ministers and deacons who were contemporary with such well-known names as James Wells, John Foreman, C. W. Banks, S. Milner, W. L. Meeres, G. Murrell, J. A. Jones, and many others who flourished as defenders of the doctrines of grace in the '50's, '60's, and '70's, a few notes on our father's leadings in Providence may be interesting to your readers. Born at Newton Abbott, in South Devon, in 1814, of the yeoman farming class, who, owning their own farms or renting them of the all-powerful squire, who, together with the parson of the Established Church, constituted themselves the lords temporal and spiritual of all under their influence, it is not strange that under this blighting Tory selfishness the education of the mind and freedom to worship God among the middle and lower classes was scarcely tolerated, and much less encouraged. This was before the days of such reformers as Cobden, Bright, and Shaftesbury. Alas! that this blighting influence is reviving. The consequence was that with the white slavery of hard toil, with no intellectual development, and the spiritual degradation that Established Churches always produce, our father entered life under great disadvantages. This was further increased through his father's failings of neglect of his business as butcher and farmer to love of company and the drinking habits of the time. But here a gracious Providence intervened. His mother, brought up in comfort, was determined to fight against poverty and bring up the children in the fear of God, and by intense hard work she managed to apprentice the boys to a business and taught them what little she knew of the love of Jesus. Under this heroic mother our father always ascribed under God his first and lasting religious impres-

sions, his mother's favourite book next the Bible being a small one—"Christ All and in All." Oh how he loved his mother! Apprenticed at Newton Abbott to his uncle, a painter and decorator, he became introduced to the Strict and Particular Baptists, and attended under a Mr. Cross, until his coming to London, about 1836. Although "sprinkled" when a child, he was publicly baptized by Mr. Cross when about 20 years of age. He could never fix the date of his conversion. A serious fall into sin when about 19 led him to give up his self-righteous stand, and under the deep trouble and burden of sin he was led to rest all his hopes on his Saviour's righteousness for the rest of his life. His business brought him to London in 1836, when he entered the employ of another uncle, near Dorset-square, and was by a relative advised to attend Mount Zion Chapel, Hill-street, under the ministry of the late John Foreman, and shortly after becoming a member was chosen a deacon, and about the same time founded the firm which we hope will always bear his honoured name. On the death of Mr. Foreman, in 1872, some differences of opinions as to the succeeding pastor arose, until the late G. W. Shepherd was selected by the majority, when our father and about thirty-three members withdrew and formed another Church, eventually settling at Shouldham-street, where he officiated as deacon till within a year or so of his death. May that little Cause have the Lord's special care and blessing. It was our father and mother's refuge. One word as to our dear father's character and personal influence. I can scarcely trust myself to say much, but, while faithfulness to the Lord prevents anything like praise to the creature, one cannot think of the dear one departed without expressing, without any exaggeration, that while our dear father was never fit for, or capable of, logical argument (for what he would call "holy jealousy" would then bring out perhaps his only fault—his inability of fairly judging his opponent's case), a more loving and humble follower of his Lord cannot be imagined. His conscience on right and wrong was as sensitive as Cowper's, and his lowliness of mind in esteeming others better than himself was as near perfect as is possible in fallen humanity. Dear father! how we ardently cherish thy dear memory! Especially in the getting and using money his character revealed the Holy Spirit's work. He had a great dread of poverty, probably inherited from his birth circumstances; but, thank God, he had no desire for, or ability to, get money selfishly, and positively unable to make a hard bargain or deal in such a way that others would lose by his gains. He never dealt in Stocks or Shares, or any selfish

trade transactions, and with his limited income he happily realised by his liberality "it is more blessed to give than to receive." In this matter he leaves a bright example to us all. The last few months of his life was clouded by the appearance of cancer in the throat, pronounced by the physicians as malignant and likely to cause great pain and even suffocation. This led to earnest prayer from all the family, which was graciously answered, inasmuch as the medical men were surprised, for it caused but little pain, and he was permitted to breathe freely to his last, when he literally "fell asleep" in Jesus. Truly we can all say as a family, "Let me die the death of the righteous, and let my last end be like his."—EDWARD HARRIS, JUN.

MRS. HYDE.

Ann, the beloved wife of Samuel Hyde, was called home on May 10th, aged 62, after a long and painful illness borne most patiently, having kept her bed for two years and seven months. Our dear mother had been for many years a member at "Providence" Chapel, Northampton, and before then at "Bethesda," Ipswich; was baptized by the late Mr. Pooch. She was wonderfully bright, and her cheering words have often been a great comfort to all around her. Ours is a great loss but her gain, for we can truly say she is gone to see the King in His beauty, and sing the everlasting song, and crown Him Lord of all.—L. HYDE.

EMMA LAMBOURNE,

The late beloved partner of Mr. J. Lambourne, Baptist Minister, of Warboys, Hunts, was born in London in 1820. Her parents were godly persons, and members of the Church at Gratton-street, under the pastoral care of Mr. W. Williams. In her early youth she resided for a time in Guildford, Surrey, and attended the ministry of Mr. Blake, formerly of Cheltenham, then pastor of the Church at the Old Baptist Chapel, Castle-street, now presided over by Mr. W. Chisnall. The Lord began a work of grace in her heart, under the faithful preaching of the Word, by convincing her of her lost and ruined state by nature; she was encouraged also under the Word to hope in His mercy. About this time Mr. J. Andrew Jones, of London, visited some friends at Guildford, and in her hearing repeated the well-known hymn which commences:—

"Come humble sinner, in whose breast

A thousand thoughts revolve:

Come, with your guilt and fear oppressed,

And make this last resolve."

The fifth verse was specially applied with power to her heart:—

"I can but perish if I go,

I am resolved to try;

For if I stay away, I know

I must for ever die."

She was constrained to leave the room, and seek a place wherein to weep and pray. She was led on step by step, the Lord dealing very gently with her, to trust under the "shadow of His wings," and find a resting place. After a short time she left Guildford, and attended the ministry of Mr. Page, at Rehoboth Chapel, Richmond, Surrey, by whom she was baptized and received into Church fellowship. Afterwards she was one of those formed into a Church at Providence Chapel, Kingston-on-Thames. Shortly after this she changed her name from Graham to Lambourne, and for nearly fifty-five years she shared the joys and sorrows of her esteemed husband, who has been in the ministry nearly forty-four years—thirty-three of which have been passed at Warboys. For many years the departed was engaged in Sunday-school work, and received many encouraging testimonies of God's blessing attending her labours. She was on a visit to Mr. and Mrs. Richardson, of Body Hall, Ramsey, when taken with a sickness, which proved to be unto death. She told the doctor and all around her that she should not recover. She was quite willing to depart, and often asked the Lord to take her home. She, however, felt the momentous nature of death, with the near prospect of eternity, and several times, with great solemnity, repeated the words, "For ever and ever; yes, for ever and ever." She was kept both thankful and cheerful, and suffered but little pain. On one occasion she said the Lord had given her this sweet word to rest upon—"I will see you again, and your heart shall rejoice; and your joy no man taketh from you." She retained consciousness to the last, and said she "wanted the Lord." Thus departed, deeply lamented, a real Christian, in her 83rd year, on Sept. 9th. The mortal remains were laid to rest in the Chapel Burial-ground at Warboys, on September 13th. The above particulars, gleaned from the sorrowing husband, have been furnished by our esteemed brother Mr. Mutimer, who also adds:—"Little did we think on our previous visit to Warboys in July that the departed one was so near her eternal home, but can now understand the remark she made after the Thursday evening's service. She said: 'Oh, it has been such a sweet time; heaven has seemed so near, and so real!' And now, on September 13th, we were called to commit the casket to the mother-earth to await the resurrection morn. The greater part of the service was conducted in the chapel. The pulpit was draped in black, and a large number of friends assembled to pay the last token of respect to one who had lived in their midst for more than thirty years; a lover of Zion, and a mother in Israel. Relatives from London and other parts

followed the coffin, headed by the four deacons of the Church. The Sunday following, September 14th, the services were of rather a remarkable character. After the morning service it was again our privilege to baptize in the open, when a large company assembled round the water to witness the ordinance administered in a primitive manner. In the evening the capacious chapel was filled to overflowing, when allusion was made to the departure of the now glorified one. The Lord graciously supported His aged servant, the bereaved husband, through these services. The separation is most painful after nearly fifty-five years of happy union. May the chasm which has been made in his heart be filled by the presence of Jehovah-Jesus in the, we are sure, earnest prayer of the Church, of all the many friends of our beloved brother, and the writer."—R. MUTIMER.

THOMAS RUSH, SEN.,

minister of the Strict Baptist Chapel, Datchet, Bucks., for upwards of forty-one years, departed this life on August 22nd, 1902, aged 84 years. The subject of this memoir was one of no small attainments in Divine things, having known the Lord for over sixty years, and, as he used to say, "If I do not know now about these things, I never shall." But what a tribute to God's grace in the soul! He was a savoury preacher and an affectionate man. He always preferred to err on the side of charity. He was wont to say that he knew one Scripture was true—*i.e.*, "They shall bring forth fruit in old age," &c., and his last discourse was based on the words, "Bless the Lord, O my soul," &c. (Psa. ciii.), a fitting theme to close a ministerial career. He was so engrossed with the subject that he reluctantly left the pulpit. Much could be said about our dear brother, but more space in your magazine could not be expected; but suffice it to say that many years ago he preached in John Bunyan's Chapel at Bedford, and sat in the tinker's chair—not a small honour. Our brother has a son, Thomas, that preaches with acceptance in our denomination, so that the name will, we hope, be perpetuated "for a great while to come."—REUBEN LITTLEWOOD, Deacon.

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"YOU would all judge it to be an affront to the majesty of God if a man should send his clothes stuffed with straw, or a puppet dressed up instead of himself, into the assemblies of God's people, and think that this would do instead of his personal presence. Yet our clothes stuffed with straw would be less offensive to God than our bodies without our souls. The absence of the spirit is the absence of the more noble part."—T. Manton.

Job's Confidence and Consolation.

BY E. MITCHELL.

(Concluded from page 296.)

"I know that my Redeemer liveth."—Job. xix. 25.

TRUE religion is more than creeds or forms ; it is a life. That life needs a living God. Our Redeemer indeed died for us, but He lives. Thus He speaks of Himself :—"I am He that liveth, and was dead ; and, behold, I am alive for evermore." We were reconciled to God by His death, and we are saved by His life. Job's Redeemer is

THE LIVING ONE.

He liveth denotes His eternity. He is the I AM that spake to Moses from the burning bush. He is the fountain of life. "In Him was life ; and the life was the light of men" (John i. 4). He is "the Prince of life." *He possessed power over His own life* as a man. "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power" (*eccousia* ; *authority, right*) "to lay it down, and I have power to take it again" (John x. 17, 18). Had He not possessed this right over His own life, He could not have given it as the ransom price for His people. But possessing full power over His own life, He freely laid it down to purchase His flock. "The good Shepherd gave His life for the sheep" (John x. 11).

He has power also to bestow life. "For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom He will" (John v. 21). It was that He might have right to bestow life upon His people that He became Incarnate, laid down, and then resumed, His life. "I am come that they" (the sheep) "might have life, and that they might have it more abundantly" (John x. 10). His people had by sin forfeited life—were dead as under the awful sentence of the law they had broken—and had become alienated from God, and spiritually dead in trespasses and sins. But the great Redeemer met and satisfied the claims of the Divine law, by His obedience unto death, and by His Spirit's power He quickens His redeemed, and imparts spiritual life unto them.

He maintains the life He bestows, and perfects it in eternal life. "Because I live, ye shall live also" (John xiv. 19). "I give unto them" (My sheep) "eternal life ; and they shall never perish, neither shall any pluck them out of My hand" (John x. 28). "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John xvii. 2). "For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20, 21). Our Redeemer *liveth* denotes the strength, power, and activity of His life. As David complains of his enemies that they were lively and strong (Psa. xxxviii. 19), so our Redeemer's life is that by which we live. He

is always the *LIVING ONE*. He is the *living bread, living water, a living stone*; yea, He is "the Resurrection and the Life." Apart from Him there is nothing but death. Our life at times may appear to be very weak and low, yet it can never die. "It is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4). We rejoice that our Redeemer *LIVETH*.

The language Job employs expresses a

SWEET ASSURANCE.

I *know* that *my* Redeemer liveth. He claims the Redeemer as his own. There is great sweetness in these personal possessive pronouns. To be able Scripturally to claim the Lord Jesus Christ as our *own* is precious indeed. To—

"Call Him our own in ties of blood,
And hold sweet fellowship with God,"

is no small privilege. This was Job's consolation in the midst of His deep trials and sharp afflictions. Stripped of all earthly possessions he had been; all natural sources of comfort were dried up, but this remained, Jesus was still his Redeemer.

"And when our dearest comforts fall
Before His sovereign will;
He never takes away our all,
Himself He leaves us still."

While this is evidently the assurance of a strong faith, it appears also to be the language of love. "My beloved is mine, and I am His," is the expression of a confident faith, but it is equally the language of affection. Does faith ever rise to assurance, and twine its arms about the Redeemer, without love being excited? Do we ever truly claim Him as ours, and say, "*My* Redeemer liveth," without feeling the warm glow of affection rising in our breast? Surely, no, the very holding Him as our very own produces the sweetest emotions in our souls, and makes Him precious to us. "*My* Redeemer!" a foretaste of Heaven is in that word.

Job had a *strong confidence* in his Lord. "I *KNOW*," he cries, "that my Redeemer liveth." We would not for worlds wound the little ones in the family who cannot reach this height of confidence. The feeble-minded are to be comforted, and not beaten, but we would help them, if the Lord should deign to make use of us to this end, to a little more confidence than they at present possess. Infinitely better, however, is the feeblest, most trembling, true faith, than the daring presumption of some, who claim the children's privileges, without any Scriptural warrant. Yet true confidence is a most precious grace, devoutly to be desired, and religiously kept when obtained. It honours God, and "has great recompense of reward" (Heb. x. 35). Faith is defined as "the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). It is a firm persuasion of the truth of the things believed, making them to the believer as real as if he were already in the possession of them, evidencing their verity beyond all doubt.

Both Paul and John use this language of assured confidence. "I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

“ For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens ” (2 Cor. v. 1). “ We *know* that we are of God, and the whole world lieth in wickedness ” (1 John v. 19). “ We *know* that the Son of God is come, and hath given us an understanding, that we may *know* Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life ” (1 John v. 20). “ We *know* that we have passed from death unto life, because we love the brethren ” (1 John iii. 14). The Scriptures do not speak doubtfully, but assure us of the truth of their statements, and while the feeblest true faith will assuredly bring its possessor to heaven, yet strong faith possesses many advantages. It requires us to have an assured confidence to stand fast in the day of heavy trial. A weak grasp of God would not have enabled Job to speak as he did under the weight of his accumulated trials and temptations. Paul could not have cheerfully endured his severe afflictions had he not have “ *known* whom he had believed.” “ The people that *do know* their God shall be strong, and do exploits ” (Dan. xi. 32). Faith lays hold upon God’s strength, and there is nothing impossible to him that believeth.

There is usually an order observed in arriving at an assured confidence in God. We are first brought to believe that Christ is the Redeemer. All taught of the Lord are at a point in this. They *do know*, by the teaching of the Holy Ghost, that He and He only is the Redeemer. The next step is taken when they are enabled to rest on and believe in Him for their own redemption. Believing in its essence is not believing that one is saved—a man may believe that he is saved, and be lost notwithstanding his belief—but a believing in the Lord Jesus Christ, in order to be saved ; a casting one’s soul entirely upon Him, and resting alone in Him, renouncing all other hope, or ground of trust. Where this has been brought to pass there is safety. None that believe on the Son of God can ever be condemned. But there may be many anxious fears, and painful exercises as to whether the soul is really and truly interested in the salvation of God. Beyond what we have thus far stated, there is an experience of salvation enjoyed in the soul. The burden of guilt is removed, and a sense of the love of God experienced in the heart. For the time being this brings a joyful assurance into the soul, which, however, being largely founded upon sense, is apt to decline, and even disappear, when the warm emotions called into being subside, and doubts may again greatly distress the soul. There is more than all that we have hitherto set forth in the abiding assurance enjoyed by many believers. It is the effect of many experiences by which their faith has been strengthened, and they have been led from time to time, by the Holy Spirit, who bears His witness with their spirits, to see themselves described in the Word, and to feel the power of the Word in their hearts, until they arrive, under His gracious teachings and operations, at an assured confidence that the Lord Jesus Christ is their very own Redeemer. Happy indeed are these believers. “ Strong in the Lord, and in the power of His might,” they can do exploits. They are “ not tossed about by every wind of doctrine,” nor do they yield up their confidence when passing through darkness and trial. Of this kind was Job’s confidence, not a confidence merely when he was walking in the light of God’s countenance, but a confidence that

held fast when he was in darkness, and had no light; that believed when all sense and seeming were against him, and opposes this fact, "My Redeemer liveth," against all that the enemy can suggest. May Job's confidence and comfort be ours, by the grace of the Lord. Amen.

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 23.—CHAPTER VIII.—29—39.

"FOR whom He did foreknow, He also did predestinate *to be* conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is seen at the right hand of God, who also maketh intercession for us."

We now mark a further advance, and in the remaining verses of the chapter we learn that all connected with this great and glorious scheme of salvation was resolved upon, designed, and arranged in the mind of God before the foundation of the world. The mention at the close of the last section (verse 28) of a people that are "*the called according to His purpose,*" leads, by a natural and easy transition, to the consideration of the purpose itself, in its conception, objects, and provisions.

In no ambiguous or hesitating language we are told, that the favoured persons, who are raised out of ruined nature's misery, to a state of grace; who enjoy, by faith in Christ, the blessings of pardon and justification; who receive the "Spirit of adoption," and call God "Father," were foreknown in the Eternal mind. Not merely in a general way, as God foreknows all things, but as special objects of immutable love. Moreover they were "*predestinated*" to be all that grace shall make them. Foreknowledge signifies the selection of their persons, and predestination—as the word implies—fixes their eternal destiny. In this arrangement our all-wise God has pursued a definite plan. He first contrived to Himself a perfect model, and then determined to make that model the pattern to which His elect should be conformed. This pattern was no less a person than His own Son, His own perfect Image, and the brightness of His own glory. As He could not look out of Himself for the basis of His operations, so He could not go beyond Himself in the objects fixed upon, and in predestinating His people to be made like unto His own image, He has chosen the highest and most glorious model known unto Himself. His method is equal to His intention. "That He might be the firstborn among many brethren," means, or at least implies, that the union of the elect to the person of Christ, so as to form one family, was the means adopted to secure the end decreed. And this union, as we have remarked in the previous

chapters, is the foundation of all interest in the mediatorial work of the Redeemer.

Furthermore, "whom He did predestinate, them He also called." "The children of wrath, even as others," in a state of nature, the elect and the redeemed are in due course called by grace from darkness to light, and from their native ruin and alienation are brought to repent, believe, find peace, joy in God, die to sin, crucify the flesh, and wait for the redemption of their body. The same persons are said to be justified. We have enlarged upon justification as it is said to be by faith, beginning at man's lost condition, under the curse of the law, and working upwards; now we are led to contemplate the same subject from a different point of view, and beginning at Divine predestination reach the same point by working downwards, and the correspondence enables us to observe a most striking and beautiful feature of the Gospel, viz., the harmony of God's *secret* with His *revealed* will. "He hath mercy on whom He will," and again, "Whosoever will, let him take the water of life." The explanation is, that His will is the cause of ours, and "Whosoever believeth" does so because he was predestinated to believe. Once more, "whom He justified, them He also glorified." Short of eternal glory there could be no real conformity to the great model. For Christ is the Lord of life and glory, and to be perfectly like Him, His people must be glorified with Him. The past tense is used throughout this exceptionally glorious passage; for the Apostle speaks of Jehovah's ancient covenant, and what He has resolved on as certain as if it were accomplished. Thus foreknowledge, predestination, union, calling, justification, glory, are shown to be consecutive links in one golden chain, not one of which can ever be separated from its fellow. Predestination in the past, is inseparable from calling and justification in the present, and all from glory in the future.

"What shall we then say to these things?" What indeed! What can we say that will not appear poor and weak language for such a theme. Perhaps the Apostle says himself the best thing that can be said under the circumstances: "If God be for us, who can be against us"!!! Sin is against us, but Christ has put it away. Satan is against us, but Christ has bruised his head. The world is against us, but Christ has overcome it. Death and the grave are against us, but Christ is the plague of the one, and the destruction of the other. In short, name what we will, and all we can, they are but finite, under Divine control, and subordinate to the Divine will and power, and again therefore let it be asked; and let all that is to be defied to answer—"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

The word "*If*" in the passage is not intended to raise a question, but rather to strengthen the argument; for that God is engaged to His people by the most sacred oaths and promises is indisputable. That God *is for us* is proved by the fact that "He spared not His own Son, but delivered Him up for us all." There is really no room for dispute here as to what the word "*all*" means. It is quite clear that it must still refer to "the sons of God," or as they are styled in the next verse, "God's elect." In this gift He equalled Himself—gave the best He had to give. It is not too much to say—that God will never give so much again. Heaven, with all its glories—all its associations—mansions, thrones, kingdoms, crowns, robes, palms, harps, and all the accompani-

ments of eternal bliss,—is insignificant when compared to the gift of HIM who is Lord of them all. Now that this gift was bestowed is not only a matter of faith, but a fact of history also ; chosen eye-witnesses confirming the inspired record, so that God has placed the fact that He is “*for us*” beyond all controversy. Moreover this gift includes every good thing at God’s disposal : “*How shall He not with Him also freely give us all things ?*” He who had love enough to His people, to give for them the “*Lord of all*” has surely love enough to give them the “*all*” of which He is Lord.

Under all circumstances, “*Who shall lay anything to the charge of God’s elect ? It is God that justifieth.*” He who foreknew His people, and predestinated them to salvation ; being the person alone concerned, and having contrived a way to satisfy His legislative claims in every way honourable to Himself, having received a suitable and sufficient atonement for their sins ; if He is satisfied, who beside Him has any ground to protest ? “*Who is he that condemneth ? It is Christ that died, yea rather, that is risen again.*” We have enlarged upon the reasons why there is no condemnation to those in Christ Jesus. The fact is here reiterated, to add to the beauty as well as the force of the passage ; since such a person so suitable as man to be a substitute, so able as God to give efficacy to His substitutionary work ; since such a person performed such an act as to DIE, *voluntarily die*, what more can be required ? Yet further, He rose again, in proof that His work was accepted, that sin was made an end of, death conquered, and Divine justice satisfied ; in a word, that those for whom He died were in act and in fact, as they were before in purpose and decree, once, entirely and for ever justified freely from all things. He is even now at the right hand of God, the highest place of honour and glory, and by His very presence there bears perpetual witness to the fact that His people’s guilt has been atoned for. So He makes intercession for them, not in the sense of pleading for pity and commiseration for them, but *claiming* as a RIGHT TO HIMSELF, their full and complete discharge.

“*Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.*” Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

The inestimable value of an interest in the Person and work of Christ, would be seriously discounted, if it were precarious and uncertain. If a possibility, however remote, existed of forfeiture or alienation, the glory of the whole would be dimmed. But this is impossible. Paul does not say, I do not think it is likely, or it is very improbable. He uses no equivocal language, I AM PERSUADED that it cannot be. It would be contrary to the immutability of God that He should be *for us* to-day and *against us* to-morrow. He could not give His own Son for us, and then abandon us ; nor could Christ Himself love us so much as to die for us, and not enough to save us. The name of the Lord is our “*strong tower ;*” we therefore run into it, and are safe. We mount

aloft, and look over the battlements, and fling our challenge down among our opposers,—“WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?” Looking down from our elevated position, we fearlessly behold the besiegers of our impregnable fortress. There in battle array, are tribulations, distress, persecution, famine, nakedness, peril, sword, and to include all in a word, “things present, and things to come.” But when they have all passed in review before our eyes, and when we have cast up the account of all their united forces can effect, again we say, WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST? We challenge heaven, earth, and hell to answer. “In all these things we are more than conquerors through Him that loved us.” Conquerors at best sustain some losses, however small; but we lose nothing. Conquerors at best may be vanquished another day; but our victory is final and for ever. Conquerors at best can triumph only while life shall last; but our triumph shall continue when time shall cease, and death itself die. And then, not only is the conflict over, but this old world, the scene of battle, shall long have ceased to be, “the love of God which is in Christ Jesus our Lord,” shall afford us unalloyed felicity.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

Feathered Folk. No. 11.—Song Birds.

