

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Earthen Vessel* can be found here:

[https://biblicalstudies.org.uk/articles\\_earthen-vessel\\_01.php](https://biblicalstudies.org.uk/articles_earthen-vessel_01.php)

THE  
EARTHEN VESSEL  
AND  
GOSPEL HERALD,  
FOR  
1913.

CONDUCTED BY  
EDWARD MITCHELL,  
EBENEZER MARSH,  
S. HUTCHINSON.

---

VOLUME LXIV.

---

LONDON:  
ROBERT BANKS & SON,  
RACQUET COURT, FLEET STREET, E.C.

# CONTENTS.

	PAGE		PAGE
<b>ADDRESSES :</b>		Superlative Holiness of the New Jeru-	
Pastoral Counsels ... ..	76	salem, The ... ..	340
Teachers and Teaching ... ..	175	The Blessing of Hope ... ..	311
The Riches of His Glory ... ..	313	The Closing Hymn ... ..	210
Devotion to Christ ... ..	253	The Inhabitants of Maroth... ..	149
<b>Aged Pilgrims' Corner</b> 32, 66, 97, 129, 162,		The Language of Scripture ... ..	113
192, 226, 260, 288, 321, 354, 383		The Place Called Calvary ... ..	73
<b>ARTICLES :</b>		The Unknown Future ... ..	183
A Divine Prescription ... ..	261	"This is My Beloved" ... ..	215
A Gracious Commission ... ..	293	Waters for the Thirsty ... ..	87
A Great Woman ... ..	79	What Must It Be to Be There? ... ..	182
Apple Tree, The ... ..	166	"What Seest Thou?" ... ..	102
A Royal Weakling ... ..	272	"What Shall I Render?" ... ..	117
A Threefold Limitation ... ..	139	"Wherefore Remember" ... ..	16
Brotherhood and Its Obligations... ..	365	Why Called Isaac ... ..	83, 107
Charity that Costs is Charity that Counts	217	Australian Column, Our ... ..	25
Cheer for the Fearful ... ..	37	Bullinger, Dr. ... ..	208
Christ the Believers' Pilot ... ..	207	Catechism, The Junior Sunday School	Sept. Cover
Climbers and Climbing ... ..	18, 54	<b>CHILDREN'S PAGE, The :</b>	
Cry of a Soul in Anguish, The ... ..	56	Easter Eggs ... ..	111
Death Destroyed ... ..	236	The Cuckoo ... ..	212
Death, Thoughts on ... ..	142	The Owl and its Companions ... ..	173
Devotion in Days of Declension ... ..	197	The Safe Deposit Bank ... ..	309
Distinct Reading Understood by the		<b>CONTRIBUTORS :</b>	
Hearers ... ..	200	Alicia, Bull, H. C. Chaplin, Mrs. M. A.	
Divine Dealings ... ..	326	Clarissa, Chivers, H. T. Dale, W. A. Dixon,	
Divinely Chosen ... ..	114	William, Easter, J. Epitropos. Ergates.	
Divine Providence ... ..	214	Flegg, J. E. H. C. T. H. S. L. Johnson,	
Echoes from a Chamber of Sickness ... ..	235	I. C. Lambourne, Mr. Lock, J. B. L. S. W.	
Election ... ..	305	Marsh, E. Mitchell, E. Moring, Abner	
Elisha ... ..	299	Moring, Josiah, Newton, H. Pigott, J.	
Ephraim Bemoaning ... ..	333	Realf, A. E. Rowell, Annie A. E. Rufus.	
Evidences of Spiritual Life ... ..	307	Sears, R. E. Secrett, A. G. Tooke, H. D.	
Feeding on the Word ... ..	40	Vine, A. Waller, W. F. Welsford, C. J.	
First Stone, The ... ..	336	White, E.	
Forty Stripes Save One ... ..	117	<b>CORRESPONDENCE :</b>	
Good Cheer for the Faint ... ..	179	As the Hart Panteth ... ..	119
Happiness ... ..	5	Date of the Crucifixion ... ..	June Cover
He Being Dead Yet Speaketh ... ..	338	Disasters, Recent ... ..	Nov. Cover
He Delighteth in Mercy ... ..	15	Laugh of Abraham, The ... ..	85
"I am Debtor" ... ..	10	... ..	May Cover
<b>Immediate Entrance into Eternal Happi-</b>		Moravian Chapel, Fetter Lane ... ..	Jan. Cover
<b>ness at Death</b> ... ..	269	Flegg, E. W. ... Sept., Nov. and Dec. Covers	
Infinite Understanding ... ..	20	Gleanings ... ..	Oct. Cover
In Memoriam—Mr. Ebenezer Marsh ... ..	357	Huntington, Wm. ... ..	Feb. Cover
In Praise of the Bible ... ..	216	Inspiration (2 Tim. iii. 16) ... ..	204
Inspiration of Scripture ... ..	116	Ipswich, Bethesda, a History of the Church,	
Iron Gates ... ..	229	and an Account of the Opening Services	
Justification ... ..	133	in the New Chapel ... ..	239
Light of the Master's Face, The ... ..	7	Lord's-day Observance ... ..	Aug. Cover
Light for Weeping Sinners ... ..	267	Marsh, Pastor E., Decease of ... ..	341
Looking Back ... ..	370	Marsh, E., Funeral ... ..	Nov. Cover
Mending and Making Perfect ... ..	372	<b>MEETINGS AND SERVICES :</b>	
My Cry ... ..	303	Amersham 65, Askett (Bucks), June Cover,	
My Jewels ... ..	362	Aylesbury 331.	
On Keeping the Heart ... ..	104	Bassett Street 255, 348, Beacon Hill, Penn	
Our Divine Appointment, Purchase, and		286, Bedmond 28, Bermondsey, Lynton Road	
Privilege ... ..	51	349, Bermondsey, Lynton Road (Centenary)	
Overcome but Overcoming ... ..	Feb. Cover	282, Bethersden 226, 381, Bethnal Green 65,	
Particular Redemption ... ..	331	April Cover, 186, 316, Bexley 284, Biggleswade	
Prayer ... ..	43	31, Boro' Green (Sunday School Centenary)	
Private Prayer ... ..	81	287, 376, Botolpham Lodge 283, Bow 91, 380,	
Providence ... ..	170	Bradfield St. George 157, August Cover,	
Regeneration ... ..	367	Brentford 64, 157, Nov. Cover, Brighton	
Regeneration and Assurance ... ..	118	(Ebenezer) 223, Brockley (Suffolk) Jan. Cover,	
Sins Cast Behind Jehovah's Back ... ..	231	Bromley 189, August Cover, Bucklebury	
Smitten Shepherd and the Scattered		Slade 189, 353.	
Sheep, The ... ..	69		
Solomon's Prayer ... ..	147		
Spiritual Worship ... ..	264, 296		
Submission to the Will of God ... ..	12		