Blackbirds, as we have before noticed, are very sweet songsters. They live in England and Scotland all the year round, preferring cultivated tracts of land; woods, hedges, and gardens being their delight. On the top branch of a poplar tree the bird will sit and sing for an hour or more, the same sweet yet ever varying strain; in winter, as well as in spring and summer, his melodious notes may be heard, alone as well as when in the company of his mate; he represents the *cheerful heart* that finds good in everything, the *believing spirit* that says “It is, and must be, well with me, because all things work together for God to those who love God, and are the called according to His purpose.”

Larks are found both in the Old and New World. One or two species belong to America, but a large number of kinds to Africa, there being over 100 species in all. The skylark flies very high, and keeps singing all the while it is going up and coming down again.

Its song generally ceases when it reaches the ground. It will rest on a wall, or a hawthorn bush or hedge, and carol for a long time, but does not appear ever to choose high trees for its musical performances. Both skylarks and woodlarks are with us all the year round; some other kinds only pay us occasional visits.

A bright day even in January will call forth a song from these feathered folk. In Fifeshire they have been heard in full song in the middle of February, and all through the summer their bright cheery notes yield pleasure to the listening ear. They start singing very early in the morning, and will keep on for a long time without stopping, but they leave off earlier in the evening than some other birds. “Early to bed, early to rise,” appears to be the motto of the lark. In the winter they pick up what food they can among the stubble, and in open weather

frequent ploughed fields to look for seeds; they have a way when on the ground of crouching, which often hides them from view, and helps to preserve their lives from those who would take them for a prey.

Poets have always spoken in glowing praise of the lark, who "mounts towards heaven's gate," and its lively inspiriting strains seem calculated to drive dull care away. The nests are made among the grass, as Montgomery sings:—

"The bird that soars on highest wing,
Builds on the ground her lowly nest,"

and hence he learned the "honour of humility," and drew the sweet lesson of spiritual truth that

"When Mary chose the better part,
She meekly sat at Jesus' feet,
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility."

Mocking Birds (so-called from their ability to imitate the notes of other songsters, while yet possessing musical powers peculiarly their own) are inhabitants of America from North to South, though only found on that Continent.

Their plumage is sober, but the male birds when singing their love songs command the admiration of every lover of nature who listens to them; the notes being so varied, rich, and mellow, that the mocking bird has been called by some "the king of song." For the nesting-place a fruit tree is often chosen quite close to a house, for these birds seem to feel quite at home with human beings, and not at all afraid of them. The nest having been formed of the usual materials, in the course of time five eggs are deposited, and the male bird sings to cheer his mate to rest, only now and then darting off to catch some insect to feed her with. In about a fortnight the young brood is hatched, and then they have to be nourished with insects, berries, and various kinds of fruit, and in a short time they are able to fly well, and leave their parents and get their own living. Snakes are dangerous enemies, especially to the young ones, but when these intruders are discovered an alarm is given, and all the mocking birds in the neighbourhood fly to the spot, and either force the reptile to retreat or kill it. Only one kind of hawk is able to attack these birds upon the wing, and even he is sometimes foiled and driven away in turn by those whom he assails, for they are very quick and cautious, and not easily surprised. When made pets of, their song materially deteriorates, but they are said to be very affectionate, and one that was raised from the nest by a gentleman at Natchez used to fly out in the daytime and sing its melodies, returning at night to its owner.

The *Nightingale*, which visits our shores in the summer, retiring for the winter season to Africa, is a well-known warbler frequenting the woodlands, more often heard than seen, and yet not excessively shy, as it often makes its home near the dwellings of men. It chooses bushes, or the lower branches of trees, for its perching places. It feeds upon insects, worms, and is very fond of ants' eggs, and has no objection to ants themselves. It is said to be very partial to currants and elderberries. The nests are placed in some sheltered spot where the grass or under-

growth is rather thick. The eggs are generally from four to six in number, and there is only one brood in the season. Large numbers of nightingales are caught every year, but it is a great pity, as very few of them can live in captivity; they want liberty and their own congenial surroundings, and pine away when these are lost, and thus many sweet songsters are uselessly sacrificed.

Thrushes are very much like blackbirds, except in the colour of their plumage. They are to be found in England all the year round: still they are migratory birds, and it is believed that many of those who are with us in the summer leave for some warmer region before the cold weather arrives. In Heligoland, Belgium, and Italy large numbers are caught while on their journey, and they are much esteemed for food. The song thrush is very abundant in the Hebrides, and one observer speaks of his delighted experiences of calm summer evenings, when the sun was shedding its red light upon the smooth sea, while the sheep quietly fed, and the eagle skimmed the mountain tops, and the whole scene breathed the air of delicious repose and peace: how the thrush's melody charmed him with its soothing tenderness, and seemed to tell of more than earthly joys. Sometimes two birds from a distance answer each other, at other times a number sing together, and not only in fine weather, for occasionally in the midst of heavy rain one will from some sheltered spot warble out its wild yet pleasing strains for hours at a time. In summer it chooses woods or hill-sides, river banks or hedges; in winter it will come from the woods to the gardens or fields, or repairing to the rocky coast feed on the whelks and other shell-fish it can capture, breaking the shell and eating the inmate, thus in various ways the bird gains its living.

“How wondrous are the works of God
Displayed through all the world abroad.”

They all praise Him, but His saints shall bless Him. O that we may learn a sweeter song than birds can sing, the song of redeeming love, that we on earth may know that Jesus is our Saviour, that God is our own God, so may our hearts and lips and lives proclaim His praise, “Who forgiveth all our iniquities . . . and crowneth us with loving-kindness and tender mercies;” and then in a fairer clime, where night and sorrow never come, we shall sing for ever the praise of the glory of His grace, who hath made us accepted in the Beloved, and saved us in Himself with an everlasting salvation.

Amen! Hallelujah. So may we join the sacred chorus of the heavenly choir, loud as the noise of many waters and mighty thunders, yet sweet as the strains of the most tuneful harps, and Christ and grace shall be our endless song.

WORSHIP TO BE ACCEPTED WITH GOD MUST BE IN SPIRIT AND IN TRUTH. “You would all judge it to be an affront to the majesty of God if a man should send his clothes stuffed with straw, or a puppet dressed up instead of himself, into the assemblies of God's people, and think that this would do instead of his personal presence. Yet our clothes stuffed with straw would be less offensive to God than our bodies without our souls. The absence of the spirit is the absence of the more noble part.—*T. Manton.*”

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Ephes. i. 7.*

THE blessings of which we have already written were provided antecedent to the fall. Election, predestination and all matters connected therewith, were arranged by the Father in His great covenant plan of man's restoration. We come to consider the SON's work of love in carrying to completion the eternal purposes of His Father in the transcendent scheme of redemption.

Taking our stand upon the verse before us, which we may justly call the wonderful heights of wisdom, love and grace towards men; we have before us the very central truth of Divine revelation. Could we but scale the pinnacle of this wondrous truth, what glories should we discover! Glories which far exceed the visions of Moses, or the man of Patmos. But, like Moses and John, and others, we must content ourselves by seeing "through a glass darkly," and of "knowing only in part." This by no means should discourage us, because what little we *do* know is exceedingly helpful to us in "the house of our pilgrimage." The subject, or, rather I would say, subjects before us, are of great magnitude, and our allotted space so limited, that we are compelled to adapt ourselves to circumstances and crowd in as much as we can. Our thoughts gather round Jesus as our precious

REDEEMER.

My difficulty is to select what to write, because there is so much in these two words, "IN WHOM." They present a beautifully executed picture of our Lord. There are so many shades of colour, and such a combination of suggestions, that the more I gaze upon it the greater my difficulties become. For example, if I attempt to write of His *Name*, "It is as ointment poured forth." It is the Name above every name in all creation. It is the Name dear to saints, and the source of unspeakable gladness to those already "before the throne of God." It charms the tried believer, and gives hope to the disconsolate. It is indeed the Name that

"Breaks the power of cancelled sin,
And sets the prisoners free."

If I attempt to write of His Person, He is said to be "the express image of His (Father's) Person, "and the brightness of His glory." Jesus speaking of Himself declares, "He that hath seen Me hath seen the Father." "I and My Father are one." Doubtless my reader has read the first chapter of Revelation, in which we have a magnificent description of this matchless Being. We select only a few of those sublimely descriptive words. "His head and hairs white like wool, as white as snow; and His eyes as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters." Like the ancient seer we ask, "Who shall declare His generation?"

If we think of "His wonderful words of life," they are consummate

* A paper of mine on verse 6 appeared in the "E.V. & G.H." for Feb., 1901, page 51.

eloquence, "Never man spake like Him." His words were "Spirit and life." In them we have the glorious revelation of God, whom the Great Teacher taught men to call "Our Father." Then if you consider His gracious acts, His wonderful cures, His mighty miracles, and how tenderly He dealt with poor fallen, sinful and afflicted men and women, it transcends our conceptions. He was verily "touched with the feeling of our infirmities." He is beloved of the Father, the delight of His heart, dwelling in His bosom. This "same Jesus" has all power in heaven and earth, and holds the keys of death and hell! This very Jesus was man to suffer, and God to reign. But I must proceed to write a few words on

REDEMPTION.

Redemption is the working out of the Father's plan of salvation, and that plan aims at nothing less than man's eternal deliverance. The first rays of redemption light were dimly seen in the days of the patriarchs. Throughout the Mosaic economy the light continued to shine; but through the ages of the prophets that light became clearer. Through them greater revelations were made, and more definite statements appear, until men began to have a decided hope that the old promise would be shortly fulfilled. Their hopes were not groundless, for at the divinely appointed time the angel song was heard, the glad tidings of great joy announced, peace on earth and good will proclaimed. Jesus appeared! The Son given—came! But what does redemption pre-suppose? In few words—an awful fall, a terrible guilt, a great shame, a deplorable condition. It carries on its surface the condemned condition of lapsed ruined man. At the same time it brings hope, for in this redemption there is wonderful adaptation, and remarkable suitability to our great needs. Our case may be desperate, on account of the thralldom of sin, and its consequent bondage. Indeed the case may appear irremediable, but not so when viewed from the cross, the sacrifice, and the redemption wrought out by our blessed Lord. The following considerations will I hope confirm these remarks, at the same time prove to us the suitability of redemption to meet the case of troubled souls.

In the first place, redemption is complete. It is absolutely perfect, nothing can be added to it. From this it will be clearly seen that no good works, merits, or prayers can render assistance in the salvation of one's soul, even supposing we have them. If there be one thought more precious than another it is this—Jesus Christ fully, wholly and completely redeems me! I have nothing but sin, poverty, and helplessness. As such He receives me! His redemption blessedly meets my case!

This redemption is eternal. There can be no other means provided. It is God's last gift to men. But there is another way of looking at eternal redemption. Those who by grace are made recipients of it are eternally saved. Saved once—for ever saved; in Christ to-day—in Him for ever. There is no room for the erroneous doctrine of Methodism, saved to-day—lost to-morrow. No, blessed be God, redemption is eternal, salvation is everlasting. Time, tide, trouble, death, cannot remove me out of the covenant of grace! Redemption is pre-eminently satisfactory to God; He was well pleased in His Son, and to show His pleasure He received the Redeemer up on high, and gave Him a seat on His right hand. With redemption man is satisfied. In Christ he has all he can possibly need for time and eternity. "Our souls approve it

well." I need no other Mediator, no other Redeemer, no other redemption! There remains one other thought, viz., this redemption is particular, and not universal as some teach. "Our Surety knows for whom He stood." Jesus died for the elect—the seed given, for such He prayed—not for the world; for such He died, and for such "He rose again according to the Scriptures."

REMISSION OF SINS.

We rejoice in a redemption by power and price. Now we have to do with the precious blood—the atoning vicarious sacrifice of Jesus. All through time the blood has proved a means of safety as well as being indispensable for the remission of sin. In the words before us we have a special word which is most welcome to us—*Forgiveness*. "Blessed is the man whose transgression is forgiven." The sweet joy of pardon! Pardon for past, present and future sins! Pardon must include all sin. So complete is forgiveness with God that He will remember our sin no more for ever. So the pardoned sinner stands justified by the blood of Jesus. O precious Lamb of God, Thou hast indeed shed Thy blood, through which sins are pardoned, and the sinner for ever acquitted! What a precious truth—"the blood of Jesus cleanseeth from all sin." Every sin of every possible grade, is fully washed out by the blood of Jesus! Truly it "speaketh better things than the blood of Abel." Alas, I have come to my limits as far as the "E. V. & G. H." is concerned. So I would in conclusion ask you, dear reader, to dwell on these blessed truths, and trace them to their source. If you do this you will see that the source of salvation is God's free, eternal love! The Redeemer is God's unspeakable gift, because He loved us! Redemption is the Son's great work of love, and forgiveness is the great blessing we receive. All come to us "according to the riches of His grace." O the superabundance of wealth in God's grace! It exceeds all present and future needs! "Praise ye the Lord!"

JESUS AS A QUESTIONER.—No. II.

BY THOMAS HENSON.

JESUS was the "Teacher come from God." Every teacher has his own peculiarity of manner, natural or by imitation. It is impossible to imagine Jesus using affected mannerisms; His great mission, and His sense of solemn responsibility forbid the thought; His heart and conscience impelled Him to reality in thought, and word, and action.

As the student studies his master, he is interested in learning his principles and methods; so the disciple of Jesus will find much in His actions, His words, and His methods worthy of prayerful imitation. As a rule, it is not good to imitate great men, for not one of them is perfect: all have faults, which, if bearable in themselves, are reprehensible in imitators. Generally it is the faults, not the perfections, which are imitated. Jesus was perfect; He had no faults of speech or of action. The infinite and eternal issues involved in His life and work were too solemn to admit of any but the most perfect and godly adaptations of His work, its aims, and its ends. Among many of His perfect ways was His power of questioning—a power worthy of imitation by the preacher and the teacher.

The methods of Jesus were various: at one time the short, compact, and brimful sentence; at another the expanded discourse; at one time the parable, at another the miracle. His words, whether many or few, were full of light and force, but they never showed the labour of the logician. His prose was full of the life and fire of poetry, but He never put His sentences into poetical numbers. A comparison of His sayings and sermons with those of His apostles shows at once very striking contrasts. Compare His sermon on the mount with Peter's sermon on the day of Pentecost; or His discourse to the seekers of loaves and fishes at Capernaum with Paul's discourse to the men of Antioch, and the divinity of His style becomes evident. Very often He used the common proverbs of the day, which, as they dropped from His lips, flashed upon the understandings of His hearers like vivid lightning. An able writer has said, "The close-linked arguments of the logician, the fervid rush of the orator, the lofty music of the poet, were passed by as instruments not fitted to His hand by the great Teacher. The methods He selected were at once humbler and higher, more familiar and prosaic in form, yet better suited to set forth the sublimest truths in full clearness, and to lodge them deeply in the soul. Sometimes He showed Himself a Master in the art for which Socrates was famed, of so putting questions as to compel His hearers to reach surprising and even unwelcome conclusions."*

Questioning was one of Christ's peculiar methods, but His questions were not experiments upon the subtle sinuosities of corrupt human nature. He knew all that was in man, and needed not to find out any hidden secrets; He always sent the point of His question straight to its goal. He never questioned like an official examiner; He never cross-questioned like a common legal pleader. His questions were always to the heart, or to the conscience, or to both. The author of "Ecce Homo" admired one trait in the character of Jesus, namely, "That men could listen to His talk, and ask Him questions." Yes, and if Christ's questions sometimes wounded, yet they often healed. The questions of men often drew precious sentences from His lips, which remain for our comfort and edification. All the questions of Jesus have wholesome kernels, and the study of them has been to the writer precious hours spent with the Master.

Sea storms often cause strange results; Providence rides upon them to the accomplishment of great purposes. It was so when the great storm drove the little ship with Jesus on board to the coast of the Gadarenes. The powers of darkness had a poor victim there. The providence and grace of God brought the ship to that coast that the wretched slave of the demons might be delivered. So it came to pass that as Jesus landed He was met by the demoniac. It is certain that the powers of darkness do often come into conflict with the Lord over precious souls. All the annals of converting grace attest that. There are great, solemn, and mysterious operations in the spirit-world over the souls of the Lord's elect; Satan never yields his claim to them without contest and struggle.

When Jesus was come into the country of the Gadarenes, two men possessed with devils met Him; they came out of the tombs, and were so terribly fierce that no one could safely pass that way. One of them,

* W. Kennedy Moore, D.D.

a man who wore no clothing, whom no one could bind, who rent asunder every fetter of rope or chain, who cut himself with stones, and made the whole neighbourhood hideous and the night horrible with his howls, and cries, and groans; this man ran forward to meet Jesus, and fell at His feet and worshipped Him. The devils that were in him at once took possession of his faculties, and they—not he—entered into conversation with Jesus. The Saviour asked the man a question, which he was not allowed to answer. I have no sympathy with modern theories about these devil-possession stories told so graphically in the New Testament: they were sad and humbling realities.

“WHAT IS THY NAME?” Amid all the weird, gloomy, and terrific features of the case Jesus stands, calm, self-possessed, and compassionately tender, looking upon the poor maniac. Looking at the man, looking at the devils, looking at the excited onlookers, and at the immeasurable difference between the majestic calmness of the Saviour and the horror of the tormented victim, does not the question, “What is thy name?” seem remarkable for its simplicity? It is indeed a striking instance of “the simplicity that is in Christ.” The question was essentially one for the poor devil-tormented heart, it was a healing touch.

Was the question addressed to the man or to the devils? Some expositors think it was to the latter; Neander, Farrar and others think it was to the man. Matthew and Luke say he had devils—not one, but many; the answer given, not by the victim, but by the tormentors, was, “We are many.” They spoke for themselves, though with his tongue. I think the question was to the man, not to the devils; for as Neander says, “He directs His words to the man, seeks to get his attention, and to draw him into conversation, so as to prepare the way for further influences. As a beginning, He asks the man his name.” Personal consciousness and sense of manhood had been destroyed in him by the tyranny of the “many” devils who used his faculties for their own ends. Probably he had lost his own name, lost the memory and association of mother and wife, lost the pure and holy thoughts of home and childhood. He had become unhumanized. If he is to be recovered, he must be led back to human thought and to human feeling. To recall his thought to his own name seems to me to have been Christ’s motive. Thus, having bidden the devils to come out of him, He recalled him to manly consciousness.

It was long since any tender, loving sounds had fallen upon his ears; gentleness had not dared to approach him, he was abandoned to the restraints of physical forces. There needed a first humanizing word, one that would touch his own personal feeling, not the devil’s, but his own: a word that would awaken distant memories of himself in better days. For that beneficent purpose Jesus asked, “What is thy name?” in a manner so calm, so tender and serene, so powerful in Divine love and grace, that it broke the spell of devildom, and brought him to himself. Grace manifested itself in real, genuine human feeling and sympathy.

There is much in a name, whether it be one of reproach and shame, like Jacob, a supplanter, or like Israel, indicating one whose faith contends and prevails with God. We see in Christ’s question something of His way of coming to sin-ridden souls, when He will set them at liberty from the bonds of iniquity. In such a spirit He went down to the

receipt of custom, and called Levi away from an ignoble to a noble service, and by His grace saved him. In such a spirit of love and grace He spake the name of Zacchæus when He called him down from the tree, and turned a passion of curiosity into a life of joyful experience. But who can fathom the depth of that same spirit of love and pity which led to the secret meeting between Christ and Peter after the resurrection? We have just a hint of it when the angel said, "Go your way, tell His disciples—and Peter—that He is risen." When they came and told Peter that his name was specially mentioned, what would his feeling and thought be? That he should receive that special message in the name which his *denied* Lord had so graciously given him, and which he had so ungraciously dishonoured. Again, we see that same love and grace when Jesus met and spoke to Saul of Tarsus, on his persecuting raid to Damascus: "Saul, Saul, why persecutest thou Me?" Christ only can open the human heart; sovereign grace often uses a tender question for that purpose.

There is one question asked by Jesus which possibly most of us may need to consider: "How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?" (Matt. vii. 4). Men, like trees, must be known by their fruits, but how shall we know them, or be known by them without judging? To "judge righteous judgment" we must examine and exercise the faculty of judgment. Self-examination is a personal duty, and is profitable to those who will judge others. But what is the thought or idea against which Jesus is speaking? The Pharisees and Scribes were very much given to bitter, censorious condemnations of others who were not exactly of their sort. Thoughts, motives, and open actions which were not exactly up to or down to the measure of their standard were subject to their uncharitable censure. The Pharisee's allusion to the publican in the temple is a case to the point. The eyes with which they judged others were jaundiced by their own creeds. Snow is white, and coal is black, but, seen by a jaundiced eye, the white and the black seem to be yellow. Such judges are severe in their censure of others, and gentle towards their own faults. They remind us of the saying of an old sage: "Every man carries two wallets, one behind him, the other in front. Into the one behind him he puts his own faults, when he may happen to find one, but he mostly has it empty; into the one in front he puts his neighbour's faults, and he usually has it full." Christ's disciples are not to be self-righteous before men, nor towards them. Christ does not need a volume, nor a treatise to show His disciples their duty in this matter; He embodies all in a sharp-pointed question, "How long wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?" "Judge not, that ye be not judged."

That was a very pointed question which Jesus put to Peter when he was sinking into the sea: "Wherefore didst thou doubt?" Those four words express a whole volume of expostulation to all disciples through all the ages. None of Christ's words are fugitive; they cannot be blown away by any wind, nor washed away by any wave; they are engraven by the Hand of infinite wisdom upon the universal plane of Christian life, for who is there who never doubts?

Doubt is not a Christian virtue; it may be human, but it is not

gracious. Satan never doubts, but his great occupation in the world is to inject doubt into the souls of the disciples; nor is that any wonder when we remember how he tempted Jesus to doubt His own Sonship. Peter's faith had unhesitatingly declared Jesus to be the Christ, the Son of God. But when Jesus proclaimed Himself to Peter and the rest as He walked on the boisterous sea, Peter must needs test that saying, "Lord, if it be Thou, bid me come unto Thee on the water." Was there not a deep tinge of doubt in that request, "*If it be Thou?*" We are accustomed to speak of Peter's sinking as the result of his doubt; and so it was, but there was doubt before. Peter, bidden to come, he slipped over the ship's side, and began to tread the waters; but his heart was soon chilled by the boisterous wind and rolling waves, and, as he felt himself sinking, he cried out, "Lord, save me." He began to sink as we sometimes do, because he was walking by sight, not by faith. He "saw" the wind boisterous. Faith may be wings to fly with; doubt is a millstone tied to the swimmer's feet. Faith looks away from circumstances to Christ; doubt looks away from Christ to circumstances. Faith sees the hand of Christ holding all circumstances with a firm, unfailing grip; doubt hears the wind, feels the rolling waves, but cannot see the strong supporting Hand. This is what Christ's question chides: "Wherefore didst thou doubt?" If faith were perfect it would have no impossibilities. "All things are possible to him that believeth." Dear, trembling child of God, Jesus is now saying to thee, "Wherefore, then, dost THOU DOUBT?"

A MIGHTY MAN.

BY PASTOR A. E. REALFF.

"He went down and slew a lion in a pit in a snowy day."—1 Chron. xi. 22.

WE have in this chapter "a catalogue of David's mighty men," and a brief summary of their deeds of valour. This was one of them, Benaiah by name. We may regard him as

A FIGURE OF CHRIST,

for his name signifies "Son of Jehovah," or "Whom Jehovah has built." Jesus is the man that is "God's Fellow," for He is the Divine Son of the Divine Father. Therefore He said, "I and My Father are one." And as to His spotless and perfect humanity He is the man whom Jehovah built—"A body hast Thou prepared Me" (Heb. x. 5). O how He leapt down into the pit of fallen human nature, where His beloved Church lay in the ruins of the fall! All alone, and quite voluntarily, He grappled with the lion of hell; aye, and by His own unaided strength He slew him too, *i.e.* in the sense of Heb. ii. 14. And now He says to each of His chosen, "Verily, verily I say unto you, If a man keep My saying, he shall never see death" (John viii. 51). No, Thou blessed Lamb, who art also "the Lion of the tribe of Juda," Thy saved ones shall neither see death natural nor death eternal. As to the former, Thou hast deprived it of its sting; and as to the latter, this is the blessed assurance Thou hast given us, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me,

hath everlasting life, and shall not come into condemnation : but is passed from death unto life."

We may also see in this mighty man

A FIGURE OF EVERY BELIEVER,

because what is true of Jesus in this respect is also in a measure true of all that are His. For is not each of them a son or a daughter of the Lord Almighty? (2 Cor. vi. 18). Do they not all receive "the adoption of sons?" and are they not made "children" and "heirs," yea, "joint-heirs with Jesus Christ" (Rom. viii. 17)? Concerning each of them it may be said, "This is one whom Jehovah hath built," for they are "all the children of God by faith in Christ Jesus," being made "new creatures" in Him, "born from above," and "rooted and built up in Him." Each of these also is a *Jehoiada* (see former part of verse), which signifies "*God knows*," for we have "this seal—the Lord knoweth them that are His." And "these shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Therefore He saith, "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me" (Isa. xlv. 11). And Jesus will not say to any one of these at the last day, "I never knew you," for He knows them every one—knew them in the covenant of grace before the world began, and says, "In Thy book all My members were written." Habzeel is also their name, *i.e.* "*God has gathered*" them. Caiaphas said, "It is expedient for us that one man should die for the people;" and we are told that "this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John xi. 52). Yes, "He that scattered Israel will gather him and keep him as a shepherd doth his flock," and it is added, "therefore they shall come and sing in the height of Zion, and shall flow together" &c. (Jer. xxxi. 10, 12). Now every one of these has

"A LION IN A PIT."

For, are not the passions and lusts, which are deep down in the pit of corruption within the heart, comparable unto cruel beasts? It may be a *wild* lion, but possibly a *tame* one, yet in either case it cannot be trusted. The lion is called "king of beasts," and its very nature is to be masterful; such also is the nature of our carnal passions. In some people there lurks the wild beast of a violent temper—"a towering passion"—or a raging lust, of one sort or another; but in others it is the tame lion of selfishness, or covetousness—that "love of money which is the root of all evil"—or malice, envy, jealousy, uncharitableness, and so forth. Beloved readers, it is easy enough to see such things in other persons, but let us look well each one after his or her own lion (Matt. vii. 1—5), because,

This lion in each believer has to be slain, for "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians v. 24). Yes, though this "lion," whatever it may be, is as useful as a "right hand," or as precious to nature as a "right eye," it is to be cut off, or plucked out, or it will be the ruin of us. "Mortify therefore, your members which are upon the earth." We are exhorted to be ever putting off the old man with his deeds. And every truly renewed and gracious person, in whom the Spirit of Christ dwells, *can*

slay this lion in the strength of God, and so be one of great David's mighty ones, being "strong in the Lord, and in the power of His might." We can slay it, in so far as it may be slain, viz., so that its domineering, masterful influence does not govern our life and conduct. Its prevailing power is broken now, and it will be utterly destroyed by our Lord by and by. This lion within our heart must therefore be continually shut up, repressed, starved, so that it cannot influence our life, character, words and deeds.

O yes, there are evils—awful evils—down deep below the surface of our lives, in the abyssmal caverns of the soul, which we would not have come up and manifest themselves for all the world! We cannot help their being there, neither can we utterly destroy them, or eradicate them; but by the help of the Lord they shall never be visible or influential. And "He is able to make all grace abound," for He has said, "Sin shall not have dominion over you," and "God will bruise Satan under your feet shortly." Therefore we read the exhortation, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 12).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

NO CONDEMNATION.

"There is therefore no condemnation to them which are in Christ Jesus."
—Rom. viii. 1.

SWEET, blessed word, there's "no condemnation,"
Once all my sins on Jesus were laid,
Freed by His blood from Satan's dread thralldom,
For evermore unblamable made.

Though oft in self-condemned and dismayèd,
E'en though my sins may reach to the skies;
Yet with my Lord there's wondrous forgiveness,
And by His grace I victor shall rise.

Off times by Satan sorely accusèd,
Downcast and weak, I tremble to pray;
Still there is mercy, saving and plenteous,
Cleansed by its streams I hold on my way.

When by the world despised and rejected,
Clinging to Him, I count it but gain,
Jesus hath died, and He is my Surety,
Dauntless in Him my hopes shall remain.

"No condemnation," wond'ring I hear it,
Freedom in life, salvation in death;
Sinful, and worthless, this is my comfort,
Resting in what His covenant saith.

Oh precious truth, there's no condemnation,"
God's righteous judgments fright me no more,
In that great day the bliss that it meaneth
I then shall know as never before.

SUNSET RAYS.

BY A GARDEN LABOURER.

"To Him give all the prophets witness, that through His name, whosoever believeth shall receive remission of sins."—Acts x. 43.

"And all bare Him witness, and wondered at the gracious words that proceeded out of His mouth."—Luke iv. 22.

AND here, believer in Jesus, is thy mission in life, and here thy joy in death, to bear witness for Jesus, and to Jesus, proving, as Paul did, that Jesus is the Christ from the Scriptures, and proving that He is Christ in you, the Hope of glory by your life. The witness of a life in which Christ is evidently set forth as the Hope of life eternal is of great value, both in the sight of God as honouring Him (and He has declared that He will show His salvation) (that is manifested) feeling to the soul of them that honour Him) and to the Church around. To see a quiet, Christ-trusting, God-honouring soul shining in the words and ways of one who calls upon the name of Jesus is comforting to the companions who are in mature life, and to those who are in the heat and fierceness of the battle; it is strength and energy to the young, it is instruction and emulation, and to the world around it is that which makes men say, "There is a God in Israel." And that man or woman shines and lives to His glory; and thus, believer, "God is honoured" as Father, Son, and Holy Ghost, Jesus is exalted as the Saviour, the Holy Spirit as the Teacher and Comforter, and the Father Himself as "God over all," and the Church is comforted by one consistent life, while the world is admonished to take heed to their ways. And oh, believing man or woman, boy or girl, think when weeping, anxious, sorrowing friends shall stand around your dying bed, how their hearts will be comforted to think of the witness you have borne for Jesus, and how your own heart will be comforted, knowing that Jesus is your Jesus, He has been so always from all eternity, in fact, and in joy to your heart, from the day that He whispered "Thou art Mine," and you were enabled to answer, "I am Thine," and then to rejoice "with joy unspeakable and full of glory" in your heart, and say to those around, "I know that my Redeemer liveth," and "into His hands commit my spirit. Amen." Hallelujah, Amen.

 CHRIST'S SYMPATHY WITH HIS PEOPLE.

"**F**OR we have not an high priest that cannot be touched with the feeling of our infirmities.' Though now He hath none of His own, yet can He feel those of His people, and His feeling engageth speedy relief. The reason the apostle gives for this sympathy of Christ with His people, is from Christ's experience when on earth: 'But was in all points tempted, like as we are, yet without sin.' The apostle delivers the mind of the Holy Ghost, about Christ's sympathy, negatively, 'We have not an high priest which cannot be touched with the feeling of our infirmities,' in which manner of expression he reflects on the meanness of the Levitical priests, to whom it was impossible to know and feel all the infirmities of the people, for whom yet they appeared before God. And he implies the affirmative strongly, 'We have an high priest which can be (and is) touched with the feeling of our infirmities.' How a sinless man, as Christ ever was, can be touched with the feeling of

the infirmities of sinners, and many of these infirmities sinful ones; how a glorified man, as Christ now is, exalted to, and possessed of the highest glory and bliss, can be, and is touched with the feeling of the infirmities of all His people, is what the Word plainly reveals to be believed, but 'tis not to be fully known till we come to heaven. But He is the Head, and all His people are His body, members of His flesh, and of His bones (Ephes. v. 30). A marvellous word! Can the flesh be torn, and the bones be broken, and the head not feel it? Though He be glorified above what we can conceive, He is a living, sensible, and compassionate Head, and as nearly and closely united to His members now, as when they saw with their eyes, and heard with their ears, and with their hands handled the Word of Life (1 John i. 1). There is nothing ails a poor believer in Christ, there is no groan riseth from his distressed heart, but it is immediately felt at the tender heart of the Lord Jesus, at the Father's right hand. We would groan and sing with the same breath, if we believed this firmly."—*R. Traill*.

SOME HISTORIC BAPTIST CHURCHES.

III.—WEST LONDON (*continued*).

IN giving brief sketches of some of our most historic Baptist churches, it may be thought I am not doing justice to the leading ministers; but the answer to any such apprehension is, that I purpose, by and bye, to give a series of papers on "Some Leading Baptist Pastors and Preachers in By-gone Days." But to proceed with the business now in hand, let us turn to

JOHN STREET CHAPEL,

Bedford Square, Holborn, which was once upon a time the centre of the spiritual activities of two notable Baptist pastors, both of whom had seceded from the denomination known as the Church of England. While in the Establishment they became convinced—by more careful study of the Scriptures—(1) that the connection of Church and State is wrong; (2) that infant sprinkling (or so-called child-baptism) is a most mischievous error; and (3) that the immersion of believers in water—in the name of the Father, and of the Son, and of the Holy Ghost—upon public profession of their repentance toward God and faith in our Lord Jesus Christ is the only Scriptural Christian baptism. For the first of these two brethren, namely, Rev. J. H. Evans, M.A., John Street Chapel was built, by a friend of his, Mr. H. Drummond, M.P. It was first opened for public worship in October, 1818. There is sitting accommodation in the chapel alone for 1,300 people.

For nearly thirty years Mr. Evans continued to labour here with unabated zeal till, early in 1847, his health gave way, on which account, in 1848, he retired; and on December 1st, 1849, he died. His remains were interred in Highgate Cemetery, and, by his own direction, upon his tombstone was carved the words:—"God be merciful to me a sinner."

Then came the purchase of the property by the Baptist Church worshipping there; after which, by most wonderful leadings of Divine Providence, the Hon. and Rev. Baptist Noel, M.A. (the second of the two brethren to whom I referred above), seceded from the ecclesiastical Establishment, left St. John's Church, Bedford Row, was baptised in John Street Chapel, and accepted the call of the Church to become their pastor. Mr. Noel was brother to the first Earl of Gainsborough. In 1828, after having graduated and taken his degree as M.A. at Trinity College, he had commenced his ministry at St. John's Church, where he was so popular as a preacher that it was always difficult to obtain a seat. He was for a time one of the Royal Chaplains, and preached occasionally in the Chapel Royal at St. James's, and also at Whitehall.

But that was the memorable day, August 9th, 1849, when, as a saved sinner, a believer in the Lord Jesus Christ, and a follower of the Lamb, he was publicly baptised in John Street Chapel by a Baptist minister, Mr. C. Shepherd. Another equally red-letter occasion being his public recognition as Pastor of the Baptist Church worshipping there, on March 19th, 1850.

For nearly twenty years did Baptist Noel continue his marvellous ministry in John Street, preaching—not to please people's fancies, but—that he might be the Lord's instrument in saving men; not to lull them in a deceitful peace, but to induce them to fly to Jesus for refuge. Mr. Noel was one of the founders of the London City Mission.

On July 15th, 1868, Baptist Noel retired from the John Street ministry—the church presenting him with a testimonial of £1,000. In responding, Mr. Noel announced his intention in future to devote himself to evangelistic work, and in this he laboured till called home to rest on January 19th, 1873.

Since 1868, John Street Chapel has experienced varying fortunes. The property was thoroughly renovated a few years ago, when Mr. Frank S. W. Nicholson commenced his ministry there.

I promise (D.V.) to give "Soho" next month.

SAMUEL BANKS.

The Harbinger, Southwood Road, New Eltham, Kent, October.

THE PULPIT, THE PRESS, AND THE PEN.

"*Britain's Sins and Jehovah's Mercies.*" Being the substance of a sermon preached at Emmanuel Baptist Chapel, Plymouth, by E. M. Bacon, together with an addendum on the postponed Coronation. Price twopence each, or one shilling and sixpence per dozen, post free. May be obtained of Messrs. A. S. Harbord, 8, St. George's Terrace, Plymouth; A. Wingate, 8, Chedworth Street, Plymouth; or of the author, Headland Park, Plymouth.

THIS sermon was delivered in connection with the restoration of peace in South Africa. Taking Hosea xi. 8, 9 ("How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of My anger, I will not return to destroy Ephraim; for I am God and not man: the Holy One in the midst of thee") for his text, the author draws a parallel between Israel and England, and Jehovah's dealings with both. England is arraigned, and her sins declared. A trio of abominations in the religious world are exposed—*Ritualism*, *Romanism*, and *Rationalism*. These are truthfully depicted, and the evil of them denounced. Another trio of evils, which infect the land at large, are also dealt with. The *Love of Pleasure*; *Drunkennes*; and *Debauchery*. Also the proud, boasting

spirit, and vain confidence in our resources, which has so much prevailed, is denounced. Jehovah's mercies are contrasted with England's sins, and some hopeful signs are noted, as well as useful lessons drawn. The charges made are, alas, fully justified by the facts of the case, and Mr. Bacon does not exaggerate in his statements. We need this outspokenness in the pulpit. The prophets of old did not fail to reprove the people for their wickedness. Ministers must not indulge a guilty silence. God has claims upon the nation, and these claims must be enforced. We are not surprised that those who heard this sermon delivered desired it to be published. We commend it to our readers.

"*Affirmation.*" a Sermon by T. Bradbury. Hon. Sec. of the Publishing Committee, 16, Malfort Road, Denmark Park, Camberwell, S.E., price one penny. Two copies monthly, post free, two shillings and sixpence per annum.

MR. BRADBURY deals in covenant verities. All his sermons are full of Bible truth. Lovers of the savoury meat of the Gospel will enjoy the feast here prepared and presented. The author shows no sign of exhaustion. His bow abides in strength, and each sermon is fresh, and wet with the dew of the Spirit. "*Affirmation*" is not a whit behind any of the preceding sermons. What can we say more?

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETING.

BEING favoured with a fine day, a good number of pastors, delegates and friends gathered at Salem Chapel, Richmond, on Oct. 14th, for our half-yearly meeting.

The President (pastor R. Mutimer) occupied the chair, and the afternoon proceedings were opened by the singing of the hymn, "O God, our Help in ages past." After the reading of a part of Mark xiv. by the chairman, pastor C. Guy, of Gravesend, invoked the Divine blessing.

In welcoming the pastors and delegates in a hearty manner, brother Mutimer made some pithy observations concerning the Church. He said: God has only one immortal interest in this world, and that is His Church. What an honour to be identified with the Church! We rejoice that the Church has a right to be here and also a business to attend to, and I hope each one will realise he is of some importance in connection with the service of Christ and the Church of the living God. A text I want to draw your attention to is in the 17th of John and the 18th verse, "As Thou hast sent Me into the world, even so have I also sent them." Do we recognise what our mission and commission is? It is of high standing, and not too high. God help us never to lower the position He has called us to. His mission into the world was a great one; He came to do a work, and did it. The Church receives her mission through Him. Had it not been for the mission of our Lord and Master, the Church to-day would have no mission; but since His mission preceded ours, He has left us to occupy in His name, and may we ever realise the importance of occupying in the Master's name. It is to carry on the work which He has bequeathed to us, and since it is His work, He must stand first and foremost in matters in connection with His kingdom—must not be put into the background. "Seek first the kingdom of God and His righteousness." Since He has commanded, we are under an obligation to Him to do what He has commanded and commissioned. He has filled us with life and activity, and that must be for Him who gave His life for us. We find, as we look at this verse, there must be a correspondence between the mission of the Master and that of the Church. We admit the standing is very high. He came into the world by Divine authority. The Church has also a Divine authority for her mission in the world. Certainly He came by His will. If He had not willed to come

into the world, none could have demanded it; but He did come with the full assurance of the will of His Father, and if anyone would question His authority He could prove His credentials easily: I have an authority from My Father; I have a right to take the book from the throne and publish in the plains of time what was done in eternity; and this is where we must take our stand. We are here with a Divine authority to do the will and bidding of Him who has completed a glorious work and left us to make known that work in our day. Do we recognise that we have an authority in this world? Take it away and we are like Samson shorn of his locks, without strength; but realising this, we are mighty, and shall be through Him. Again, the Master needed Divine anointing for the work God had called Him to do. As a Man and Mediator, He required that which He did not possess, and He was anointed. He needed that anointing. The Church lacks power because she lacks anointing. As servants of God, what are we without anointing, without the Holy Ghost? But realising this, we are strong for service, strong to do His bidding and His work. Let a man have any amount of education, if he has not this anointing he lacks the principal thing. We have no power with man apart from power with God. What principle was it that moved the Master in this direction? Certainly without a motive He never could have done the work. What was it?

"Nothing brought Him from above,
Nothing but redeeming love."

This is the principle which must move us, that must move the Church of God to-day. What is the extent of the Church's love for never-dying souls? It is not merely enough to be orthodox. We must be all that, but what is the extent of our love for souls? He saw the condition of man, that he needed redemption—salvation, and love moved Him to do, and should move us to tell the old, old story. What were the objects He had in view? It was Godward and manward. He came to reveal the Father and save that which was lost. Let it be the same with us. Let us reveal God as He is revealed in His Word, and let it be our business to seek and to save men. We have not to make an atonement, but to speak of the atonement which has been made; and as we proclaim the Gospel, God through it does reach and bring souls to Himself; He had faith in the work. Have we who are servants of God faith in His Gospel? Some, it seems, have no faith in it, for they have left it; we have faith in it. Let us preach it in its ful-

ness. We will not give up our faith, for the Gospel has not lost its power. Let us get it to the forefront, and allow nothing to be substituted in its place. Have we not the same assurance that He had that God would be with Him? We have read to-day that He will. Have we not the assurance of Divine success? He believed He would be successful, and so should we. There is no need to doubt when the Gospel is preached but that there will be signs following. There is one other solemn thought. The Master, after entering upon that great mission, had to render an account to God. Have we been loyal? Are we loyal to the commission that He has entrusted to our care? I hope we are, that we shall not blush when we have to render an account to Him. We have a right to be here and to occupy in His name till He come. God grant we may be loyal to Him, and not allow Him to be dishonoured since we have maintenance from the King's palace.

The Minutes of the Annual Meeting having been read, J. E. Flegg reported the visit of himself and the President as deputation to the Annual Meeting of the Norfolk and Suffolk Association.

The following were elected as Officers for the year 1903-4. President, R. E. Sears; Vice-President, E. White; Treasurer, H. Clark; Hon. Solicitor, J. Mote; Auditors, Messrs. A. Steele, and W. S. Millwood; Secretaries, F. T. Newman, J. J. Fromow, and J. E. Flegg; Committee, Messrs. Abrahams, Appleton, Beecher, Cooper, Fricker, Guy, Holden, Ince, Jones, Mutimer, Pallett, Pickett, Robinson, Vine, and West, and ex-officio Members.

Brother G. W. Thomas informed the meeting that the capital of the Benevolent Fund now stood at over £2,000.

Mr. H. Clark then moved the adoption of suggestions which had been sent to each Delegate, for the formation of Home Mission. After some discussion, it being thought these suggestions traversed similar ground to that covered by Rules 2 and 8 of the Association, it was agreed that a sub-Committee should be appointed to carry out these Rules on the line of the suggestions.

On the invitation of pastor T. Jones, it was agreed to hold the Annual Meetings at "Zion," New Cross.

The friends were then entertained in the Central Hall, the tea being given by the Church at Richmond, the proceeds going to the General Fund.

The evening meeting was opened with the hymn, "Come Thou fount of every blessing." The Vice-President read 2 Cor. iii. Brethren Abbott, Purkiss, and Dale, prayed.

A hearty vote of thanks to the Church at Richmond, moved and seconded by Messrs. Steele and Abbott respectively,

was unanimously given, to which Mr. T. Robinson responded. The collection was taken, and with the proceeds of the tea, amounted to over £14.

An excellent sermon was then preached by pastor H. T. Chilvers, from the words, "Is the Spirit of the Lord straitened?"
JAMES E. FLEGG.

CLAPHAM (REHOBOTH).—Harvest thanksgiving services were held on September 16th, 1902. Brother Bush preached in the afternoon from Mark vi. 38. The preacher was greatly helped, and spoke of the loaves of redemption and perfect liberation from sin, together with the living bread of peace and promise. The evening meeting was presided over by our esteemed brother, Mr. J. Cooper, of Wandsworth, who read and graciously expounded Psalm civ. Brother Mundy engaged in prayer, after which our pastor spoke on the supplying hand of God, referring to Paul's words, "My God shall supply all your needs," &c. Brother Parnell made a few remarks on John iv. 35, "Lift up your eyes and look on the fields, for they are white already to harvest," emphasizing the need of *lifting up our eyes*. Brother Brown gave a savoury address from Psa. lxxv. 9. Brother James Clark spoke from the words of God to Noah, "While the earth remaineth, seed-time and harvest, summer and winter, day and night, shall not cease." Collections fair, supplemented by our chairman's kindness.—JOSEPH ARNOLD.

WALTHAM ABBEY (EBENEZER).—Harvest thanksgiving services were held on September 18th. A goodly number assembled in the afternoon to hear our esteemed brother F. C. Holden (of Limehouse), who for nearly twenty years has occupied the same position on these occasions. The words he directed our attention to were from Psa. cxix. 65, "Thou hast dealt well with Thy servant, O Lord, according to Thy word." The preacher led us to consider that in dealing well with His servants He deals wisely, bountifully, graciously, kindly and faithfully. After the service the friends assembled in the schoolroom for tea. At 6.15 a public meeting was held. In the absence of J. Piggott, of Bexley, who was unable to be present through illness, Mr. Holden presided. The meeting commenced with "O for a heart prepared to sing." Psalm cxlv. was read, and brother W. Newcombe prayed. A telegram was sent to Mr. Piggott expressing the sympathy of the meeting in his affliction. After again singing, Mr. Church addressed us from Gen. xl. 14, "Think on Me, when it shall be well with thee." Mr. C. Hewitt, from Psalm lxxii. 16, led us to consider the handful

of corn and various other handfuls which, under the power of God, resulted in great blessing. Mr. E. Langford followed with the words of Eliphaz, "Acquaint now thyself with Him, and be at peace" (Job xxii. 21), giving good advice to us. The song of "Grace, 'tis a charming sound," ascribing all the glory to God, did us good, while the congregation gave liberally to the collection. Mr. Nash spoke of the question addressed to Jesus, "Art Thou He that should come, or look we for another?" (Luke vii. 19). Brother S. Mason reminded us from Psa. xxiii. that "Surely goodness and mercy shall follow thee." The writer's thoughts of the harvest suggested to the mind greatness. Harvest prospects are not always cheering in some localities, but we must remember that God has a big field whereby He supplies us with ripened grain and luscious fruit, even from all parts of the world. If the present harvest leads us to this, what will the great harvest be when "Unto Him shall the gathering of the people be?"—J. P.

ALDRINGHAM.—The members of the Young People's Week-night Bible-class were entertained by the pastor on Saturday, October 11th. During and after tea a thoroughly enjoyable time was spent. Readings, recitations, and special music were given by the members. During the evening Mr. Morling referred to the usefulness of the class, which is conducted by him in a specially appropriate manner for young people, a notable feature being the opportunities given for good Scriptural discussion. Nearly thirty sat down to tea, most of whom are regular attendants; and we can only hope that such classes will be more general to draw and unite the young people around the glorious truths of the best Book. The difficulty so often met with in country districts of finding a central meeting-place has been met in our case by Mr. and Mrs. Oxborrow kindly placing their house at our disposal.—JACOB.

CHELMSFORD.—On October 8th the opening meeting of the winter session of the Tuesday evening Bible-class was held. At six o'clock a goodly number of class members and friends sat down to an excellent tea provided in the schoolroom, which was followed by a public meeting, under the presidency of our class president and pastor, Mr. Boulton, who read Isa. lv. and earnestly sought the Lord's blessing. This was followed by a few well-chosen remarks by him on the 11th verse of Isa. lv., more especially the two words, "My word." Addresses were also given by the following Bible-class members—Mr. F. Whybrow, from the word "Unity;" Mr. Goodall, from Ephes. iv.

27; Mr. Goodwin, from John vii. 11, and Mr. Parsonage. Our esteemed friend, Mr. Cottee, deacon, then spoke very encouraging words from the text, "Be not weary in well doing," &c.—F. J. H.