Calvinistic Protestant Union, April Cover, Canning Town 187, Chadwell Street 29, 92, 95, Chatham 257, Chelmsford 257, 286, 300, Chobham 189, 286, Clapham Junction (Meyrick Road) 60, April Cover, 189, 349, Clapham (Rehoboth) 62, Coggeshall 351, Colchester 64, Cranford 188, 320, Nov. Cover, Croydon (Salem) 125, 223.

Datchet 317.  
East Ham 30, 156, 258, 286, 352, Eltham 93, 191, 318.

Fulham 29, 259, 319.  
Grays 61, 160, 256, 381, Great Blakenham 94, 187, Great Yarmouth 287, Guildford 63, 158, July Cover, 352.

Halstead 222, High Wycombe 125, Hitchin 353, Homerton Row 225, Horham 128, 284, Hounslow 187, 317, Hoxne 188.

Ilford 66, 258, 345, Ipswich (Bethesda) 91, 127, 239, 379, Ipswich (Zoar) 61, 94, 155, 161, 259, Islington (Wilton Square) 255.  
Kingston-on-Thames 186, 317, 380.

Ladywell, March Cover, 342, Lessness Heath (Belvedere), June Cover, 192, Lewisham 32, 91, 185, 381, 383, Leyton, March Cover, 382, Limehouse 96, May Cover, 223, 382, Little Staughton, Feb. Cover.

Maldstone 224, Manor Park 124, 158, 225, 318, Margate (Rehoboth) 126, 257, Mendesham Green 222, Sept. Cover, Meopham 160, Metropolitan Association of Strict Baptist Churches 122, 380.

New Cross 64, 90, April Cover, 155, 160, 190, 320, 343, 378, Newquay 96, Norwich (Orford Hill) 159, Notting Hill Gate, Jan. Cover, 64, 190.

Oundle, March Cover, 126, 342, 382.  
Ponders End 158, 314, Portsmouth (Rehoboth) 128, Prittlewell 224, Sept. Cover.

Ramsey 352, Rattlesden (Centenary) 288, Richmond 28, Feb. Cover, March Cover, 285, 345, Ryarsh 223.

Saffron Walden 288, St. Neots, Feb. Cover, Soho 154, Somersham 160, South Indian Strict Baptist Missionary Society 27, South-Western Strict Baptist Sunday School Association 31, 161, 226, 353, Staines 96, 256, Stratford (Gurney Road) 157, Strict Baptist Ministers' Association 95, Strict Baptist Mission 89, 374, Strict and Particular Baptist Society 151, Suffolk and Norfolk Association 220, Sunday School Committee (M.A.S.B.C.) 97, Sunday School Committee, M.A.S.B.C. (Eastern Auxiliary), August Cover, Surrey Tabernacle 184, 311, Swanscombe, June Cover.

Thundersley 317, Tollington Park 342, Tottenham 94, 128, 224, 258, 316, Tring (Akeman Street) 350.

Waldringfield 30, 222, 316, Wandsworth (Chatham Road), May Cover, Watford Tabernacle 60, 66, April Cover, Wattisham 128, Whittlesea 192, Wooburn Green 316, Wood Green (Dovecote) 92, 190, 379, 383, Wood Green (Park Ridings) 62, 92, 126, 159, 221, 344, 260, 382.

Yateley, June Cover, 286.  
Moravian Chapel, Fetter Lane, Jan. Cover.