DOVER (PENTSIDE).—On October 1st services were held to recognise pastor D. Witton (late of Aylesbury) as pastor of the Church. The services commenced at three o'clock, when pastor G. W. Thomas, of Watford, preached from Acts xvi. 17; it was the charge to the Church and pastor. Pastor Thomas advised every member of the Church to think well of their pastor, and to look after his temporal needs; if the Church would do their duty, their pastor would be more able to look after the spiritual needs of his flock. He also advised none to hinder the pastor in the Lord's work. Another thing was that the Church had not hired Mrs. Witton; her work was at home. He hoped the Church would never be guilty of fault-finding. He prayed that brother Witton might be spared many years to preach in the future, as in the past, the pure Gospel of Christ as a Saviour, and be a witness for God and truth in Dover. Tea was provided at 5.30, and a good number sat down. In the evening, at 6.30, a public meeting was held in the chapel, where a large gathering assembled. The chair was taken by J. P. Syckelmore, Esq. After singing a hymn, pastor Jeffs, of St. Albans, read the Word, and pastor Burnett, of Eythorne, offered prayer both for the Church and pastor. After a hymn the chairman gave an address, giving pastor Witton a hearty welcome to Dover as a worthy servant of Jesus Christ. After that one of the deacons gave a short account of the way the Church gave brother Witton a call to the pastorate. He said that the Church had been for a long time waiting on the Lord, and God directed them to pastor Witton. Pastor Witton gave his version of the dealings of God with him in leading and guiding him to accept the call of Pentside, and gave a full confession of faith. Pastor G. W. Thomas gave a very stirring address on the family tie of Church and pastor; they were one, and one of the great family of Jesus Christ. He dwelt on the wonderful love of God, His great kindness, and remarkable way of answering prayer. The Church at Pentside asked God to send them a shepherd, and He directed the feet of brother Witton to be their pastor. W. D. Atkins, Esq., president of the Free Church Council, gave a most hearty welcome to pastor Witton as a minister of the Gospel. He was thankful to the Lord for directing this man of God to Dover to help them as a Free Church Council to carry on the great work, and more than ever, at

the present educational crisis. He prayed God that Mr. Witton would be such a power in Dover as he had been in Aylesbury. He said, when a boy, some of his best hours were spent in Pentside. Although a Wesleyan, he should never forget the many happy hours he spent listening to Mr. Austin. We then had an address by E. N. K. Knott, Esq., Chief Constable of Dover, on "Brotherly love." He said nothing was so precious to a minister as the love of the Church to their pastor. If the Church did not love, there was no growth, there was no peace, no happiness: it would surely wither away. Mr. Pierce gave a stirring address, and spoke of brother Witton as a faithful and honest servant of Jesus Christ. Pastor Jeffs, of St. Albans, gave practical advice both to Church and pastor. We were very pleased to see with us many friends from other denominations as well as from sister Churches. We had splendid collections, and one of the most remarkable days in the history of this Church, and we believe that this is the Lord's doing, and earnestly pray that the power of the Holy Ghost may abundantly rest upon His servant Witton. We closed the meeting by singing "All hail the power of Jesu's name."—R. J. HUGHES.

SHELFANGER.—Thanksgiving services were held on Tuesday, October 7, 1902. About forty persons attended the public tea. At the after-meeting pastor A. J. Jarrett presided, and addresses were given by pastor J. Dunham (Old Buckenham), Mr. Eley (Shelfanger), pastor F. H. Gorham, and Mr. W. H. Berry (Kenninghall). The chapel was very neatly decorated with harvest produce, and harvest hymns were sung. The proceedings, which were of a very spiritual nature, were closed by singing the Doxology and Benediction.

BIGGLESWADE (PROVIDENCE).—Harvest thanksgiving services were held on Wednesday, September 17th. Mr. Barnes, pastor of Beulah Chapel, Harrow-road, London, preached in the afternoon and evening from Isa. xxviii. 24, 25. There was a good congregation in the evening. A public tea was provided between the services. Collections were made on behalf of the Cause.—E. S. KING.

HIGH WYCOMBE (ZION).—On Monday, September 22nd, we held our 222nd anniversary. Mr. J. Clark, of Bethnal Green, set before us a "feast of fat things." Two sound Gospel sermons were preached—in the afternoon from the words, "Cast down but not destroyed." (1) In what sense God's people may be cast down: circumstantially, like Jacob, who was judging

from the outward appearance of things, and said, "All these things are against me;" in consequence of our little understanding in God's Word, &c. (2) Why does the Lord permit His people to be cast down: to deepen their appreciation of His Holy Word, to show the power of Divine grace, to sweeten trials and to support under the same, to strengthening their faith, to distinguish true believers from false, to conform them to the image of His dear Son. (3) How are they "not destroyed?" In their relationship to God they are "heirs of God and joint-heirs with Christ" in their free-grace standing, in the righteousness of the Lord Jesus Christ, justified by His completeness, in their privileges in time of need they are protected, supported, &c. (4) Why are they not destroyed? Because they are built upon an immovable foundation—the eternity of God's love, covenant, and grace. In the evening the words were, "But once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Two important truths were brought before us. (1) His visit. By this visit of our Lord is unfolded His Divine sovereignty, faithfulness, condescension, and love. (2) The object for which He came—viz., to put sin away. He appeared to put away sin, and He did it. Sin must be removed from three places, or we shall never enter heaven—viz., from the memory of God, from the law's record, and from the sinner's conscience. This is only a very brief outline. Over a hundred sat down to tea. Much sympathy was manifested towards our beloved pastor in his heavy trial, his dear wife having been in the furnace of affliction for over five years. Many prayers ascend that he may be supported and long spared to us.

IRTHLINGBOROUGH.—On Sunday and Monday, September 21st and 22nd, we were once again favoured to hold our anniversary services. With a thankful heart we record the faithfulness of our Covenant God by whom we have been upheld through another year. He had opened to us His good treasure, and from it granted us all we have needed; yea, has crowned us with lovingkindness and tender mercy. On the Sunday brother Peters (of Whittlesea) preached to appreciative audiences, and on Monday brother Mitchell was with us, and notwithstanding bodily weakness was enabled to sweetly proclaim the glorious Gospel with much power and sweetness. This is our brother's first visit to Iρθlingborough, but many hope he may come again. The collections, after deducting expenses, were handed to the pastor. We feel we have great cause to praise the Lord for His goodness, and from mercies bestowed to take

courage, saying, "I will go in the strength of the Lord."

WOOD GREEN.

THE tenth anniversary services of Park Ridings Sunday-school were held on September 28th and 30th. Our pastor (S Hutchinson) preached in the morning from the words, "What doest thou here, Elijah?" addressed the scholars in the afternoon, his text being "What think ye of Christ?" and preached a good Gospel sermon in the evening from "I, if I be lifted up, will draw all men unto Me."

The Tuesday following our brother J. E. Flegg, of Wandsworth, preached in the afternoon from "One generation shall praise Thy works to another, and shall declare Thy mighty acts" (Psa. cxlv. 4).

After the scholars and friends had had tea the evening meeting was held. The chair was taken by brother Simpson (of Soho Chapel). A part of Exod. iv. was read, and brother W. P. Pickett, of Watford, asked the Divine blessing.

The secretary (brother C. E. Waller) then read the report of the past year's work. It stated they felt they could raise another Ebenezer to the Lord. Although comparatively speaking there had not been such blessing as in past years, yet they depended upon the promise of God's Word. Thankfulness was expressed for the Lord having sent a pastor and president. The number of scholars on the books was 106; and the average attendance was—morning 24, and afternoon 67. The Young Women's Class was in a flourishing condition. The annual Parents' Meeting was held in January, when suitable recitations were given by the scholars, and pastor W. F. Waller and our President delivered addresses. On July 14th the annual excursion took place to Chingford. An address has been given by our pastor to the children on the third Sunday of each month, when the prayer-meeting for them was held. The amount collected in the boxes in the school during the year for the Strict Baptist Mission was £7 13s. 2d. An affectionate appeal was made for books for the library. Financially the books show a balance in hand of between £4 and £5.

The chairman made some interesting remarks with regard to his association with brother Hutchinson, and described him in a sentence—"An honest man." Our chairman also gave us some encouraging words from "Feed My lambs," and also the promise in the chapter read, "Fear not, I will be with thy mouth" concluding his remarks by emphasizing the necessity of a Christ-like love in teaching.

Pastor Chisnall moved the adoption of the report, and directed our minds to

Neh. v. 9, "Think upon me, O my God, for good."

Pastor J. E. Flegg seconded the same, and pointed out that part of it referring to the library books—stated that the books that were needed were not those the donors oared not to read themselves. Some very interesting words were given by our brother on the portion, "There go the ships."

Brother Scoones, of Watford, next directed his remarks to the teachers, and interestingly sketched that Bible-picture—Our Lord feeding the hungry multitude. As teachers the words are applicable: "Give ye them to eat." If you would be a useful Sunday-school teacher you must be in fellowship with Jesus, must have an eye to see their need, an ear to hear their sorrows, and a heart to feel for them. Just bring your lesson and little ones to Jesus, and go forward.

Brother Steele also was helped to encourage the teachers. His words were the Master's words—"Go teach," not "Go save."

Our pastor welcomed the brethren who had come to cheer and help us, and made an appeal on behalf of the school workers to the Church, calling the teachers their missionaries and the Sunday-school teaching their work.

This encouraging meeting concluded by praise and prayer, the collection realising £5 13s. 11d.

The second annual tea in connection with the Open-air Mission was held on Saturday, October 4th. About 50 friends sat down to tea, and our pastor (Mr. S. Hutchinson) presided at the social gathering afterwards. A part of 1 Cor. ii. was read, and brother J. P. Pickett asked for the Lord's blessing. After a hymn, brethren A. Pickett, Bunyan, C. E. Waller, and Kyte offered short prayers.

A report was read, which stated how marked was the Lord's blessing. Twenty-one services had been held, about 35 addresses were delivered, and close upon 11,000 Bible leaflets distributed to passers-by. Thankfulness was expressed for unity in the work, and also for the staying of the rain just at the time the services were held.

Our pastor and president's address was concerning "The Open-air Speaker's Master," and directed us to four passages of the Word in which the word "Master" occurs, and in different senses.

Brother C. E. Waller spoke upon "The Open-air Speaker's Qualifications," and his main points were, that he needed (1) the grace of God in his heart; (2) to be ordained by God to preach; (3) to be destitute of worldliness, pride, and selfishness; (4) should be spiritual, earnest, reverent, truthful, and apt to teach, nobleminded and thoughtful.

Brother Turner's subject was "The

Open-air Speaker's Preparation." The preparation for open-air speaking was a godly and blameless life, prayer and study of the Word.

Brother Kyte brought before us "The Open-air Speaker's Message." He said the centre and circumference of his message was the Lord Jesus Christ. His message includes condemnation for sin. It is a message of love, a message of salvation through mercy, and a message of peace.

Brother Crowhurst dwelt upon "The Open-air Speaker's Authority." Open-air speaking would be useless without the authority of the Word of God. The portion pointed to was that in connection with the marriage feast at Cana: "Whatsoever He saith unto you do it." Jesus says, "Follow Me!" It is ours to preach the Word, to be instant in season and out of season; and the Christian has every authority for preaching the Gospel in the open-air. His promise is ours—"Lo, I am with you always."

Brother J. P. Pickett very suitably concluded the speeches by taking the subject—"The Open-air Speaker's Reward." (1) He has a reward in his own conscience. (2) In the result of his labours. (3) When his work is done. "Well done, good and faithful servant, enter ye into the joy of your Lord."

BERMONDSEY (SPA-ROAD).—The fifty-eighth anniversary of the Church was commemorated on Sunday, Sept. 28th, when sermons appropriate to the occasion were preached by the pastor (A. Steele). On the following Wednesday, October 1st, a public meeting was held, presided over by W. S. Millwood, Esq. After a thoughtful and instructive introduction by the chairman, the meeting was addressed on interesting spiritual topics by the brethren B. Brain, J. Hall, T. Jones, and A. J. Voysey. The pastor added a few words, and thanked the chairman and speakers for their kind and Christian services, and the friends who had gathered to testify their interest in the Cause, as well as for their liberality on the occasion.

DACRE PARK.—Anniversary services in connection with the Sunday-school were held on Sunday, September 21st. Pastor G. W. Clark preached both morning and evening to large congregations. In the afternoon a special children's service was held, and was attended by a large number of adults. Mr. C. W. Sears was chairman, and Mr. W. Stanley Martin addressed the meeting. A tea was served in the school-room at 4.30 p.m. The services were continued on Tuesday afternoon, when pastor H. T. Chilvers preached a stirring sermon. A tea was afterwards held, followed by a public meeting, under the

presidency of Mr. F. J. Catchpole. The secretary, Mr. E. W. Thomas, read the report, which showed that they had had difficulties innumerable to encounter. Their late secretary (his brother) had to resign owing to his being removed in business to Grinstead, and that necessitated his (the speaker's) resigning his position as teacher of a boy's class. Mr. Woolidge had kindly consented to fill that vacancy. The next difficulty was when Mr. C. W. Sears, their superintendent, sent in his resignation, which came as a great blow to them. However, despite their many difficulties, God had blessed them. The annual Christmas entertainment in connection with the Sunday-school and Band of Hope took place early in the year. The prize meeting was held on March 18th. The Scripture examination took place on March 14th, and the result was very satisfactory. They united with the scholars and friends of New Cross on July 14th, and had their annual excursion to Hooley Farm, Coulsdon, Surrey. The young were being eagerly sought for by those around; especially were the friends of Rome seeking to get them, but they prayed that they might be frustrated. The report then referred to the Education Bill, which was another instance (and a painful one, too) of how the friends of Rome and Ritualism were endeavouring to capture the young. They had decided to commence at once a teachers' preparation class. (Applause). Subsequently addresses were given by brethren Chilvers, Davis, Wakelin, Armstrong, and pastor H. J. Wileman; and recitations were contributed by the scholars. The treasurer's report showed that they had a balance in hand of £1 10s. The meeting concluded when the choir sang a piece entitled "Farewell." Miss Dexter presided at the organ.—*Local Paper.*

RATTLEDEN.—A season of great spiritual refreshment was experienced in connection with the harvest thanksgiving services, which were held on Tuesday, September 23rd. A sermon was preached in the afternoon by pastor A. J. Ward (of Laxfield) from Ps. lxxiii. 3: "Because Thy lovingkindness is better than life, my lips shall praise Thee." Our brother was enabled to speak upon the lovingkindness of God with much freedom and power, and his hearers received the Word gladly. The schoolroom was well filled when the friends had assembled for tea. Pastor W. F. Edgerton presided over the evening meeting, which was largely attended; and excellent Gospel addresses were delivered by pastors J. Easter (of Wattisham), C. Blunden (of Bildeston), W. Robbins (of Cockfield), and A. J. Ward. All the addresses were full of Christ and His salvation, and we

trust that the occasion was the seed-sowing for a harvest of blessing. The collections amounted to £8 16s., a portion being assigned to the West Suffolk General Hospital.

PONDERS END (EDEN).—On Thursday, October 9th, special services were held in connection with the eleventh anniversary of the opening of the chapel. At 3 o'clock pastor G. Cornwell (of Brixton Tabernacle) preached a savoury discourse from Psa. xci. 15, and lucidly expounded the subject as referring to the Saviour's prayers and the answers He received from His heavenly Father. Tea was provided. At 6.15 the choir was ably occupied by brother Rundell, who stimulated us all by his hearty Gospel address. Brother T. Ash (of Enfield) sought the blessing of God upon the meeting. Brother Nash (one of the deacons) read an encouraging financial statement of the Cause, from its commencement to the present time, showing that nearly £400 has been raised and spent upon the property. The pastor (C. Hewitt) read a list of contributions recently received from kind friends both in town and country who, by their practical sympathy, have assisted us in our effort to extinguish the debt of £40 which was owing after our May anniversary. Sincere thanks we devoutly render to all who have thus helped us. Brother Cornwell followed with a warm-hearted speech, interspersed with cheering reminiscences of his ministerial life and labours. Brother Gibbens (of Tottenham) also addressed the meeting, tendering some very wise and thoughtful remarks upon the necessity and promise of Divine help in all our straits and emergencies, his observations being judiciously illustrated by Scripture and experience. Proceeds of private contributions, £15 9s. 6d.; collecting cards, £4 13s. 7d.; Mr. B. Almond's penny a week list, 7s.; collections of the day, £7 9s. 7d., towards which Mr. J. Barmore kindly contributed £5 and the chairman £1. Thus leaving £12 to set the Cause free of all liability. To His dear exalted Name be all blessing and praise for ever.—**PASTOR C. HEWITT**

BIERTON, BUCKS.—Upon the return of teachers, scholars, and friends from their annual outing to Wendover Hills, on August Bank Holiday, an interesting event took place in the chapel. Brother Markham, the school superintendent, alluded with very evident feeling to the loss that would be sustained by the Cause at Berton through the removal to Oxford of Miss Emily Grace King, who, after passing through the school, had for several years been a teacher, upon her marriage

with brother William Edward Goode, another scholar, and latterly an occasional teacher. Brother Markham, on behalf of teachers, elder scholars, and other well-wishers presented them with a handsome china tea service, together with a short address, as an expression of appreciation of past services, and sincere good wishes for their future happiness and blessing. Brother W. A. Chapman, in responding to the superintendent's call to add a few words, expressed the hope that our brother and sister might be led to see the way to commence a Sunday-school for the dissemination of the old truths even at Oxford, where, in the Providence of God, they were about to take up their abode. Brother Goode thanked the friends for the present, and kindly feelings expressed, and said that the old spiritual home at Berton would always remain dear to the hearts of himself and his future partner in life. On the following day pastor H. S. Boulton (of Chelmsford), in the presence of many friends, conducted the service by which our brother and sister were united in marriage, and he afterwards accompanied a very large party of relatives to enjoy the beauties of nature around Aldbury Monument. On Wednesday, September 24th, pastor R. Mutimer paid his first visit to Berton on the occasion of the harvest thanksgiving. The weather was beautifully fine, and the harvest had been garnered in a much better condition than in some districts. A good company gathered together from Asket, Aston Clinton, Aylesbury, Berkhamstead, Lee Common, Waddesdon, Weston Turville, &c., and both preacher and hearers appeared to thoroughly enjoy the services. Tea was provided in the interval, the schoolroom being filled; and the collections and gifts of fruits and vegetables realised a record sum towards the Church funds.—**W. A. C.**

SOUTH LOPHAM.—The South Lopham Mission Baptists, in connection with the Kenninghall Baptist Church, celebrated their Harvest Home thanksgiving service by a public tea and meeting. Between 60 and 70 persons sat down to tea. Pastor F. H. Gorham presided at the after-meeting, and addresses were given by pastor A. Jarrett (Shelfanger); Mr. W. H. Berry (Kenninghall); and Mr. A. Ribbons (Shelfanger). The choir rendered some special hymns, and Miss Holden presided at the harmonium. The collection realized £1 7s. 7d. The chapel was neatly decorated. On Tuesday evening, Oct. 14th, Mr. W. H. Berry, of Kenninghall, gave the late C. H. Spurgeon's lecture, entitled, "Sermons in Candles" to a fair congregation in the above chapel. Pastor F. H. Gorham presided.

The object lessons were very telling and were greatly appreciated, and the appearance of a genuine rushlight, a tinder box, and hour glass, brought up past memories with the aged present.

NEW CROSS (ZION).

SERVICES in connection with the 53rd anniversary of the Sunday-school were held on Sunday, Oct. 19th, when sermons were preached morning and evening by pastors Thomas Jones and E. Mitchell (Clerkenwell), respectively, and in the afternoon a large gathering of scholars and friends were addressed by Mr. W. Stanley Martin; special hymns being sung at all the services under the direction of Mr. W. J. Nash.

On Tuesday, tea was served to about 200 in the schoolroom, and a public meeting followed in the chapel, and was well attended. Mr. W. S. Millwood presided. Prayer was offered by Mr. T. G. C. Armstrong (superintendent), and the annual report read by Mr. W. J. Nash (hon. sec.), showed that the various agencies connected with the Church are in a very healthy state, and have done excellent work during the year.

Pastor A. H. Pounds (Bexley), moved the adoption of the reports, and taking for a text, "Sound an Alarm," said there was not only the Gospel trumpet to be blown sounding forth the glorious views of "free grace," but at the present time, especially, a note of warning in reference to the Education Bill before the country. The Archbishop of Canterbury, Cardinal Vaughan, and Mr. Balfour, were gathered together in a solid phalanx to put a stop to the spread of Gospel truth, and were imitating the tactics of Pharaoh. He said he was willing to let the people go and worship their God, but they must leave their little ones behind! So they were trying to capture our children. May the old country wake up, and in the name of our God we will set up our banners.

Pastor Henson in seconding the adoption of the report heartily endorsed the remarks of the former speaker. He urged the children with their parents and teachers to stand before the Lord as in the days of Jehosaphat, and pray that this Bill might never become law. Taking for a motto the words of the Lord Jesus, "Fill the water pots," he regarded the children as water pots before the Lord, and would have the Church keep them not in a Churchy atmosphere, but a Christly one. He would have the Church say, "We have heard Thy command: these are our spiritual water pots, and we would fill them with the spiritual water Thou hast supplied." Men are trying to fill them with muddy, poisoned water of their own providing.

Pastor A. E. Brown (Pimlico), speaking from the words, "O satisfy us early

with Thy mercy," showed that they evidenced a spirit of dissatisfaction, and when this was manifest it betokened the work of grace begun in the heart. The prayer was for an early bestowal of satisfaction; and while it was a great mercy to be saved at all, it was a far greater one to be saved in early life.

Pastor A. Steele (Bermondsey), who has a tuneful soul, could not help expressing his delight in the compiling, and the singing of the hymns rendered by the teachers and scholars. As an old teacher he knew something of the difficulties connected with the work as well as its joys, and asked the question, "Who is sufficient for these things!" If the work was hard, it was also honourable, and we should do our best to commend what we teach, so that it may have an influence for good upon their lives. Whatever powers you have, use them. Opportunities come every day, seize them and put them to some efficient purpose. Results are bound to follow, and we may not only be sowers, but reapers as well.

Pastor T. Jones congratulated the meeting on the very successful anniversary services, for which all must be deeply grateful to God. He had never felt so proud before of the young people. Mr. Nash, the honorary and honoured secretary, and Mr. Martin, who so ably presided at the organ. If he were giving an address he should divide it into three parts:—(1) Continue to do well; (2) Continue to do well; (3) Continue to do well!

A vote of thanks to the chairman, speakers, ladies in providing tea, friends who had helped with the singing, and had given so liberally to the funds, was proposed by Mr. Armstrong, seconded by Mr. Downing, and heartily accorded, and Mr. Jones pronounced the benediction. The collections realized over £21.

HADLEIGH.—Our "Harvest Home" was held on Oct. 1st. Pastor J. Easter, of Wattisham, preached in the afternoon. A public tea was held at 6 o'clock at which a hearty gathering sat down. A public meeting was held in the chapel at 7.30, when R. H. Cook, Esq., J.P., occupied the chair, supported by pastor J. Easter, Mr. H. Curtis, and pastor G. Wallace Morley. The decoration of the chapel had been tastefully carried out by our young friends. The choir rendered appropriate hymns and an anthem entitled, "Behold how good and joyful." Collections were good.—ADOLPHUS.

OLD BRENTFORD.—Harvest thanksgiving services were held at North-road, on Thursday, Sept. 25th. The attendance was very good and the services were much enjoyed. In the afternoon our brother, Mr. H. T.

Chilvers, gave us a cheerful and encouraging sermon from 2 Chron. xx. 22. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon." The divisions were:—(1) The theme of their song, "His mercy endureth for ever"; (2) The prayer that preceded the praising and the singing, when they began to sing, the Lord began to work. In the evening we had a very thoughtful and helpful discourse by our brother, Mr. J. E. Flegg, from Psalm civ. 34, "My meditation of Him shall be sweet: I will be glad in the Lord." His points were:—(1) Meditation; (2) Resolution. The collections were good and were taken on behalf of the various Benevolent Institutions in connection with the Cause. We have to praise and bless the Lord who is still manifestly with us, and rejoice that He is still greatly blessing the labours of our beloved pastor, both at home and elsewhere.—E. FROMOW.

LAXFIELD.—Harvest thanksgiving services were held on Oct. 2nd. A large gathering assembled for praise and prayer in the afternoon. The service was conducted by the beloved pastor, Mr. A. J. Ward, who read Psalm civ., and made most suitable comments on the continued goodness of our covenant Lord. Upwards of 300 sat down to tea, after which pastor W. Dixon delivered a blessed discourse on "Christ the true light." The collections were very good, and the congregations large at both services. Dear old Laxfield has long been a fertile spot in the vineyard of the Lord, and these services of praise and prayer with spiritual instruction touching the last great harvest have long been very special seasons in this God-honoured place, and this year was no exception, nor would this be wondered at if any lover of the pure and simple Gospel should drop in, as the writer did, on an ordinary Sunday, and listen to the uplifting of Christ by the beloved pastor here. Yes! being unwell and rest needed, the writer chose the old familiar spot at Laxfield to seek it, and a feast of fat things was provided for us on Lord's-day, Oct 12th. As usual, the building was well filled at all the services, especially in the afternoon. Taking for his text in the morning, Exod. xv. 13, brother Ward was blessedly led in the subject of Redemption, Divine leading, and the issue of His work, never failing to bring the subjects of His grace unto "His holy habitation." In a clear and savoury manner the preacher set forth what we are redeemed from and to, plainly showing the act of grace was both personal and particular. In the afternoon (after a sacred hour of prayer, conducted by deacon W. Easy, when the Vestry was

full, and the prayers of fervent spirits had sought the Lord's blessing), the pastor again set forth in a forcible manner the injunction of 1 Thess. v. 6, dwelling on the characters to whom the words were addressed; what such an exhortation implied, and the exhortation itself. Doctrine, experience and practice had their distinct setting in this helpful discourse; and in the evening of the day another sermon on the security and blessedness of the believer's hope made it a day long to be remembered "in hope of one that ne'er shall end." We noticed a former pastor (Mr. E. Marsh), was among the congregation, and, like the writer, seeking rest in his weakness, and we could but admire the hearty way in which brother Ward asked him to preside at the table of the Lord (for here the celebration of the Lord's death is the second Lord's-day in the month), and evidently the act was appreciated by the remarks made. May God long spare brother Ward and his band of willing workers, and continue the rich blessings bedewing the spot dear to—AN OLD LAXFIELDITE.

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Sept. 24th. We had again the pleasure of listening to two Gospel sermons by Mr. E. Marsh, of Gurney-road. In the afternoon a good congregation was present, and a most appropriate discourse was founded on Psalm civ. 28. At the evening service the chapel was well filled. The sermon, based on Heb. ix. 7, was a very blessed and powerful one. Willing hands and loving hearts had made the chapel look nice with beautiful fruit and flowers. The old familiar harvest hymns to the old tunes were well rendered by the choir, led by brother Garrard, and the organist, Mr. J. Threadgall, who also sang the anthem, "Praise the Lord." The services were altogether greatly enjoyed, and brought to a close by our beloved pastor pronouncing the Benediction.—H. BALDWIN.

BUCKLEBURY, SLADE.—Harvest thanksgiving services were held on Wednesday, Oct. 15th. In the afternoon, Mr. Chisnall, of Guildford, conducted the service, reading and expounding instructively Psalm cxxi. 2, and preaching from the words, John xv. 16. After partaking of tea a public meeting was held, presided over by the pastor, Mr. Henry Coxeter. After reading Psalm cxlvii., and prayer, and an address by the chairman, in which the work of the Christian ministry was declared, Mr. Chisnall was asked to speak, and taking for his text, Zeph. iii. 5, "He faileth not," he dwelt experimentally and very encouragingly upon the doctrine of Divine faithfulness. Mr.

Frank Grimwood, Streatham, spoke next, and took for his text, Psalm xlv. 1, "I speak of the things which I have made touching the King," speaking of the mark of God's people set forth by the character of the Psalmist, viz., love in the heart to the person and work of Christ, showing how it is begotten in the heart, how increased, and how evidenced. Prayer and the singing of the Doxology brought this interesting meeting to a close.—HENRY GRIMWOOD.

SOUTH INDIAN STRICT BAPTIST MISSION.

THE young people's annual meeting was held on September 20th at High-bury Chapel, when over 300 children, besides friends, were present (representing six or eight Sunday-schools in the Metropolis), and a contingent of about 20 from Chatham. In the afternoon pastor F. Fells discoursed very effectively upon Prov. xxvi. 20: "Where no wood is, the fire giveth out." Tea followed, served in schoolroom and chapel; and the public meeting was presided over by the President (pastor T. Jones, of New Cross), supported by Messrs. T. G. C. Armstrong (New Cross), Hayter Scrivener (Stepney), and I. R. Wakelin (Keppel-street), all of whom gave suitable addresses, interspersed with the singing of mission hymns in a hearty manner. Prayer was offered by Mr. J. W. Kevan (Clapham), and a vote of thanks to pastor and officers, proposed by pastor J. Parnell and agreed to.

BRAINTREE (SALEM).—The first anniversary in connection with the pastorate was held on Wednesday, Sept. 24th, when a gratifying number were gathered together anticipating hearing our esteemed friend pastor Mitchell, who was, however, unable to come through illness. Pastor Fells, of High-bury, kindly came to serve us, and in the afternoon preached from Isa. lv. 11, after which tea was partaken of by about sixty friends. The evening meeting opened with singing. The Word of God was read by pastor Boulton (Chelmsford). Pastor Price (Dunmow) prayed. Pastor Fells preached from Matt. xx. 28, dividing the text thus: (1) The Ransomer; (2) The Ransom; (3) The Ransomed; (4) Ministry of the Ransomed. The collections amounted to £4 9s. 3d., the profits of which go towards reducing the balance due to the treasurer in connection with the renovation fund. May our loving Father reward all the friends who helped us.—INTERESTED.

Aged Pilgrims' Corner.

ON Friday, Oct. 3rd, the inmates of the Hornsey Rise Asylum were invited to a

tea in the Hall by the Lady Visitors. So large an assembly of aged ones was a pleasing sight, and they thoroughly enjoyed the opportunity thus afforded for social intercourse. In the evening a Lecture, illustrated by Lime-light Views, was given by Mr. S. H. Wilkinson, on "A History of Ages."

Many friends were present, and the interesting and lucid description of the history of God's ancient people was much appreciated by the audience. The proceeds were devoted to the Maintenance Fund of the Home, which has recently been heavily drawn upon, through external painting and repairs.

The Autumn Sale of Work and Tea will be held on Friday, Nov. 7th. The Sale will commence at 3. Tea will be provided at 5 tickets 6d. each, and at 6 30 Mr. O. S. Dolbey will preach in the Asylum Chapel. The attendance of all friends of the Society is heartily invited.

The 23rd anniversary of the Brighton Home was held on Tuesday, Oct. 7th, when the rooms at the Royal Pavilion were crowded by local and other supporters. The Sale of Work realised a satisfactory sum, and a collection was made for the general work of the Institution.

General Sir R. Biddulph presided over the afternoon meeting, and addresses were given by Messrs. Ferris, Popham, Hallett, Woods, Hewitt, Hayles, and Eade. Upwards of £150 per annum are expended in local pensions alone.

Several collections after sermons have been made during the month; such aid is most acceptable, as the expenditure in pensions has so rapidly risen, a total of more than £12,000 per annum having now been reached.

Gone Home.

JOHN TAYLOR.

My father was the youngest son of Richard and Mary Taylor, of Monkton, Isle of Thanet, Kent, and was born 15th Nov., 1815. His parents were baptized in the first Baptist Chapel in the Island, and being brought up under God-fearing parents was taught the doctrines of the Bible, and acquired much Scriptural knowledge, but knew not that he was dead in sin. One Sunday afternoon he heard his parents, with some Christian friends, conversing on the subject of sin and its punishment; then he felt a strange fear under a sense of sin such

as he had never felt before. At last they talked of Jesus who died for sinners, and said if anyone felt himself a sinner, and asked God He would give them Jesus. He stole away to his bedroom and asked God to give him Jesus. His mother, who had secretly been listening to his pleading, said to him, "Pray on, my child; God will give you Jesus." He then tried to make himself better as he thought that he might be fit for Jesus, but the more he tried the worse he felt. His brothers taunted him, saying, "Here comes the brother of the best things, we are of the worst." Feeling that all his efforts to be good were vain, he resolved to give up trying, and went into open sin, indulged in drunkenness, dancino, song singing, lying, and all kinds of revelry, which was a great grief to his parents. However, this evil course was frequently hedged up with pricking thorns of conscience, which filled him with shame and remorse. During this period he had some very narrow escapes from death, illustrating how heaven's indulgent care attended his wanderings, even when dead in sins. In 1840 he married, but not being in constant work was often reduced in circumstances; here he had interventions of providence which should have touched his heart with a sense of God's mercy, but alas,

"When wisdom called he stopped his ear,
And headlong urged his mad career:
Judgments nor mercies ne'er could sway
His roving feet to wisdom's way."

In Sept. 1841, he obtained employment at a firm with whom he remained until he retired. For three years he worked, being all one with the worldly men employed with him. In the midst of these was one man that feared God; oh, how he did torment him, bringing all his stock of religious head-knowledge to try and confound him, but the good man foiled him at every point. But as dear John Kent expressed it:—

"There is a period known to God,
When all His sheep redeemed by blood;
Shall leave the hateful ways of sin,
Turn to the fold and enter in." &c.

At this time his eldest brother came to London and invited him to hear Mr. Triggs; he reluctantly went, and, like the Pharisees with our Lord, tried to catch him in his words, but as signally failed. The godly workman then asked him to go and hear Mr. Cartwright, Ratcliff Highway; he went and heard him; also David Denham and G. Bayfield. Here he was brought under deep conviction, and for three months endured great agony of soul, crying, Lost, lost, lost. He never missed going to a place of worship now, but every sermon condemned him; he could not dare to ask for mercy, for he felt himself too great a sinner. He was then led to Unicorn Yard chapel and heard Mr. Denham, who dwelt on the mercy of

God to poor sinners. Here the first dawn of hope appeared, with the thought "who can tell" but He may have mercy on me; and thinking upon the possibility he wept aloud; he still prayed for mercy, and all at once the blessed Spirit revealed the dear Saviour in all His suitability; with alternate hope and fear he continued to pray, light increased in reading the Word, and one day, when at his work, the words, "Thy faith hath made thee whole, go in peace," dropped into his soul so softly, so sweetly, that he was filled with love, joy, and peace; feeling that all his sin was gone, unspeakable love flowed out to the dear Redeemer who had agonized and died for him. Soon after this the word came to him, "Son of man, hast thou seen these abominations?" he replied, Yes Lord, but Thy dear Son hath borne them all away! Then came the words, "Turn thee yet again, and thou shalt see greater abominations than these." Thenceforward he had to learn from experience the humbling truth of our Lord's words, "The heart is deceitful above all things, and desperately wicked." This discipline was no doubt employed, "from self and pride to set him free," and qualify him to minister to God's tried and tempted children. Soon after this, his wife seeing what grace had wrought in him, began to feel there was something more in religion than she had thought of, and by this was awakened to a deep concern about her own soul. In 1848 she was afflicted with inflammation of the lungs, and a week after was taken home to glory, leaving him with five young children. About this time he left Mr. Cartwright, and sat under the ministry of Mr. C. W. Banks, at Crosby Row, till he removed to Unicorn Yard chapel; then he attended the ministry of Mr. T. Gunner, Chapel Court, Borough. He now felt the need of another partner, and he asked the Lord to direct and give him a wife that feared Him, this He did. She was a member of Charles Stovell's Church, and proved to be a faithful wife and devoted mother to the motherless children. After attending the ministry of Mr. Gunner, about two years, the Lord called him into the ministry; doors were opened to him of the Lord, and he went preaching the Word in London, and in the country, wherever the Lord called him, until he was too infirm to go. Removing to Bermondsey, he joined the Church under the pastoral care of Mr. J. L. Meeres, and after the death of his wife in 1878, held the office of deacon until his death, which occurred on 22nd August, 1902, at the ripe age of 86 years. Truly he came to his "grave in a full age, like as a shock of corn cometh in in his season." In the absence of the pastor, Mr. Steele, brother Hall kindly officiated at the house and at the cemetery.

Endurance and Salvation.

BY E. MITCHELL.

“But he that shall endure unto the end, the same shall be saved.”—
Matt. xxiv. 13.

THERE is nothing specially sacred in either the beginning or ending of our year, but the rapid succession of the fleeting years may well enough give us pause, and cause us to consider the way in which we are walking, and the end to which we are all fast approaching. The words at the head of this paper are momentous. In contemplating them we observe that they

IMPLY A COURSE.

We are all travellers. Our life is a course which will soon be ended. There are, speaking broadly, but two courses, along one or the other of which all men are speeding. There is “the course of this world,” and there is the Christian course. These are sharply defined and distinguished in the Scriptures. Our Lord describes them as the broad way, that leadeth to destruction; and the narrow way, which leadeth unto life (Matt. vii. 13, 14). The broad road, alas, is thronged with travellers, who jostle one another in their eagerness; but comparatively few are found walking in the narrow way. One never lacks company to countenance him in the downward path, but we must be prepared to walk alone, if need be, if we are travelling in the upward way.

The broad way, though but one substantially, is very wide, and contains many seemingly different paths, including the openly profane and godless, the carelessly easy, who trouble not at all about religion, the decently moral and upright, and the devoutly religious legalist. All men by nature travel the downward way. “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation (all once lived, R.V.) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph. ii. 2, 3). Thus do the Scriptures lay low the pride of man, and teach the necessity of a change, both of heart and life, in order to salvation.

The narrow way is plainly defined in the Word. The gate is strait, and by no means easy of entrance; for it is written, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke xii. 24). Our Lord Jesus Christ Himself is the way, and it is by His Spirit’s work in the hearts of His people that they enter in by Him. “I am the door: by Me if any man enter in, he shall be saved” (John x. 9). This gate is so narrow, that a complete stripping is necessary ere a man can pass in thereat. Both our sins and our supposed righteousness must be stripped from us; and this, especially the last, is often both a painful and protracted process. It is only as we are brought to part with our sins, however dear they

may have been, and made sensible that we are nothing but miserable sinners, with nothing to recommend us, that we are sufficiently reduced to enter in by this narrow gate. Yet, narrow as this gate is, it will admit the biggest sinner that ever trod and defiled God's earth, be he but brought to forsake his sins, and trust in the Lord Jesus Christ. "Let the wicked—the most outrageously wicked—forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7). Strive, agonise, groan he may have to in order to enter, but enter he assuredly shall.

But the words employed by our Lord in speaking to His disciples

FURNISH A TEST OF OUR RELIGION.

They evidently apply only to such as at least have professed to enter upon the path of discipleship. Religion will be tried, and only that which endures the test will be crowned. Not all who start in the race, but those only who finish the course, and reach the goal, receive the reward. "So run that ye may obtain," saith the apostle, in writing to the Corinthians. There are manifold ways in which religion is tested, but every test is designed to make the false manifest, and bring the true to light.

Our Lord in the context speaks of *persecutions*. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake." These were tests that many were unable to abide: for "then shall many be offended, and shall betray one another, and shall hate one another." Happily in our own highly favoured land and time we are not exposed to this fierce test. One can but wonder how many would be offended should those old bad days return, and seriously ask one's self whether we should have been among them. But *false doctrines* test professors also. "many false prophets shall arise, and deceive many." Perhaps never was this test more evidently operating than to-day. What departures on all hands from the truth of God we witness! Human inventions are substituted for "the glorious Gospel of the blessed God." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (3 John 9). Other gospels, which are not gospels at all, abound. So artfully are some of these contrived, that "if it were possible they would deceive the very elect." There are also the temptations that spring from the *allurements of sense*, the *false glitter of wealth*, and the *cares and anxieties of life*. These all test both professors and possessors, and make manifest their true character.

There are not a few, alas, who seem to set out for the celestial city, that never reach the goal. They become offended, or get ensnared, turn aside, and ultimately perish miserably. In the parable of the Sower, two kinds of ground, where the seed fell, and seemed to promise favourably, yet brought forth no fruit to perfection. There was the rocky ground, with just a thin sprinkle of mould over the rock, where the seed sprang up at once, but speedily withered. And there was the ground infested with thorns, which sprang up, and choked the seed. Such hearers, such professors abound now. The testing process is continually proceeding. The seed among the thorns appears most solemn. Apparently these thus indicated continue in a profession, but their

hearts are choked with worldly cares, covetous desires, or the vain pleasures of this life. It will only be at the last great Assize that numbers of these will be fully brought to light. How awful the words of the Lord will fall on their ears—"I never knew you; depart from Me, ye that work iniquity!"

Endurance demonstrates the reality of our religion. 'Tis not always he that runs the fastest at the commencement of the race that carries off the prize. Staying power is required, "patient continuance in well-doing." "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us" (Heb. xii. 1). Many flaming professors stop short in the course, while humble believers press on, in spite of every difficulty, until they reach the goal. Perseverance proves grace, and true grace will always persevere. The feeblest true believer shall endure to the end, notwithstanding all his fears; for his strength and "help is in the Lord his God, which made heaven and earth." These may sing with Dr. Watts,

"From thee, the overflowing spring,
Our souls shall drink a fresh supply,
While such as trust their native strength,
Shall melt away, and droop, and die,"

But once more the words we are considering

PRESENT AN ENCOURAGING PROMISE.

"He that shall endure to the end, the same *shall be saved*." "Glittering robes for conquerors wait." The prize shall be given to those who persevere until they reach the goal, This is a *weighty* word. "Shall be *saved*." Put all the world in the scale against it, and the world kicks the beam. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" It is a *gracious* word also. A man is not saved *for*, but *in* persevering, and this is all of grace. It is grace that brings into the narrow way, and it is grace that keeps in the way, and enables its possessor to endure to the end. It is, too, a *certain* word. "The same *shall be saved*." Placed by sovereign grace in the way, enabled to press on until the end is reached, by the same rich grace, the wayfaring man shall not be disappointed in the issue of the way. He shall prove that it "leadeth unto life." At the end of his course he shall find his Saviour waiting to receive him, while saints and angels shall shout him welcome to heaven and eternal glory. "All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." The Gospel deals not in uncertainties. Once more, it is an *inspiring* word. Such an end to our travail and pain, may well enough cause us to think lightly of all our difficulties, and inspire us with fresh life, zeal, and energy. How small will our troubles appear, when we look back upon them from the vantage ground of heaven! 'Twere well if we could oftener get this point of view now, it would greatly relieve us, and lighten our burdens. The end will soon come. We need not grieve over the rapid flight of time, "nor wish the hours more slow that lead us to our love."

"Yet a season, and you know,
Happy entrance will be given;
All your sorrows left below;
And earth exchanged for heaven."

May our eyes be fixed upon, and our hearts glued to, our Great Master

and Lord, who has introduced us to the course, and in whose strength we have come thus far, by whose grace we shall endure to the end, and from whose gracious hand we shall receive the reward—a crown to cast at His feet, “unto whom be the glory and dominion for ever and ever. AMEN.”

Expository Papers on the Epistle to the Romans.

BY (THE LATE) G. W. SHEPHERD.

NO. 24.—CHAPTER IX.—1—9.

“ I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh ; who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

To the believer in Jesus, who has experienced the forgiveness of sins, and found peace with God through the blood of the cross, there is something so irresistibly attractive and absorbing in the closing verses of the last chapter, that the mind would fain linger over the sublime contemplation, and almost unwillingly turns to the consideration of another subject. We must, however, proceed.

The apostle has now vindicated the doctrine of salvation by grace alone, and has shown the connection between justification by faith in Christ, and eternal election and union to Christ. He now addresses himself to another and somewhat formidable objection, viz.:—Since the promises were first made to Abraham and his seed, since Israel was the true type of God's elect, and since, moreover, all divine communications had for generations been made to them, and the most important engagements of God to His people had been made in the name of Jacob, how was all that had been advanced to be reconciled with the present rejection and casting away of Jacob's seed ? This is the matter discussed at large in chapters ix., x., and xxi., but a number of collateral subjects of the greatest importance are touched upon as the argument proceeds.

We first draw attention to the delicacy and feeling with which the apostle introduces a subject which he well knew would be distasteful to his countrymen.* Ever conscious that he was himself a debtor to sovereign grace, he calls upon God to witness that he looks with no pharisaical complacency upon their condition, but rather that he has

* “It is as though he had said, ‘Though I am in Christ, or a Christian, yet I tell you this as the truth or the fact, and I have the testimony of conscience enlightened by the Spirit, that I have great grief and unceasing sorrow on your account.’ The Jews had the impression that the apostle, having become the follower of Christ, must have necessarily entertained hatred towards them, and must have therefore felt no concern for them ; for this is really the case with all real apostates, that is, with those who leave the truth for error, but not with those who leave error for truth. To obviate this impression seems to have been the object here.”—*J. Owen* : footnote to Calvin's Commentary on the Romans.

great heaviness and continual sorrow of heart on their account. Indeed, so strong is his language that at first sight almost any reader would have to pause to consider his meaning. The expression—"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," is a most extraordinary one. But, as with every other Scripture, its meaning is to be devoutly sought for. Clearly he did not mean that he wished himself unsaved, unforgiven, out of Christ, and out of interest in His blood and righteousness. That would be a strange sequel indeed to the previous chapter. That would be to love his kindred more than Christ, which is contrary to both law and Gospel—would be both wicked in thought, and impossible in fact.

Mr. Haldane, whose opinion is never to be despised, argues that the past tense should be used, and the word "*boast*" substituted for "*wish*," thus—"for I could once have boasted myself that I was (anathema) separated from Christ. I may well pity my nation, for there was once a time when I also verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." There is however another view to be preferred. If the patient reader will turn to Deut. xiii. 17, and to Josh. vi. 17., he will find the word "*accursed*" in each instance, but in both the marginal reading is "*devoted*," or given unreservedly to the Lord. Then if we turn to Lev. xxvii. 28, 29, we shall perceive that what was "*devoted*" to the Lord in the way of voluntary sacrifice must be put to death. The interchange of the words "*devoted*" and "*accursed*" would be best understood by the Jew, with whom in the matter of offerings they were of familiar use, and the Jew would understand the apostle to mean, that in his affectionate solicitude for their welfare, he could wish that he were as a sacrifice, bound with cords to the altar, on their behalf, if that could have benefited them, even as Christ was devoted and made "a curse" for him. This was Christlike, this was noble, this was real self-abnegation.*

*This is one of the passages in the apostle's writings "hard to be understood," and of which several explanations have been given. The view held by Mr. Haldane, also by Chalmers, to which our author refers, is almost universally rejected by the critics. The interpretation Mr. Shepherd approves is substantially that approved by Gill, and held by many interpreters, both ancient and modern, among them being Doddridge, and Scott. A third interpretation gives the idea of excommunication to the word anathema (accursed). To this view it is objected, that, though the word attained this meaning in after ages, it is never thus used in the New Testament. A fourth explanation which has the greatest array of names behind it, we give in a quotation from Hodge. "The common interpretation, however, and that which seems most natural is, 'I am grieved at heart for my brethren, for I could wish myself accursed from Christ, that is, I could be willing to be regarded and treated as anathema, a thing accursed, for their sakes.' That this interpretation suits the force and meaning of the words, and is agreeable to the context, must, on all hands, be admitted. The only objection to it is of a theological kind. It is said to be inconsistent with the apostle's character to wish that he should be accursed from Christ. But to this it may be answered, 1. Paul does not say that he did deliberately and actually entertain such a wish. The expression is evidently hypothetical and conditional; 'I could wish, were the thing allowable, possible, or proper.' So far from saying he actually desired to be thus separated from Christ, he impliedly says the very reverse. 'I could wish, were it not wrong; or, did it not involve my being unholy, as well as miserable; but as such is the case, the desire cannot be entertained.' This is the proper force of the imperfect indicative when thus used, it implies the presence of a condition which is known to be impossible. 2. Even if the words expressed more than they actually do, and the apostle was to be understood as saying that he could wish to be cut off from

How could the apostle, himself a Jew, exult over the ruin of his nation, when the Master Himself "beheld the city, and wept over it?" The spirit of Him that said, "O Jerusalem, Jerusalem," etc., was in the writer, when he remembered that they were "*Israelites*," to whom pertained "*the adoption*," as a typical nation, and "*the glory*," albeit eclipsed now by a glory that excelleth, and "*the covenants*," now exchanged for a new covenant established upon better promises, and "*the giving of the law*," now superseded by the preaching of the Gospel, and "*the service of God*," while now their house was left unto them desolate, and "*the promises*," which to them as a nation now were finally forfeited. For the new covenant, the spiritual adoption, the new testament worship, were not for the Jew, the great Husbandman had cast them out, and let the vineyard unto others.

Nor could the apostle forget that the long roll of ancient worthies were of Jewish blood? "Whose are the fathers." Abraham, Isaac, Jacob, David, Isaiah, Daniel, and all the rest were of that race; and, to crown all, Immanuel Himself was according to the flesh of the same fraternity. But, notwithstanding all this, the fiat had gone forth,—"*They shall fall by the edge of the sword, and shall be led away captive unto all nations*" (Lev. xxi. 24); and soon, very soon, God would be taking them at their word, and answering their insane invocation, "*His blood be upon us, and on our children.*"

It would really require us to be in the apostle's place to realize his feelings. Could the reader suppose that God had revealed it to him, that in consequence of our national sins, and our unfaithfulness as Churches, it was the Divine intention to cause England to cease from being a nation, and to make it a down-trodden appanage of a foreign Power; that He intended to remove the candlestick out of its place, and light the lamp elsewhere; and our national history was to be closed, and our glory, both as a people and as Churches, was to sink into utter darkness—what, we ask, would he feel? Try to realise this, and then try to sympathise with the apostle.

"Not as though the Word of God had taken none effect. For they are not all Israel, which are of Israel; neither, because they are of the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son."

But like a true Christian as he was, the apostle turns to the bright side of the question, and finds sources of comfort in the midst of his despondency. However saddening his reflections were, it was "not as though the Word of God had taken none effect." In the darkest ages of their past history, God had never left Himself without a witness; not even when Elijah had said, "I, even I only, am left; and they seek my life to take it away." In the degenerate times when Christ came into the

Christ, yet, from the nature of the passage, it could be fairly understood, as meaning nothing more than that he was willing to suffer the utmost misery for the sake of his brethren. The difficulty arises from pressing the words too far, making them express definite ideas, instead of strong and indistinct emotions. The general idea is, that he considered himself as nothing, and his happiness a matter of no moment, in the view of the salvation of his brethren."

world, there were a Simeon and an Anna, who could speak to "them that looked for redemption in Jerusalem." The apostles themselves were Jews, and the grand ingathering of the day of Pentecost was from among the tribes of Jacob. But besides all this, as appears presently, the then condition of things was so far from being a *contradiction*, that it was really a *confirmation* of the word which God had spoken before by His servants the prophets.

In the first place we may observe, that perhaps to no one has the hidden mystery of the Word of God been so clearly revealed as it was to the Apostle Paul. And he knew that they were not *all* Israel that were of Israel; that Israel after the flesh was but a type, a figure, a representation: so that when God made promise to Abraham concerning his seed, He did not mean, nor did the patriarch understand Him to mean, the whole of his carnal posterity. Abraham had a lively illustration of this in the sovereign distinction made between his own immediate children, Ishmael and Isaac. Ishmael we are told was born after the flesh (Gal. iv. 23), that is to say, in the way common to all the human family. But a miracle was wrought to bring about the birth of Isaac, and thereby fulfil God's promise. And, as not all the descendants of Abraham inherited the covenant privileges of the Jews, so not all the Jews, nor even Jews only, were to inherit the promise of eternal salvation. Isaac, born according to promise, by the exercise of the almighty power of God, is a representative of all those who are "BORN AGAIN, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23). These were intended in the promise, "In thee shall all the families of the earth be blessed." Hence the apostle writes to the Galatians—"That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (Gal. iii. 14), and, although the Galatians were not Jews by nature, yet he says, "Now we, brethren, as Isaac was, are the children of promise" (Gal. iv. 28). In a word, all who are born miraculously, as Isaac was, and believe in Christ spiritually, as Abraham did, are heirs with him of the same promise. "For they which are of faith, the same are the children of Abraham" (Gal. iii. 7). And the true "Israel of God" are to be gathered from every kindred and nation under heaven. We are to learn from all this, that grace does not run in blood, and salvation is not a hereditary privilege, but in these matters God works entirely after the counsel of His own will.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

Tailor and Weaver Birds, Wrens, and Wagtails.

THE two first named birds are so called from their peculiar nests. The Tailor bird sews leaves together to form a case for its nest. Sometimes the nests are placed high up on a tree, sometimes low down among the leaves of a plant; they are like deep cups made of fine cotton wool, with some horsehairs, or very fine grass stems, to keep the wool in its place, and make the nest retain its proper shape. Sometimes three leaves are fastened into the sides of the nest without being joined together; at other times the nest is found between *two* leaves, the one

forming a high back, turned up at the end to support the bottom of the nest, and the other leaf hiding the nest in front, and hanging down well below it, the tip of the first leaf being sewn to the edge of the second one. *Four* leaves are occasionally sewn together to form a canopy and sides, from which the bottom of the nest hangs down; and, again, the nest has been discovered between *two* long leaves, the sides of which were very neatly and closely sewn together. Cobwebs are generally the "thread" employed, but silk, wool, and fibres are made use of by some of the "tailors," and it is evident that they set their wits to work to make the best of the materials within their reach, and do not work according to any hard and fast rule.

Some of their eggs are *white*, with reddish spots, others *bluish-green*, but all the eggs in *one* nest are alike in colour.

The male Tailor bird is about $6\frac{1}{2}$ in. long, and the two middle tail feathers measure about $3\frac{1}{2}$ in. each, the female's tail feathers being only about two inches. The plumage is mostly olive-green, the wings brown, with green edges, the head reddish, with a greyish tint on the nape, light brown trail, with outer part of feathers tipped with white, under part of body white, and eyes reddish-yellow. These birds are Asiatic, being found in India, China, and the Burmese countries.

Weaver birds inhabit Africa as well as India; they feed on various kinds of grain and grass seeds, but writers vary as to their fruit-eating propensities, some asserting that they eat the produce of fig and banyan trees. They chirrup continually while feeding, and seem to be very sociable creatures.

In India they build their nests in trees, but in some places they hang them from the thatch of bungalows; twenty, thirty or more of these long structures being often found suspended from the roof of a house; at Rangoon, where the garrison surgeon was staying, more than a hundred nests hung around the dwelling! These nests are often made with strips of different kinds of green grass or strips of plantain leaves; cocoa nut or date palm leaves are also employed, but when these stronger fibrous materials are used the nests are less bulky than when composed of grass, the little builders seemingly understanding that the stronger the quality the less the quantity required.

The pair work together until they reach the point where they intend to make the egg chamber, when they form a strong loop like a basket-handle, which, as it becomes a perch for both the parent birds, requires to be very strong. When this loop is finished the mother bird takes her place upon it, leaving her partner to fetch materials, and work upon the outside of the nest; while she works away inside, drawing in the fibres he pushes to her and weaving them in their proper place, and making all nice and smooth. The nests are entered from the lower part, and are considered by all who have studied them to be marvels of bird architecture. The ordinary weavers construct each nest separately, but the "Sociables" of Africa construct between them one great nest around a tree, with many, perhaps hundreds of different cells, forming a large colony of bird life, which requires a cart and several men to remove, should the owner of the tree wish to get rid of his unbidden visitors.

The common weaver birds of India are easily tamed, and will do all sorts of clever things, the instinct for nest constructing being so strong

within them at times, that they will, if possible, work fibres into the wires of their cages, even when no nest is required.

Wrens are interesting birds, only about $3\frac{1}{2}$ inches long, with 2 inch wings. Their song is sweet, and for the size of the singer, remarkably loud. The eggs and nests are also comparatively large for such small creatures, and some of them are very pretty, and well lined with soft feathers; they generally are found in some sheltered and out of the way place. The entrance is at the side. It is said that the wren will build itself a nest in the autumn, and lodge in it on cold nights, and that the nests of the summer, in which one or two broods have been reared, are occupied every night through the winter. Wrens, of which there are many kinds, are found throughout Europe, and as far as Central Asia; they are also numerous in South America.

Wagtails may be roughly divided into two classes, the *Field* and *Water* Wagtails. The water-wagtails love to frequent the edges of streams, ditches, and lakes. They wade in shallow water, seeking for worms and insects, holding up their ever jerking tails to keep them from getting be-draggled. Their motions are very quick and light, and leave no trace upon the soft sand, and they are not at all quarrelsome, nor very shy.

In 1878 a story went the round of the papers, under the heading of "A Season Ticket," telling how a water-wagtail had built her nest on a bit of framework under a 3rd class smoking carriage on the L. and S. W. railway, and reared a family of four. The train ran to and fro from one station to another, making in all about forty miles a day, and the male bird regularly watched and waited for the periodical returns of his relatives from their oft repeated journey. The Wagtail's nests are not so artistic as those of the other birds we have referred to; still they are warm and comfortable, and the Cuckoos often put an egg into a Wagtail's nest, with the usual result, that when the stranger is hatched, the little Wagtails are sure to die from suffocation or want, and the old birds feed and rear the young Cuckoo as if it were their own offspring.

But we must take leave of our feathered friends as we have come to the last month of another year, earnestly desiring that each of our readers, young or old, may be led not only to admire the wisdom and power of the great Creator in all these wonderful works of His hand, but to desire an interest in His *new-creating* grace and love; that they may prove by sweet experience that "If any one (man, woman or child) be in Christ Jesus, he (or she) is a new creature: old things are passed away; behold, all things are become new." Amen.

THE METAPHORS OF PAUL'S EPISTLES.

BY W. H. ROSE.

No. 6.—*Scientific and Social.*

IN this the final article of the series it is proposed to treat of metaphors drawn from various institutions, sciences and customs. It will be for the convenience of the writer, and perhaps the reader too, to indicate these by the appropriate designation at each section.

(1) *Physiology.* As a student at the University of Tarsus, where there is reason to believe the works of Hippocrates, the famous

Greek physician (456 B.C.) were studied, and subsequently as the close friend of Luke, "the beloved physician" (Col. iv. 14), it is perfectly natural for Paul to use this science for the purpose of illustration. Let us consider a few examples. The word translated "without strength" in Rom. v. 6, denotes primarily, the *impotence caused by disease*, and in its moral usage here points to the root of a sinner's helplessness, viz., his guilt. Hence the suitability of the remedy that follows: "Christ died." "By His stripes we are healed." The practice of *cauterization* and its method, "with a hot iron," is referred to in 1 Tim. iv. 2. The learned Schleusner says it is a metaphor taken from *kauter*, a surgical instrument, with which any mortified part of the body is "seared" or cauterized. The context hints at the connection between hypocrisy and insensibility of conscience—"hardened through the *deceitfulness* of sin." The laws of proportion and adaptation which govern the constitution of *the body physical* are employed in Rom. xii. 4, 5, and 1 Cor. xii. 14, *et seq.* to set forth the Divine wisdom in making the various members of *the body mystical* mutually related to the Head and mutually dependent on each other. "For the body is not one member, but many." The first sentence disallows the spirit of autocracy in the Church: the second suggests the scope for reciprocity. Diotrephes, "who loveth to have the pre-eminence" supplies an odious contrast to the "fellow-helpers" (3 John 8, 9). "God hath tempered the body together." The word signifies to mix in proper proportions, to qualify one part by another. Harmonious diversity, not rigid uniformity, is God's order; is it ours? There is a suggestion of the body being *the organ of the mind* in 2 Cor. v. 10. "The things done *through* the body" (R.V. marg.). May not this idea be deduced from those passages which treat of Christ as the Head and the Church as His body? The Church on earth, indwelt by the Holy Spirit, is the organ, the executive instrument of the Lord in heaven. The marginal reading of 2 Cor. v. 1, R.V., "our bodily frame," as explanatory of "the earthly house of our tabernacle," lends countenance to the view that "the house not made with hands" indicates not the heavenly state, but the future embodiment of the believer's spirit. Hippocrates, already mentioned, writes of the soul "leaving the *tabernacle of the body*." A touching inscription in the Catacombs of Rome reads: "Thy spirit God called to *emigrate* from the body." Philosophy and revelation thus join in testimony to the divisibility of spirit and matter. True to nature Paul uses the term "bowels" as expressing the intense sensitiveness and yearningness of his affection. "For God is my record how greatly I long after you all in the bowels of Jesus Christ" (Phil. i. 8). "Receive him (Onesimus) that is mine own bowels" (Phil. 12). The R.V. "tender heart" in the one case, and "my very heart" in the other may be more euphonious; but the apostle's strong Hebraism blends the moral emotion with its physiological effect.

(2) *Slavery*. Paul's references to this institution are made more apparent in the R.V. than the A.V. by the placing of "bond-servant" in the margin where "servant" occurs in the text. Trench, in his invaluable work, "Synonyms of the New Testament," quotes Titus ii. 9, as giving the antithetical terms denoting the relation between the slave and his master—the former is the *doulos*, "bond-man;" the latter is the "*despotes*" (English, "despot"), the possessor and user of absolute

power. Trench's definition of *doulos* illumines and enriches Paul's designation of himself as "the bondservant of Jesus Christ;" "one that is in permanent relation of servitude to another, *his will altogether swallowed up in the will of the other.*" Christ's despotism over His own is that of love, and the service it commands is "perfect freedom." The fact that there was a continual market for slaves at Rome invests the sixth chapter of the epistle to the believers there with special interest. How vivid would the contrast be to them between the service of sin and that of righteousness! These two principles are personified as masters: hence the expression, so often distressingly misunde stood by the writer in days past, "being then made free from sin," refers to liberation from its tyranny, not from its presence. Through grace we deny the claims of Sin and acknowledge the authority of Righteousness alone. What a beautiful picture we have in 1 Cor. vii. 21—24 of *Christian servitude*, with its transcendent motive, "bought with a price;" its spiritual enfranchisement, "the Lord's freedman" (R.V.); its glorious independence, "not bondservants of men!" A feature of ancient slavery, principally associated with disgrace, is metaphorically employed in Gal. vi. 17, R.V. "From henceforth let no man trouble me; for I bear *branded* on my body the marks of Jesus." In ver. 14, the apostle is "crucified," the punishment reserved by Roman law for felons and slaves—here he is "stigmatized," branded as a slave. The disturbing Judaizers were glorying in the marks of circumcision, vers. 12, 13; Paul, in contrast, for the "I" is emphatic, makes his boast in the marks of persecution, the scourging and stoning he had endured for Christ's sake. Pericles, of whom Plutarch says, "he patiently endured the injurious and capricious treatment of his colleagues and countrymen," makes the fine observation that "a soldier's chief adornment is a *scarred face.*"

(3) *Marriage and domesticity.* To the Church which in after days was reproved for having left her "first love" Paul wrote of the ineffable union betwixt Christ and the Church under the figure of the ideal marriage contract. "This is a great secret; but I speak concerning Christ and the Church" (Ephes. v. 32, Gen. Ver.). What a delightful identity of interests is suggested by the words: "they two shall be *one flesh!*" "But he that is joined to the Lord is *one spirit*" (1 Cor. vi. 17). How delicately balanced are the respective positions and duties of husband and wife; the supremacy of responsibility and self-sacrificing love on the one side, vers. 23, 25; and the responsive submission and reverence on the other side, vers. 24, 33. Such supremacy will produce subjection "to which service is freedom, and to which the refusal of the opportunities of service would be intolerable slavery, a forcible repression of all the most vigorous and most spontaneous impulses of the heart." "To Him that loved us . . . be the dominion." A comparison of ver. 27, "that He might Himself present unto Himself the Church in stainless glory" with 2 Cor. xi. 2, "I betrothed you to one only husband, even to Christ, that I might present you unto Him in virgin purity." (C. & H.) brings before us *the betrothal and the marriage*. In the latter passage, Paul, like John the Baptist, is "the friend of the Bridegroom," who negotiates the betrothal; in the former the Bridegroom is represented, so the word for "present" suggests, as taking the Bride and placing her beside Himself. What glimpses we have here of mutual

sweet satisfaction and complacent delight! Well might Rutherford exclaim: "O that shadows and night were gone, that the day would break, and that He who feedeth among the lilies would cry to His heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the Bride.'" "Gentle, as when a nurse cherisheth her own children." "As a father with his own children, exhorting and encouraging you" (1 Thess. ii. 7, 11, R.V.). So the apostle describes his conduct at Thessalonica. Gentle as a nurse-mother, cherishing the bairn in her bosom; judicious as a father, blending discipline and encouragement as the child grows up. Admirable pattern for pastors! The Lord grant us grace to sustain this two-fold relationship towards all entrusted to our care. "Be ye therefore followers of God, as dear children" (Ephes. v. 1). R.V. reads, "imitators of God." In the training of children especially, "example speaks louder than precept." "Father does it" is often the child's explanation of—alas! that it should sometimes be the apology for—his own conduct. The apostle has just urged the example of God's forgiving love, chap. iv. 32; he now enjoins upon the Ephesians, as the children of His love, the imitation of their Heavenly Father.

(4) *Jurisprudence.* In this science the Romans excelled all the rest of the nations. It is, therefore, with peculiar fitness that legal phrases are so often used in the epistle to the Church at Rome. Some of these appear in the eighth chapter in a most impressive connection. "Delivered Him up" ver. 32 (so chap. iv. 25, R.V.) is a term of law and its use here points to the divinely *judicial* aspect of Christ's death: a view which some modern theological writers deny. The death of Calvary is the vindication of law, no less than the exemplification of grace. "There is, therefore, now no condemnation" (chap. viii), *i.e.*, *no sentence of death.* (Cf. the Saviour's words in John v. 24, "He shall not come into condemnation; but is passed from death unto life.") And so in chap. v. 18, we have the phrase, "justification of life." The sentence of death was passed on our sin, "God condemned sin in the flesh" (ver. 3), and the sentence was suffered on the Cross (see marg.). "For the death that He died, He died unto sin once for all" (chap. vi. 10, R.V.). Christ's death exhausted the claims for justice in respect of our sin. "Who shall lay anything to the charge of (lit., bring an accusation against) God's elect?" (ver. 33). In Roman law the person who "laid the charge" was technically called "the Accuser." (Cf. Acts xxiii. 26—30, and Rev. xii. 10. "The accuser of our brethren, *who accused them before God.*") The Accuser was answered by the Advocate. "Christ that died . . . maketh *intercession* for us" (ver. 34). Beza's Latin Testament gives the word "interpellat" in this verse. Cicero employs "interpellatio" for "an action before a court" (Cassell's Latin Dictionary). This word gives vividness to the scene: we see the Advocate pleading his client's cause and refuting his Accuser in the presence of the Judge. "Simon, Simon, Satan asked to have you . . . but I made supplication for thee" (Luke xxii. 31, 32, R.V.). In this view the correlative of the intercession is the accusation of the adversary, not the disposition of the Judge. Christ's work as our Advocate is not to soften a rigorous Deity, but rather to silence an implacable foe. In the light of the context the word "separate" in vers. 35, 39, has a pathetic significance. How many separations, banishments from loved

ones resulted from accusing the elect in those days of persecution, *e.g.*, John in Patmos. But the separated ones drew unflinching comfort and invincible hope from the persuasion (Welsh Version "certainty") that no accuser, visible or invisible, could banish them from the love of God. Well may Professor Stuart conclude his exposition of this chapter thus: "A blessed, cheering, glorious hope, which only the Gospel and atoning blood can inspire!"

In closing this series of papers on "The Metaphors of Paul's Epistles," the writer ventures to indulge the hope that, under the Divine blessing, his effort may lead the reader to a deeper appreciation of "the words which the Holy Ghost teacheth" (1 Cor. ii. 13). May both reader and writer be favoured with a fuller experimental knowledge of the blessed facts enshrined within the words. Amen.

SYMPHONIOUS PRAYER.

An Address delivered before the Secretaries' Prayer Union, in the Drawing Room of Exeter Hall, on Thursday, October 23rd, 1902.*

BY W. JEYES STYLES.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name there am I in the midst of them."—Matt. xviii. 19, 20.

WORDS familiar, though often misquoted and misapplied! Some suppose that they ascribe a speciality to prayer for evangelical success, and cite them—"If ye ask anything as touching the kingdom." The "two's and three's who meet in Christ's name" are again often referred to. Why this watering down of the grand thought, "are gathered together?" A meeting may be convened by mere human arrangement: but the truth designed is that spiritual men are drawn by the Spirit's energy around their Lord's person. "There am I to bless them and do them good." The Master's meaning is frequently misrepresented by this poor addition. His nearness to each one of the gathered company is His evident meaning—nor could He be present and we be unbenefited and unblessed. I charge none, who thus refer so loosely to the Master's choice words, with error. Such phraseology may be Biblical, but it is not Bible, and respect for the letter of inspired deliverances should surely characterise our devotional utterances.

But our business is *prayer*, of which it is remarkable that no universally accepted definition exists; all that have been proposed having been proved erroneous or defective. Happily "grace" has "taught our souls to pray," nor do we need the help of theologians to approach our God with confidence and joy.

Three of the Master's utterances on the subject, just now touch my heart—Matt. vii. 7, 8. This refers to private prayer under the

* The above is a Union of the Secretaries of various Evangelical and Benevolent Societies, our own beloved John E. Hazelton, of "Aged Pilgrims" fame, being among the number. Its gatherings, the sole object of which is prayer, are held monthly during the winter. The speaker's presence, purely as a visitor, is attributable to the kindness of his brother, F. Horace Newton, of the Baptist Building Fund, and Chairman of the above Union for 1902-3.

strain of present and pressing need. The urgency of such petitions necessitates brevity. We "ask," "seek," "knock," going from intelligent appeal to sad quest of Him who seems to hide Himself, only to find a barred door confronting us. What then? Why, like Mercy, in the "Pilgrim's Progress," to knock in almost frenzied desperation, till "in due season" it is opened to us.

Matt. vi. 6, deals with prayer when no special necessity forces us to the throne; and we come because we are "athirst for God" and yearn for intercourse with Him. The soul is at leisure, and acts with holy deliberation. "Enter into thy closet;" "shut thy door." Do not hurry, child of God, as thou art. "Pray to thy Father which is in secret." Put thy poor lips very close to His ear, and thou shalt obtain the reward which mere ostentatious piety fails to secure.

Such prayers are the prelude and preparation for those you are here to offer to-night.

But regard our special verse. It teaches that united prayer has a most real relation to two worlds. We offer it "on earth." It is heard and heeded of the Father in heaven. A truism so trite, you say, as to claim no enforcement. Are you sure? Do we all realise that our petitions here in this upper room at Exeter Hall really affect the great Being we call God, though, in His immediate presence, *He* is so far away, and move Him to act for us in this very world from which our desires, vocalised with common breath, are ascending?

It tells us the condition under which our blended prayers become so singular and exceptional a power—they must be in accord. The word translated "shall agree" is a musical term, and rendered literally, would be "symphonise." Its reference is to strings tuned in unison: one may be thin and require but little tension; another stout and need a greater strain. The tone of some may be harsh or thin; of others round and resonant—but all emit the same musical note. Our experience explains the allusion. How often when thus "gathered together" have we felt that one mind and one heart characterised all present. Others spoke for us better than we could have for ourselves; voiced our half-realised thoughts, and interpreted our own difficulties for us when they pleaded with God.

The company must, again—as I have said—be a "gathered" one—an impulse, mysterious, irresistible, Divine, bringing the symphonious hearts together. We come, not because we have nothing better to do, to wile away the tedium of a vacant half hour or to vary the monotony of life's work or solicitude. The voice whispers, "Go," and we cannot choose but hear. When thus summoned, dear friends, anticipate great results, for they are on the wing.

Our business is asking, in the fewest, straightest, simplest words—and permission extends to "anything." Here is another speciality. The original is not an adjective in the neuter gender merely requiring the word "thing" to be supplied. A term meaning an "affair," "a matter of business," a "something to be done," is employed. This touches on your special life-work. Whoever may be the President or Chairman of a society, however long and lordly the list of Patrons, the burden of the actual work rests on the Secretary. I wonder what is the particular "pragma" weighing on each individual heart to-night. How to find sorely-needed funds; how to bring and keep one's colleagues and fellow-

workers in loving and loyal touch ; how to avoid this catastrophe ; to provide for that contingency. I am certain that you must know something about such perplexities.

Note the promise, "It shall be done *for* them, of My Father." They shall be empowered to act efficiently. This for our comfort is implied—"it shall be done *for* them" is however, grander. When we have thought, and cogitated and muddled our poor hearts into hopeless bewilderment, the remedy is just to ask our Father to disentangle the difficulty, and to wait for Him to do what we feel we cannot.

Mr. Spurgeon once told me that he regarded prayer as a means to an end, and when he had brought things to God, deemed it Faith's highest wisdom to leave them with Him *and go to sleep*. May such sleep often be ours, when, having done our poor all, and exhausted our every resource, we whisper that it is now God's promised time to fulfil the Master's words, and quietly watch the premises till the operations of His unseen Hand are obvious to all.

FOOTSTEPS OF THE FLOCK.

BY PASTOR THOMAS JONES.

"Wherein He hath abounded toward us in all wisdom and prudence ; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."—Eph. i. 8, 9.

CONTINUING our meditations on this precious, and I may say priceless, portion of the Word, what great truths unfold themselves, what hidden mysteries of the kingdom of grace are revealed. In the seventh verse the Holy Spirit had made known the eternal purpose of God in redemption. In these verses the Spirit shows the manner or mode of revelation. I ask my reader's permission to insert the "R.V." rendering, because it is more explicit, and suggestive—"Which He made to abound toward us." The idea conveyed is that there is an inexhaustible fulness of undiminished wealth of grace in God, and that out of that plenitude of grace God hath lavished and still doth lavish, unstintingly upon His elect people. "Manifold grace," *i.e.*, grace in rich profusion is unsparingly bestowed upon the "heirs of salvation." Apply these thoughts to verse seven ; and they reveal the munificence of redemption, the wealth of riches in remission, and the inexpressible store of provision in the fountain Head. A boundless ocean of unequalled, and immeasurable blessing for the enrichment of God's "purchased possession." All these inestimable gifts and graces, God in His great love, and infinite mercy, "hath made to abound toward us." Truly God has given the richest, and most costly and precious things to His children. How very true and appropriate are His words ! "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?" His "exceeding great and precious promises" are assured to us as being "Yea and Amen."

Why do so many mourn over their leanness, while there is "marrow and fatness," "wine well refined," and a pressing invitation. "Eat O friends, drink, yea drink abundantly, O beloved ?" May the Holy Spirit make our precious Redeemer, "a bundle of myrrh. . . . a

cluster of camphire :” that we may be “stayed with flagons,” and “comforted with apples :” and “sit down under His shadow with great delight.” Let us not forget that “God is able to make all grace abound” to us as He did to those “who have obtained the promises.” But I must not digress further, but come to our Scripture. The first thing I want to notice is—

GOD’S METHOD OF REVEALING THESE THINGS TO US.

“*In the wisdom.*” Here we have Divine purpose and plan, which plainly shows the merciful care God took in due time to reveal. The word *wisdom* contains the past and present of all that God does. The highest wisdom is evinced in devising the stupendous plan of redemption, which means a scheme eminently adapted to save men. We as Christians believe that “Christ crucified” was—and is by many—esteemed both as “foolishness” and a “stumbling-block.” Yet we are fully convinced that in that wonderful crucifixion the “manifold wisdom of God” is fully declared. I mean that the salvation of men, the clearing of the guilty, the pronouncing of the criminal blameless, the justification of the ungodly, and the glorification of the redeemed : at the same time God’s law honoured and justice satisfied, without one attribute being impeached, is a marvellous display of Divine wisdom to my mind.

Then we have the highest wisdom displayed in the way God deals with us, in bringing us to a knowledge of Himself, or in “making us wise unto salvation.” Truth is at every man’s disposal, its history in every man’s possession who has a Bible. But the effectual application is reserved. Special means are used, agents and instruments employed in enabling us to understand Divine purpose, to feel His heart of mercy, to approve of His plan, and concur in His redemption. To execute that purpose, and to perfect God’s plan in us, the Spirit, providence, and the ministry of the Word, are all combined in working out what infinite wisdom devised.

Another word is added, PRUDENCE. This word takes in all that God will do, and suggests to us the intelligent way in which He will do it. There is not the shadow of doubt in my mind but what all necessary arrangements of Providence and grace are so ordered as to secure the entire accomplishment of all that Infinite Wisdom has devised, concerning the salvation and experience of all the chosen seed. Prudence implies special skill in dealing with individual cases. I mean the calling and qualifying of men for particular office and service—*e.g.* men were called and fitted by God to be prophets, and later fishermen were called to the apostleship. To-day we boast of the great men who largely contributed to the Church’s history—men who made that history what it is, such as Augustine, Calvin, Luther, Wycliffe, Bunyan ; and more modern men, such as Philpot, Wells, Spurgeon, and many others. The secret of their power, influence, and greatness lies in the fact of God’s skilful and special qualifications. No one man could do the other’s work. This wisdom and prudence abound towards us in giving to the Church a succession of men to carry on the great work of salvation. To-day, God, the Divine Worker, is fitting men to fill unique positions. It may be that the great wise Potter is fitting you for some special corner of the great vineyard. Your business is to watch, pray, wait !

THE REVELATION OF GOSPEL MYSTERIES.

"Having made known the mystery," etc. There are two significations to the word *mystery* as used here. It means those facts and doctrines which are beyond the ken of human knowledge—*e.g.*, to the Old Testament saints redemption was a secret: they did not comprehend the fundamental doctrines of the Cross. They only knew in part—a small part—the glorious doctrine of substitution as compared with men of later ages. We may add to this the profound doctrines already considered, I mean election and predestination. Mystery, as used here refers to the secret purpose of God, something not known to angels, or men of former ages, yet now "made known." The union of Jew and Gentile in Christ,—the final consummation of all in the one eternal living Head. To regenerated and spiritually enlightened men, these sublime truths are made plain by the Spirit who dwells in them.

"Of His will." God's will is to show mercy, and to manifest love to His people. This world is the platform of Divine operations, both of Providence and grace: and these two occupy the great thought of the eternal God. The end contemplated in all Divine operations is to redeem and glorify man. Such is the purpose—the "good pleasure of His will." Thus the stream flows from the fountain Head through all the vessels of mercy, and goes back to the Giver in grateful praise and adoration. Thus it will be seen that God operates in a huge circle, from Himself, through us to Himself. The great purpose and plan of eternal redemption, and glorification of the saints, originated with God, concealed for a time—now revealed, awaiting the final consummation, when all shall be delivered up to Him who is "God over all, and blessed for evermore."

The great question with us, dear reader, is this. Have we by His grace been initiated into these great truths, or are they still concealed from us? One thing remains true, *viz.*, "The mystery which hath been hid from ages, and from generations, but now is made manifest to His saints." May the veil be removed from our eyes, so that we may fully and plainly see the great revelation of Jesus, and seeing, live in its rich possession!

A PLEA FOR THE POOR.

BY E. MITCHELL.

"Give alms of such things as ye have; and, behold, all things are clean unto you."—Luke xi. 41.

WE would "open our mouth for the dumb" once more in pleading the cause of the poor. The revolving year has again brought the season when our readers have been wont to "*remember the poor.*" The number of the poor has not diminished, nor have their needs decreased, and we are looking for an inflow of bounty to replenish our meal barrel, so that we may be able to pass on a goodly number of handfuls to cheer the hearts of the needy, and cause their thanksgivings to abound.

The words of our Lord at the head of this short appeal are of wide application. Originally addressed to Pharisees, bound up in the ceremonies of their rigid ceremonial observances, they exposed their folly

in supposing that God cared, except for teaching purposes, for distinctions in meats. At the same time they teach us that a bountiful God takes pleasure in liberal things. He has given us richly all things to enjoy; He does not call us to asceticism, but He would have us give a portion of that which he has so bountifully bestowed upon us to meet the necessities of our poorer brethren and sisters. This will be a kind of purification, or dedication, of our substance—all things—the passage treats only of natural supplies—all things will in this way be clean unto us. When you sit down to your own well spread tables—spread by His bounty, be it remembered—all will be sanctified to you, have His blessing resting upon it, as you have remembered the poor. We believe in the power of love. We believe that a free grace Gospel, really received in the heart, conforms that heart in measure to the Lord of grace. Hence we expect a liberal response to our appeal on behalf of the poor. Among those whom we hope to assist, through the bounty of our readers, there are aged and worn-out ministers, and widows of ministers, as well as others who have occupied honourable positions in the various Churches to which they belong, or have belonged, and who in days gone by themselves gave freely of their substance to assist the poor. We write no more. Let the Saviour's words have their due effect on your mind and heart. "Give alms of such things as ye have." And, presently, He will say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

TRUE peace is the fruit of spirituality: therefore, it is an inflow from the ocean-fulness of God. The world cannot give it: a man cannot give it to himself, nor win it by mere resolution. In right condition it comes, like heavenly-mindedness, of which it is a part.—*Charles G. Ames.*

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"*Election*," and "*The Story of the World told again.*" Percy W. Heward, 14, Pier Head, Wapping, E. Price, One Halfpenny each; Sixpence per dozen, post free.

"ELECTION" is a booklet of eight small pages, re-printed from "Thoughts on the Word of God," of which Mr. Heward is the Editor. The article is from his own pen. We fear that the very word "*Election*" has been well-nigh blotted out of the religious vocabulary of the day; and the doctrine that it represents is, like its great Author, "despised and rejected of men." We welcome any signs of a revival of sound doctrine, and

are glad, therefore, to find that Mr. Heward is not ashamed of this fundamental truth of the Gospel. We think he has said as much as can well be said on so great a subject in so small a compass. We venture a short quotation:—"A choice implies a Chooser, and can the dead choose?" [Mr. Heward has previously proved man by nature to be dead in sin.] "How could a corrupt one bring forth the good fruit of seeking God?" The Election is, therefore, on God's part. But is it conditional and because of faith foreseen? Contingencies are unknown to Jehovah. Faith is the effect of Election, or Titus i. 1 is meaningless. Can it be the cause of that which causes it? If faith be of men, the supposition that it precedes the election of God makes Election a beautiful nothing. If faith be from above (Eph. ii. 8; Phil. i. 29; Jas. i. 17), the argument of objectors is shattered. Any idea of faith-foreseen denies human depravity, and asks God to give His glory to one of His creatures." There is one word which we could wish had not been used, as we think a better one, more accurately expressing the meaning of the passage, and open to no objection, might have been employed. Mr. Heward writes: "The addressees of God's offers—be it also noted—are not proud sinners, but the thirsty or heavy laden, *i. e.*, those in whom the Spirit has already wrought conviction." We would have put *calls* instead of *offers*. We are well aware that the word *offer*, to denote the invitations of God's Word, was used by most of the Puritan authors; we know, too, that Bunyan used it, and it can be found even in Huntington, yet we think *call* more accurately expresses the meaning of such passages as, "Come unto Me, all ye that labour and are heavy laden," etc., and, at the same time, is free from any shadow of suspicion.

"*The Story of the World Told Again*," is by S. A. Heward. It is told in simple, easy running verse, and intended, we presume, more especially for children. It is divided into *past*—under which heading the beauty of the original creation, and the innocency of our first parents, together with their fall, is recounted; *present*—wherein the effects of sin are set forth, with the hope of deliverance through the Lord Jesus Christ; and, *future*—here the view of the authors is that commonly known as "*Millennial*." Dr. Gill and Mr. Toplady both held this view strongly. We have never been able to receive it, but dare not be dogmatic. It seems to us to be an opinion, rather than a matter of faith. Of course, the second coming of our Lord is a matter of faith with all believers, but not the millennial view of that event. Here equally good men differ. Here we must leave it.

"*The Olive Branch*." London: J. Briscoe, 18, 20, 22, Banner Street, Finsbury, E.C., and R. Banks & Son, 5, Racquet Court, Fleet Street, E.C. Monthly, Price One Halfpenny.

THIS illustrated periodical has now completed its seventeenth volume, and shows no sign of falling off in the quality of its contents. It is made up of Scriptural stories and articles of an instructive and interesting character, with pieces of a moral nature, notices of Bible animals, brief references to historical events of importance, and short anecdotes. It is thoroughly sound and reliable in its teaching, and well adapted for circulation among the scholars of our Sunday Schools. For the purpose of introducing it among the schools, Mr. Briscoe will supply back numbers to superintendents, secretaries, or teachers, for the cost of postage. Send for a parcel, and distribute among your scholars, and get them to take a monthly copy. Periodicals of this kind should be far more encouraged than they hitherto have been.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ACTON TABERNACLE. — At the Monthly Church Meeting in October, Mr. W. Archer resigned his pastorate, the state of his health and the distance of his residence from Acton, leading him to feel it to be his duty to do so in the interests of the Church, and, on Lord's-day, Oct. 26th, he preached his farewell sermons; in the morning taking for his text Isa. xl. 1, 2, and in the evening Phil. iv. 19. At the con-

clusion of the evening service Mr. James Wright, in the name and on the behalf of members and friends of the Cause, presented the pastor with a purse containing £5 10s. as a small parting gift, and, as an expression of esteem in love for his work's sake. Mr. S. G. Elliott, just previously to the presentation, read a farewell address, testifying to Mr. Archer's steadfast adherence to the truth of God, and to

his faithful ministry; gratefully acknowledging, too, his many years of devoted labour as pastor, and his earnest personal efforts in connection with the founding of the Cause and the building of the chapel; the address concluded with the prayer, that the grace of God might abound towards him, and that the presence and blessing of the Lord might crown his closing days. Mr. Archer in responding expressed his heartfelt appreciation of the love and goodwill manifested towards him in parting, and said that whilst he would not cease to pray for the peace and prosperity of the Church at Acton, it would be a comfort and help to him to know that he was still remembered by his brethren and sisters in their prayers at the throne of grace.—S. G. E.

BEXLEY, KENT.—I spent a very happy day on Lord's day, Oct. 26th, in this favoured town. What a privilege the lovers of God's eternal truth have in this highly favoured district, in having two places of truth in their very midst, viz.:—Pastor J. H. Pounds, at the Baptist Chapel, and minister, Rev. Fred Cecil Lovely, B.A., at the Free Church of England; the Iron Building now standing on unconsecrated ground; the Bishop has no right to interfere. Both these men of God preach the same free-grace Gospel that we all so highly prize. I was very pleased to hear Mr. Lovely speak out so faithfully; he brought to my mind the faithful ministry of his late blessed father, who for twenty years preached God's eternal truth in the Church of Mary Key, in Ipswich. Alas, when the Lord called him home, no other clergyman was left to proclaim the whole truth in our Established Churches in the borough.—E. C. S.

ILFORD (EBENEZER, CLEVELAND-ROAD).—We held our harvest thanksgiving services on Lord's day, October 19th, and Tuesday, 21st. On the Lord's day two sermons were preached by the pastor (Mr. James Othen). On Tuesday afternoon pastor H. T. Chilvers was graciously helped in preaching from the last verse of Psa. xxiii., "Surely goodness and mercy shall follow me," etc., and was very much enjoyed by the hearers. At the evening meeting we were much disappointed at the absence, through illness, of brother I. R. Wakelin, who had kindly promised (D.V.) to preside, and of brother E. Marsh, who was expected to address the friends. Letters expressive of regret at their inability to be present, and wishing us every blessing, being read from each, respectively. After singing, the chairman, Mr. J. Othen, read Psa. ciii. Brother W. G. Faunch then sought the Lord's blessing. Pastor F. C. Holden, in his address, founded on Psa. xxiv.

1, "The earth is the Lord's," etc., spoke of the goodness of God in Providence, but more especially of the blessed fullness of everything to be found in the Lord Jesus Christ; but God was a God of means—as in nature so in grace. Those who would reap must sow, quoting the texts: "They that sow in tears shall reap in joy." "Be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap." "He that goeth forth weeping," etc. Pastor F. Noyes drew attention to how much there was contained in the word "Harvest," both in Providence and grace. On the Lord's part there was foreknowledge, purpose, promise, performance, faithfulness; and experimentally by His people—preparation, prayer, hope, reliance and patience in waiting for realisation, which was certain in God's own time. Brother W. G. Faunch then read a short statement, showing the goodness of the Lord in connection with the Building Fund, by enabling us through the kindness of the friends to reduce the debt on the chapel from £105 to £60 since the 1st of January last. Pastor H. T. Chilvers was again much helped in addressing the friends on the subject of praise and thanksgiving, and a devout recognition of God's goodness in the past of our lives. Sometimes, when overwhelmed with a sight of it, expressed by tears only; at others, as in the case of Paul and Silas, although in prison, by singing; and Jehoshaphat, when surrounded with enemies, and notwithstanding his fear, prayed to the Lord, exhorted the people, and appointed singers to praise the Lord, with the result that the Lord made them to rejoice over their enemies. After some appropriate remarks from the chairman a most enjoyable, and, it is trusted, profitable meeting was brought to a close. About 50 friends partook of tea, and the services were well attended throughout. To our Divine God be all the praise.—W. G. F.

SAXMUNDHAM.—On Thursday last, the Harvest Home thanksgiving services at Baptist Chapel, Saxmundham, were continued from the previous Sabbath. Nearly 100 persons attended the public tea. At the after-meeting, pastor H. M. Morling (Aldringham), presided. Mr. Sparrow led the devotional exercises. Very good and seasonable addresses were given by pastor R. Frankland (Beccles), Mr. F. Lockwood (Leiston), Mr. Oxborrow (Aldringham). The chapel was packed, and many persons were unable to gain admittance. Some old-fashioned hymns were sung. Very good collections were realized. Friends were present from Aldringham, Friston, Tunstall, and Leiston.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE 17th annual meeting was held at Soho Baptist Chapel (kindly lent for the occasion) on Tuesday, October 21st. In the afternoon pastor T. Jones was helped to preach from Ephes. iii. 8, appearing to be at home in his subject, to the pleasure and profit of those present. The attendance was exceedingly good, and amongst the representative gathering we were pleased to see the esteemed vice-president of the Association, pastor E. Mitchell, in whose stead (owing to recent indisposition) Mr. Jones preached.

A well-provided tea was apparently in request, and much enjoyed by the many present.

The evening meeting was ably presided over by our ever-willing president, pastor R. E. Sears. After reading 2 Cor. iv. 1-6, Mr. F. T. Newman, hon. sec. of the M.A.S.B.C., was called upon to seek a blessing upon the gathering. The indefatigable secretary, brother S. Banks, presented his report, which showed an increased number of members, also the increased usefulness of the Association. Number of members, 47 (18 pastors and 29 non-pastors). Interesting facts were related of how the 29 non-pastors had preached between them 1,300 sermons in our pastorless Churches, and delivered some hundreds of Gospel addresses in the open air during the year. One brother, it was stated, spent his holiday in nobly "witnessing" by addressing large audiences—one of the outdoor meetings numbering, it is said, 35,000. Such a record evidences the life and spirit of the Association, and prayer is sought for interest, men, and money. Since the last anniversary the Association had lost by the "home-call" one of its vice-presidents, the late pastor John Box, who was ever a warm friend and a brother beloved; also the late brother James Gardner. Our great loss is their gain. In the absence, through illness, of the treasurer, pastor S. T. Belcher, a satisfactory financial statement was read.

The report of the Benevolent Fund was presented by the active secretary, brother S. J. Taylor, which revealed the practical sympathy received from the Churches and the rendering of the same to necessitous brethren.

The president in his kind remarks referred to the necessity of the work being carried on, and emphasized the importance of more open-air preaching, enlarging of coasts, and breaking up of new ground.

Pastor Mutimer, president of the M.A.S.B.C. (a worthy member of the Association), was called upon to address the meeting upon the subject of "Christian Baptism," and, employing

an acrostic, he freely, fully, and forcibly evidenced his belief, to our edification.

Pastor Rose, of Woolwich, spoke very thoughtfully upon some "Correlatives of the Christian Ministry," taking for a basis 2 Cor. iv. Commenting upon his helpful address, the chairman remarked that if we ever should rise to a theological college, we should have an able professor in Mr. Rose.

Brother Burrage, of Watford, was helped to speak of that which he was no stranger to—"The constraining love of Christ."

Our able conductor of the Churches' United Choir, and self-designated "baby" of the Association, brother W. A. Tooke, spoke upon "The importance of the service of praise in worship." Certainly he had a model to work upon in the well-gathered choir of friends whose delightful singing bore out his remarks. Referring to the Word as the authority, he showed that praise properly rendered with heart and voice was important, and recommended the gathering together for practising the tunes we did know and the ones we do not know.

Another member, brother S. H. Brown, dwelt upon the preacher's subject, "Christ crucified," pointing out that whilst the preaching is to the comforting of the soul, it is also to the warning of the ungodly.

Votes of thanks to the deacons of the chapel, the ladies, chairman, and to the United Choir, were duly carried.

We have cause to praise God for the sympathy shown by the many friends present, amongst whom we were pleased to see our esteemed friend, Mr. W. J. Styles. "SERVITOR."

CROYDON (DERBY-ROAD, SUNDAY-SCHOOL).—The 26th anniversary services of the above Sunday-school were held on Sunday, October 19th. We commenced with a prayer-meeting at 7.30 a.m., at which the presence of the Master was feelingly realised. At 11 and 6.30 our pastor (Mr. E. Beecher) was greatly helped in preaching encouraging and helpful sermons to very good congregations, and also in giving an address to our scholars in the afternoon, basing his remarks on the word "Remember." Special hymns were sung by the scholars throughout the services. On Wednesday, October 22nd, the services were continued, when Mr. Standing, of Burgess-hill, preached a very good sermon in the afternoon, taking for his text Rom. v. 1, 2. A goodly number of scholars and friends sat down to a good tea, well served, and the evening meeting commenced at 6.30. Mr. I. R. Wakelin had promised to preside, but, owing to ill-health, was

unable to attend. Mr. B. T. Dale was also prevented from fulfilling his engagement as a speaker through pressure of business. Our pastor therefore took the chair, and Mr. Cullingford earnestly sought the Divine blessing on the meeting. A report of the year's work was read and very hearty, cheerful, and stirring addresses were delivered by pastors H. J. Wileman and Standing. The scholars again took their part by singing special hymns, our organist (Mrs. Bennett) ably taking the lead. The attendance of friends was very good, as also were the financial results, and it is with gratitude and strengthened faith in our God's ability and willingness to fulfil His promises that we commence another year in hope.—E. S. B., Hon. Sec.

WELLINGBOROUGH (THE TABERNACLE).—INTERESTING PRESENTATION).—On Tuesday afternoon, November 4th, the members of the Mothers' Sewing Meeting met in the large schoolroom to partake of their usual autumn tea. Over ninety sat down to enjoy the well-spread repast. These meat teas are always much enjoyed by the members, and, occurring periodically, are looked forward to with pleasure. Taking advantage of the fact that Mr. and Mrs. Burgess would shortly be leaving Wellingborough, the members had decided to mark their appreciation of their connection with the meeting by making them a present. After tea the pastor thanked those friends who had helped to carry on the meetings, and then called on Mr. D. Dulley to address them. Mr. Dulley, speaking with evident emotion, said that Miss Mather had asked him to come and say a few words to them. In doing so, he said he had what was to him both a pleasant and a painful duty to perform—painful, inasmuch as they would soon have to say good-bye to Mr. and Mrs. Burgess, who would be leaving them. Mr. Dulley paid a high compliment to the pastor and his wife with regard to their labours in Wellingborough, and said that he was personally very sorry, and he also voiced the opinion of the meeting that the change was imminent. It gave him, however, pleasure, on behalf of the Mothers' Sewing Meeting, to present Mr. and Mrs. Burgess with a very handsome couch, upholstered in leather, with a whatnot, and with a toilet service, which the members of the meeting had subscribed for. It would, however, he said, have been a far greater pleasure to have given that present had they been going to remain. He trusted that they would be happy in their new sphere of labour, and that the gap left at Wellingborough would soon be suitably filled. Mr. Burgess, for himself and wife, very

heartily thanked the friends for their kindness, saying that the presents would serve to remind them of the many kind and true friends they had left behind in Wellingborough. He also thanked Mr. Dulley for coming amongst them on that occasion, and for the kindly remarks that had fallen from his lips. Hymns were sung, and the Benediction closed the meeting.—*Wellingborough News*, November 7th.

GRAYS (EBENEZER, THE GROVE).—Harvest thanksgiving services were held in the above Chapel on Wednesday, October 22nd, when Mr. E. White, of Woolwich, preached in the afternoon from Acts xiv. 17. The preacher extolled a precious Christ, as the realised fulfilment of the promise that He left not Himself without witness. To the comfort of the child of God, who is hungering and thirsting after righteousness, he pointed out the rich provision God has made for all such, and the certainty that they shall enter into that rest that remains for the people of God. Tea was provided in the chapel, to which a goodly number sat down; after which a public meeting was held, the chair being taken at 6.20 p.m. by H. C. Turnpenny, Esq. Hymn 172 (Denham's) was sung, followed by the reading of Psa. cxlv. Brother Wiseman sought the Divine blessing. The chairman gave a spiritual address, speaking of the goodness and mercy of God towards us, both in providence and grace. Warm-hearted spiritual addresses were given by brethren W. Lowrie, J. Goldsmith, E. Westland, E. White, and A. Lioence. Such a kindred spirit was felt that, at the close of the day, we could take up the strain of the poet and say,

"If such the sweetness of the stream,
What must the fountain be?"

Our brother Marsh should have been present, but was absent through indisposition. Fervent prayers were offered on his behalf.

LIMEHOUSE (ELIM).—Services were held in the above Chapel to commemorate the 25th anniversary of the pastoral labours of Mr. F. C. Holden, and the 19th anniversary of the opening of Elim, on Lord's-day, October 26th, 1902. Our pastor preached in the morning from Psa. cxxvi. 3, and in the evening from Numb. xxiii. 23, to the edification and spiritual profit of the Lord's people. On Thursday, October 30th, Mr. O. S. Dolbey (Surrey Tabernacle) preached in the afternoon a very precious discourse from 1 Cor. x. 4. Tea was served in the schoolroom, and a goodly number of friends were present. Our beloved brother, Mr. A. Boulden, presided at the evening meeting; Hymn 793 (Denham's) was sung heartily, and a short Psalm read. Brother Nash offered

prayer. The chairman gave a very warm-hearted, loving address, and in the absence of brother G. J. Baldwin, through ill-health, brother Beecher was invited to speak first, followed by brethren T. Carr, J. M. Rundell, J. Parnell, and O. S. Dolbey. Each address was loving and spiritual, being full of Christ and His salvation. The pastor thanked the chairman, and his brethren in the ministry, for their willing and loving Christian services, accompanied with the Divine blessing, to the attainment of such a prosperous meeting both spiritually and financially, and warmly desired the congregation to give the heartiest vote of thanks possible. All hands went up in loving response. The collections and kind donations, and the cost of the tea, subscribed by our own friends, amounted to the sum of £25. For these mercies we desire to give all the praise to our covenant God, and may our heavenly Father reward all who so kindly helped us.—THE DEACONS.

CANNING TOWN (PROVIDENCE, SHIRLEY-STREET).—The above place of worship was well filled on the evening of October 28th, when F. J. Catchpole, Esq. (New Cross) presided over a meeting of friends and sympathisers with this Cause of truth in a dark and densely crowded neighbourhood. Bro. J. G. Ward sought the Divine blessing, after which our chairman read the Word, and the secretary laid a statement before the meeting, which showed a falling off in the weekly offerings of late, owing to the fact of several members being out of employment; so that the collection would be used to meet current expenses, instead of being expended, as is usual, in the reduction of the debt on the chapel. The Church and congregation were making an effort by means of subscription cards to gather sufficient money to pay off the remainder of the debt, and also to put the building in a thorough state of repair, which is much needed. The Association had kindly granted them £5 towards the latter object. Then followed our president's speech, an address full of sound doctrine and godly counsel, which was much appreciated by all those who were privileged to listen to it. That good friend to Shirley-street, pastor W. H. Lee (Bow), next exhorted us not to carry too many burdens, for "your heavenly Father knoweth that ye have need of all these things," and spoke from the words, "I have taken of the things of God, and shown them unto you." The chairman now called upon pastor T. Jones (New Cross), whose presence at Canning Town afforded much pleasure, and who took Heb. xii. 18—24, his divisions being: "Mount Sinai—no life; Mount Zion—

life and light." Pastor J. Parnell (Stepney) now addressed the meeting from the words, "The Son of Man is not come to destroy men's lives, but to save them." His earnest speech was listened to with great interest, and we hope to hear him again at Shirley-street. The chairman now made an appeal to the meeting on behalf of the Lord's cause in this place, and, as a result, a good collection was made. Pastor J. Othen (Ilford) then followed with a beautiful discourse on the subject of "Divine leadings," and called upon us to remember "all the way in which the Lord our God had led us." Pastor E. White (Woolwich), who, in order not to disappoint us at Canning Town, had come from Walthamstow, where he had been to fulfil an engagement for pastor E. Mitchell, who was laid by, delivered an address founded upon the words, "There is one Lord." His words were with power as he exhorted us all to look unto the Lord as the only Saviour, and beside Him there is no other. After the singing of the Doxology, the chairman closed the meeting by pronouncing the Benediction.—J. W.

LEYTON (GOLDSMITH-ROAD).—The eighth anniversary of re-opening was held on Sunday, November 2nd, when Mr. J. H. Coulson preached from 1 Sam. xxx. 6 and 2 Tim. i. 12. On Tuesday, the 4th, pastor E. Mitchell preached from Psa. xxiii. 5, noticing—(1) The prepared table; (2) The anointed head; (3) The overflowing cup. The usual tea was followed by a public meeting, presided over by Mr. C. J. Burrows, who read Psa. cxlv., and called upon Mr. H. Myerson to lead us to the throne of grace. The secretary, Mr. U. Sharpe, then read the annual report, which, while unable to detail any great progress, yet showed a spirit of gratitude, patience, and helpfulness, and also mentioned the near advent of six days' special mission services to be held. The chairman, after some encouraging remarks touching the report, the proposed mission services, and the fact that the Church was without a pastor, called upon Mr. Mitchell to address the meeting, who based his remarks upon the words, "It is finished!" looking upon them as—(1) The voice of the servant; (2) The cry of the sufferer; (3) The shout of the conqueror; (4) The voice of prophecy. Pastor J. P. Gibbens then spoke from 1 John i. 7, touching on the believer's position, in the light; the believer's privilege, fellowship; and the believer's duty, to bear witness. Pastor E. Marsh enlarged upon the words, "This Man receiveth sinners," as an unqualified statement expressive of—(1) The proclamation of the Gospel; (2) The sinner's hope; (3) The testimony of believers.

PLYMOUTH, EMMANUEL BAPTIST CHAPEL, NORTH ROAD.

THE third anniversary was commemorated on Lord's-day, Oct. 26th, and was in the truest sense, "a high day." Two inspiring and soul-satisfying sermons were preached by the pastor (Edwin M. Bacon), and one in the afternoon by Mr. A. S. Harbord (late of Portsmouth), which was much blessed to both the staid sheep and bleating lambs. Mr. Harbord has recently in the Providence of God been brought to Plymouth, and being filled with the Spirit is a great comfort and help to both the pastor and people. Good congregation attended at each service.

The following copied from the *Western Daily Mercury* gives the report of further services and tea in connection.

Continuing the celebration of the third anniversary of the above place of worship, pastor John R. Huntley, of Bath, on Wednesday afternoon preached a pointed and powerful sermon based upon 1 Peter ii. 3, and spoke concerning the beginnings, progress, and consummation of the Divine life in the individual subject and through the various assemblies of the Christian Church collectively, contrasting what was helpful to unity, growth, and perfection with that which retarded, crippled, and crushed. The anniversary tea (held in the Friends' Schoolroom, Treville-street) was well attended. Following the tea a public meeting was held, presided over by the pastor of the Church, Edwin M. Bacon, who was supported by the Revs. Herbert Marriott, J. R. Huntley, J. Knowles, and Messrs. A. S. Harbord, W. H. Howes, J. Tolcher, R. Bomyer, W. Loosemore, A. Wingate, R. Bradshaw, J. M. Bacon, and J. A. Medlen. The chairman applied the word "Hitherto" in reference to Jehovah's dealings with themselves; these anniversary gatherings refreshed their memories, constrained them to acknowledge their mercies, reminded them of the faithfulness of God, and renewed their hope and spiritual strength in running the race set before them. Incidentally, Mr. Bacon remarked upon the goodness of God toward themselves, demonstrated by the fact that whereas when their chapel was opened three years ago they were upwards of £800 in debt, now, with what was in the treasurer's hands, there remained only £130—(applause).

Mr. John R. Huntley said he had heard much of the "Plymouth Brethren," and was rejoiced to find himself face to face "in holy fellowship and communion with those who were his brethren beloved in the Lord" at Plymouth—(applause). He brought a message of loving greeting from the brethren at Widcombe Baptist Church, Bath, to the Church of Emmanuel,

Plymouth, and said he was thankful to know that in these days, when so much rubbish was offered and preached in some places, that at Emmanuel the Holy Spirit had tutored, trained, and set over them a pastor who was feeding them with the pure Word of God—sufficient in itself to reclaim the wanderer, satisfy the prodigal, heal the backslider, edify the saint, and so bring each and all to the perfect stature of "a man in Christ."

Mr. A. S. Harbord (who was accorded a warm welcome) gave a stirring address upon the "Inner Life" as manifested in its power and vitality before the world and in their daily walk and conversation, enjoining his hearers to so "let their light shine before men that they might see their good works and glorify their Father which is in Heaven." At Emmanuel the light was shining, the simple Gospel was proclaimed in its fulness, and he was thankful for the privilege of hearing and at times assisting their beloved pastor in sowing the seed of the incorruptible Word of Life.

The Rev. J. Knowles spoke upon the intrinsic legacy of the Lord—Peace.

The Rev. Herbert Marriott gave a short interesting account of his visit to Jerusalem, and described the quarry from which the stones of Solomon's temple were taken, contrasting the desolation of the earthly house with the abiding and eternal character of the Rock of Ages, on which the Church of Christ was built—in which building every individual member was "a lively stone," forming collectively a "spiritual house fitly framed together"—a habitation of God through the Spirit.

Mr. W. H. Howes very expressively set forth "the Power of the Gospel," and spoke of the cities of Corinth, Athens, and Rome, the scene of St. Paul's labours, which he had visited.

The meeting closed with the Benediction.

THAME.—Our chapel has been closed for some weeks for cleansing, renovating, re-lighting, and heating. We are glad to report that everything has been carried through by Mr. H. J. Tarry, the builder, to the satisfaction of all the friends. On Sunday, Oct. 12th, the reopening and Harvest thanksgiving services were held. Our pastor, W. Chambers, preached two excellent sermons: in the morning from 1 Kings viii. 10, 11, "The glory of the Lord filled the House of the Lord;" and in the evening to a large congregation from Isa. ix. 3, "Joy in Harvest." On the following Thursday, the pastor's son, W. G. Chambers, of Richmond, preached in the afternoon a very appropriate sermon from the words, "My Name shall be there" (1 Kings viii. 29). We

then adjourned to the Town Hall for tea; this was provided in the Council Chamber at five o'clock. At six o'clock we returned to the chapel and listened with pleasure and delight to a service of song, entitled, "Hymns and tunes of long ago." In this service we were assisted by friends from neighbouring Churches. Our pastor gave the historic readings. Thus ended the services in connection with the re-opening of our beautiful house of prayer and praise. During the five weeks we were away from the chapel, services were held in the Council Chamber of the Town Hall. The congregations were very good.—C. W.

NOTTING HILL GATE (BETHESDA).—THE 35TH ANNIVERSARY. Sermons were delivered Nov. 9 and 11. Those on the Sabbath-day by Mr. G. W. Clark, and on Tuesday afternoon, pastor E. Mitchell preached. In the evening a public meeting was held, F. J. Catchpole, Esq., in the chair. After singing, reading, and prayer, the chairman in his address drew attention to Ephes. iii. where Paul's great wish for the Church was that they might be purged, bring forth more fruit, and be strengthened in the inner man (ver. 16). Pastor Mitchell addressed those assembled on the words in Phil. iv. 6, "Be careful for nothing," &c. George Muller's Orphanage he thought was a standing example to us all as to what prayer can do. Its founder avowed it as his first endeavour to promote God's glory, and incidentally to help the orphans. Be thankful for anything. A minister supplying at a country service was much appreciated by those present, but all left without asking him to dinner. A countryman seeing this said, would the good man mind coming home with him, and sharing what he had. Chagrined at the slight he had received, he accompanied his new friend. When they arrived at the cottage a new disappointment awaited him, for there were only three herrings, some potatoes, and a piece of bread for dinner. His host asked a blessing, during which he thanked God that He had ransacked sea and land to provide them a meal. This was done in so gracious a way that they both had such a spiritual feast that the minister said afterwards he had never had a more enjoyable meal. Thankfulness sweetens everything. That we are out of hell is a cause for thankfulness. Pastor Marsh delighted in the practical view of Matt. xvii. 5, "Hear ye Him," while He is with you, not build tabernacles. Life and death hangs on what He has said; the Alpha and Omega of every servant of His. So John said, "I must decrease, but He must increase." The soul that never embraces Him is lost for ever. The

physician counsels his patient to follow his advice, so much more does the Gospel claim attention. No name, no righteousness, no blood like His, "Him that cometh unto Me, I will in no wise cast out." Pastor J. E. Flegg spoke from Gen. xlix. 18, "I have waited." Wait God's time. David had to wait. Paul says the same, and in our own Christian life we have to say, "I have waited for Thy salvation." "He died for me," we want sometimes the restoration of the joy of it. He was pleased to hear the personal experience emphasized by our brother Marsh. Pastor Chilvers said, "Cease ye from man," and "Trust in God" were two texts that had pressed themselves on his mind. God only is worthy of our confidence. God often sweeps everything else away, and we are then blessedly taught to depend on Him. God's was the power that created and divided the Red Sea, was with Daniel in the den, and in the furnace with the children. There is a path from our wit's end to the power of God. One of the greatest of blessings is that "God is love." It knows no beginning nor end. There were two sides of the Red Sea, the better one was where they sang His praise for deliverance. The physician said, "One day at a time," to his patient who wanted to rise from his bed, and one day at a time the Christian must live with a measure of grace. The collections amounted to £7 14s.—W. C. B.

SOHO (SHAFTESBURY-AVENUE).—A special meeting took place on Tuesday, October 7th, in connection with the completion of the tablet erected to the memory of the late revered pastor, John Box. The memorial is placed in a prominent position near the pulpit. It is in granite, supported by noble pillars, giving a grand effect, and bears a suitable inscription to one who was so devoted to his people, and held in such esteem by them. A social tea was provided in the schoolroom, at which other Churches were well represented by many friends. In the evening the meeting was presided over by Mr. W. J. Styles. The building was well filled by a large congregation, many ministers being present, and the family of the late pastor were represented. The chairman having read a short Psalm befitting the occasion requested Mr. J. Bush to offer prayer. Mr. Styles in his opening address requested the ministerial brethren who were engaged to speak to give words of encouragement to the Church and congregation. Mr. Ackland based his remarks upon Psa. xxxvii. 7, "Rest in the Lord," and exhorted his hearers to wait patiently upon and for God. It did not mean laziness, indifference, or carelessness, but it meant to trust, commit, delight—these were practical

steps; also with all prayer and diligence we should bring all to the Lord, waiting calmly and in confidence. The chairman then called upon the senior deacon, Mr. Simpson, to speak, who, in responding, thanked the friends for their presence and sympathy, and stated that over 140 donors had subscribed to the fund in connection with the memorial. He concluded by reading the inscription placed thereon. Mr. Thomas referred to the sorrowing family in loving and tender words, and spoke from the words, "A man in Christ." He had been wondering what the rapture of that soul must be who had served God so well on earth, and had heard the words, "Well done, good and faithful servant." Mr. Hutchinson gave words of tender concern to the bereaved Church, and said that the late pastor could have no successor: other men of God may labour, but his work was finished, and none could step in his place. He paid a high tribute of praise to the character of the departed, and thanked God for the grace manifested in him, and said many from the depths of their heart could say, "He being dead yet speaketh." Mr. Bush said that the glorified pastor had a warm place in his memory; the address was based on the lovingkindness of the Lord. To God we may tell and confess our sins, which brings us to His feet, and everlasting kindness could never fail, for we have His tender, loving affection towards us, who had been afflicted, and who shared our sorrows, and who say to the afflicted ones, "I will never leave thee." Mr. Belcher said God had taken away a pastor, a friend, and a father from the Denomination. It is truly said the Lord buries His servants, but carries on His work, but we may rest in the love of our Heavenly Father. As a minister the departed one was blameless, his character was gentle and kind. Though gone the memory remains the same, and that his labours were never ended till they ended him; and by God's grace we may seek to imitate his example, as he imitated Christ, for truly he was a great man, and did a noble work. The speaker closed by inspiring words of hope to go forward, and wait for God, till He should reveal His smiling face. A hymn having been sung the Benediction terminated a spiritual season. Special hymns were heartily sung suitable for the occasion.

ELTHAM. — A public meeting, in connection with the Tract Society and the Adult Bible-class, was held on Oct. 23rd. F. J. Catchpole, Esq., presided. Not having accommodation in our "upper room," the inevitable tea had to be dispensed with. Prayer for the Master's presence and blessing was offered by brother Lane of Bexley

Heath. The secretary of the Tract Society, Miss Clara Nelson, read an able report of the year's work; and our pastor, Mr. Samuel Banks, in the absence of Mr. Harwood Smith, the secretary of the Bible-class, read the report of that branch. Both reports showed good work done for "His sake." Mr. Catchpole, in a stirring and encouraging address, gave some reminiscences of his own early work in tract distributing and Bible-class work. Pastor W. H. Rose, of "Carmel," Woolwich, gave an outline of a Bible-class reading on "Sin and its Removal." Pastor E. W. Flegg, of Bexley Heath, gave a very encouraging address from the words, "And Josiah did that which was right in the sight of the Lord all the days of Jehoida the priest," warning us against trusting in earthly powers, which will surely fail, but to trust alone in God, wholly depending on Him. Brother F. W. Foreman, of Lee, in the speech of the evening, spoke from the words of Joshua, "Be strong, and of good courage" (Josh. x. 25). The collection, by the kind generosity of the chairman, amounted to £5 14s. 6½d. For this we thank God and take courage.— E. G. G.

SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE annual gatherings were held on November 18th, 1902. In the afternoon representatives from most of the Churches interested in the work of this Society were present to listen to an able missionary sermon from pastor Winch, of Chatteris, formed out of the words, "Come over and help us."

Tea was served in the schoolroom, and a public meeting followed, presided over by the President (pastor Thomas Jones), who read Acts xvii.; and pastor Thomas Henson (Woolwich) offered prayer. The chairman eulogized the missionary spirit which prevailed in the early Christian Church, when "each brand plucked from the burning" became a bright and shining light in the midst of heathen darkness, and was filled with enthusiasm in the work of salvation. He traced the declension of missionary enterprise through the ages, until Carey and likeminded men took up the torch of the Gospel and carried it into other climes. He considered if poets were born so were missionaries! They must be men of sanctified commonsense, of true loyalty to Christ, and filled with faith in the Word, and love to the souls of men. He could emphatically say this was true of brethren Strickson and Brooks. They deserved our support and our prayers. Let us hold the rope while they go forth to seek and to save those who are lost.

Pastor S. Gray (Brighton), the hon.

sec., gave a succinct report of the work during the past year. The interest in the work had been well sustained at home. Over 100 Strict Baptist Churches were now giving a helping hand, 37 of them had recently started, mostly among the Welsh Baptists, which had been visited by him during the month of September last. In India Messrs. Strickson and Brooks were carrying on a splendid work. There had been 25 baptisms, and others were waiting to follow their Lord in the sacred ordinance. There were 600 in Church membership, 65 preachers and teachers, and 450 villages were visited from time to time and the Gospel faithfully proclaimed. The harvest thanksgiving services were largely attended and over £35 collected, making a total of £70 19s. contributed by native Christians for the Lord's work. The bungalow at Koilgate was finished and nine orphans located within its walls and 23 others waiting for admission. The cost of keeping and educating one such was £4 a year. Seven were adopted by various friends in this manner, and he urged it upon others to follow in their steps.

Mr. F. J. Catchpole (hon. treasurer), read the balance-sheet, showing an income of £919 11s. 11½d. and an expenditure of £923 14s. 6d., leaving a deficit of £4 2s. 6½d.

Pastor G. W. Clark, of Islington (minute secretary), read the names of the Officers and Committee for the ensuing year; and their election and the adoption of the reports was moved by pastor J. Clark (Bethnal Green), who spoke briefly and to the point from Acts xiv. 16, 17.

Pastor C. Guy (Gravesend) seconded, and spoke on the need of enthusiasm in missionary work if there was to be any success.

Pastor Winch (Chatteris) expounded the words "No man cometh unto the Father but by Me" in relation to missions.

Pastor P. Reynolds (Lockwood), as its first president, gave some interesting reminiscences of the starting of the Society, and rejoiced in the signal success with which God had blessed it.

A vote of thanks to the speakers was proposed by Mr. T. G. C. Armstrong, seconded by pastor E. White (Woolwich); and a vote of thanks to the pastor and officers of Zion Chapel for the use of the building, and to the ladies for the tea provided, was moved and seconded by pastors J. Parnell (Stepney) and G. W. Clark.

The collections realised £18 16s. 0½d.

TOTTENHAM (EBENEZER).—Anniversary services of the formation of the Church were held on Sunday, Oct. 19th, and Thursday, Oct. 23rd. On

Sunday morning, the pastor, J. P. Gibbens, preached from 1 Sam. vii. 12, his points being: the special and important occasion; the purpose for which the stone is set up; its operation on ourselves, "helped us hitherto." In the evening from Rev. xxii. 17. The term used, "Water of life,"—the provision of the Gospel of grace of God in the person and work of Christ. Specified condition, "Whosoever will." Natural will is opposed. Sinner wrought upon by Holy Spirit. Gracious gift, let him come without money, merit, and satisfying. On Thursday afternoon, pastor G. W. Thomas, of Watford, preached from 1 Peter v. 4, referring to the Chief Shepherd, Fold, Pastures, Under-Shepherd, Lord's Second Advent, Are we Watching, and the reward, a crown of glory. Evening meeting, Mr. F. T. Newman in the chair. The chairman read. Mr. Myerson engaged in prayer. Pastor G. W. Thomas, of Watford, spoke from the words, "One Lord, one faith, one baptism." One Lord, a Trinity in Unity, the Foundation of the Church. One faith, the faith of God's elect, centering in the one Lord. One baptism, the baptism of those possessing this faith, in accordance with His example and teaching. Pastor J. E. Flegg from the words, "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord redeemed thee." The bondage of sin worse than Egyptian bondage, because Egyptian bondage ended with death; but "the wages of sin is death." The deliverance from Egypt effected through a mediator. Moses; the deliverance from sin through a Mediator, Jesus. The remembrance of such bondage and deliverance tends to produce humility and gratitude, to strengthen confidence and to promote service. Mr. Langford from "According to the glorious Gospel of the blessed God which was committed to my trust." The Gospel glad tidings, good news—of God, therefore, like Him; of love, grace, hope, peace, salvation. An everlasting Gospel. A glorious Gospel, because of its excellence and power. A magnet to draw a loadstone to uplift. "Committed to my trust." Entrusted to Paul to preach, after conversion. Never entrusted to the unconverted. Not to be abridged, nothing to be appended thereto, no amendment to be tried. To be preached fully, fearlessly, and freely. Pastor C. Hewitt, of Ponder's End, from "The Lord thy God in the midst of thee is mighty." A living Presence in trials, in the midst, like a Teacher amongst His scholars, as a Captain in His army, as a Father among His family, as a Shepherd with His flock. Pastor J. P. Gibbens from the words, "Speak unto the children of Israel that they go forward." Go forward in the enjoyment of the truths we hear, use all the means we can, go forward in the Name of the

Lord, in the strength of the Lord, to the service of the Lord.—W. C.

Aged Pilgrims' Corner.

SERVICES have recently been held in connection with the Bexley Auxiliary. Mr. Pounds and his friends kindly lent their chapel, and provided tea in the afternoon after a sermon by Mr. C. Wilms-hurst of Blackheath. In the evening the Secretary of the Society gave an account of its work and preached on its behalf. Good congregations attended, and liberal collections were taken. Mr. T. F. Newman, the local hon. secretary, is working hard for the Institution. Amongst those present were Mr. J. Piggott, Mr. Flegg, and friends from Mr. Lovely's congregation. Mr. Pounds brought the proceedings to a close by a brief but forcible address upon the Society.

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A meeting has also been held at Southampton, when the Secretary gave an address upon the Institution. Here, and at Winchester and Portsmouth, much new interest is being evoked, and further local help will be heartily welcomed.

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The special Annual Appeal to non-subscribers have been issued, and is being widely circulated, the rapid increase in the number of pensioners rendering a large addition to the Annual Subscription List urgently necessary. Contributions of 7s. per annum entitle to one vote and to a supply of the Society's publications.

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The recent service at the Hornsey Rise Asylum was unusually well attended. The ladies held a Sale of Work in the afternoon. Tea was provided in the hall, and in the evening Mr. O. S. Dolbey preached an excellent sermon from John vi. 39. The financial results were very satisfactory, and the inmates were delighted to mix with so many friends.

Gone Home.

HARRIET STREETER,

the beloved wife of Frank James Streeter, entered into rest, after less than one short year of married life, on November 11th. Interred in Pirbright Churchyard, November 15th.

"The lot is cast is very plain,
And all my murmur'ing is in vain:
Then may I sit submissive down,
Rejoicing Jesus wears the crown."

Until the day break, and the shadows flee away.—F. J. STREETER.

MR. JABEZ HART,

of Gosbeck, Suffolk; member of the Strict Baptist Church at Crowfield; a lover of the truth, God's house, His people and His ways. It had been his desire to be permitted to attend the Lord's house as long as he lived. This was granted to him. He attended Divine service on Lord's-day, May 11th, and on the following day, May 12th, he received the message, "Come home." He was taken with a severe pain in the chest about 10 a.m. Reviving a little, he said, "What should I do now if I had not a good hope? Oh, blessed hope!" He appeared cheerful during the remainder of the day, and said he had much enjoyed reading the Word of God, but passed away suddenly, sitting in his chair, about 10 p.m., to be for ever with his Lord; aged 71 years. Born of godly parents, at Stowmarket, he manifested in his early life that grace is not transmitted by natural generation. Losing his father at 14 years of age, he ran in the ways of sin until he was eighteen, when a most solemn providence was used of God to bring him to seek His face. Out shooting, as he was pulling his gun through a fence, it exploded, and the charge shattered one of his hands. Wrapping his hand in his handkerchief, he went home as quickly as he could, crying to the Lord to spare him, for he feared that he would bleed to death ere he reached his home, and his soul be lost for ever. The hand was amputated, but his life was spared. He now shook off his old companions and began to seek the Lord, and attended regularly at Mendlesham Chapel. Under the ministry of Mr. Saut his soul was greatly blessed, and he was baptized by him, and joined the Church. He had been connected with the Church at Crowfield for about thirty years, and was often much favoured under the preached Word. He loved to read good books, but the Bible was his chief favourite. Not long after his removal to Crowfield he had a bad attack of small-pox, but was singularly favoured of God in this trying season. He was greatly blessed under the ministry both of the late and present pastor of the Church at Crowfield, both singularly bearing the same name—Mr. James Dearing. He was of a cheerful disposition, and engaged in public prayer in the sanctuary on the day before his departure, and appeared sweetly led out as if he were nearly home. His desire that he might not lay and suffer was granted, and now he is where pain and sorrow cannot come.

"Fearless he entered Jordan's flood,
At peace with heaven he closed his eyes;
His only trust was Jesu's blood,
In sure and certain hope to rise."

—C. HART.