OBITUARY:

Ambrose, Eliza, 355, Andrews, Alice, 289, Archer, Mrs. Wm., 163.  
Baker, Mrs. Elizabeth, 228, Banks, Hannah, 36, Barnard, Wm., 384, Barnett, W. R., June Cover, Bloomfield, Mrs. A., 321, Bray, Emma, 55, Briscoe, Josiah, 384, Broom, Minnie, 129.  
Cannon, C. S., 33, Chambers, Harriet, 68, Christmas, Mrs. Thos., 289, Clayton, John B., 355, Cobb, Martin, 98.  
Dadswell, Henry, 227, Derham, Elisabeth, 193, Donges, J. R., 321, Drane, Benjamin, 321.  
Elnaugh, Eliza J., 289.  
Firbank, George, 68, Fisher, Mrs. E., 322, Fullard, F., 26, Feb. Cover, Fuller, Frederick, 355.

Gayler, W., 34, Geall, Mrs. Eliza, 163, Glasgow, William, 163, Goodchild, W., 98, Gosling, Isaac, 98, Grimwood, J., 129.

Haith, A., 34, Haith, Eliza Ann, 356, Havers, W., 34, Havers, Mrs. W., 193, Hazlerigg, G., 23, Howard, George, 193, Huntington, William, 194.

Ince, George, 195, Ingre, Florence L., 162, Jenner, Mrs. M., 130, Johns, William, 260, Kemp, Mrs. J., June Cover, King, Jane, 36, Knight, William Walter, 290.

Lambourne, Joseph, 385, Lockwood, Charles, 386, Lyons, Hannah, 36.

Martin, Joseph, 130, Meadows, G., 99, Most, A. J., 99, Mobbs, Mrs. Ann, 193.

Nickolls, C. S., 66, Noyes, H. F., Feb., March and April Covers.

Parsons, Emmeline, 164, Paul, Sarah A., 131, Pearson, T. H., 195, Percival, Elizabeth, 131, Perring, A. G., 323.

Reynolds, Mrs. M. A., 100, Rider, Mrs. Susan, 291, Robins, Sarah Ann, 386, Rowe, Elizabeth, 292, Row, W. B., 35, Rush, Thomas, 131.

Schweitzer, S., 323, Searle, Charles, 100, Sears, Mrs. R. E., 100, 132, Smith, Hannah, 33, Stevens, T. J., 35, Stevens, William Thomas, 356.

Tuff, Mrs., 292.

Waterman, James, 164, Whistlecraft, Orlander, 324, Whitehead, Rankin, 292, Woods, Richard, 196, Wright, Mary A., 100, Wybrow, Eva, 34.

PASTORATES, ACCEPTANCES OF:

H. Chilvers (Stowmarket), Nov. Cover.  
O. S. Dolbey (Streatham), Oct. Cover.  
G. H. R. Higgins (Wood Green, Park Ridings), July Cover.  
W. H. Ranson (Cranford), March Cover.  
E. Rose, (Chatham Road, Wandsworth Common) May Cover.  
E. G. Vine (Boro' Green), July Cover.

POETRY:

Briers	...	...	...	...	218
Effectual Calling	...	...	...	March Cover	
Fear Not; I am the Last	...	...	...	...	120
In Memoriam—Ebenezer Marsh	...	...	...	...	362
Praise and Pray and Peg Away	...	...	...	May Cover	
The Well is Deep	...	...	...	...	183
To a Suffering Stranger	...	...	...	...	203

RECOGNITION SERVICES:

H. Atherton	...	...	...	59
M. Beegy	...	...	...	346, 375
J. W. Parker	...	...	...	258
E. Rose	...	...	...	276

RESIGNATIONS:

A. E. Brown	...	...	...	May Cover
F. J. Harsent	...	...	...	June Cover
E. Mitchell	...	...	...	219
G. Smith	...	...	...	May Cover
G. F. Staddon	...	...	...	March Cover

REVIEWS:

All Things Come of Thee	...	...	...	373
Apples of Gold	...	...	...	June Cover
Baptist Almanack	...	...	...	25
Cheering Words Annual	...	...	...	24
Christian Baptism	...	...	...	24
Common Sense Talks on Health and Temperance	...	...	...	373
God's Way of Salvation	...	...	...	121
Gospel Book Mission to the Army and Navy	...	...	...	122
Hereafter	...	...	...	315
His Sanctuary	...	...	...	24
How should Gen. i. to iii. be Interpreted?	...	...	...	373
Life and Light	...	...	...	276
Ministers' Relief Society	...	...	...	276
The Bible Study League Quarterly	...	...	...	53, 121
The Children's Pulpit	...	...	...	275
The Christian Powers and Weaker Races	...	...	...	122



	PAGE		PAGE
The Election of the Brethren	June Cover	We Would See Jesus	... 218
The Expositor's Library ... ..	275	<b>SERMONS :</b>	
The Fundamentals ... ..	25	" Not for that we would be unclothed "	
The Hand of God and Satan in Modern		(2 Cor. v. 4) ... ..	181
History ... ..	219	The Chief Joy (Luke x. 20) ... ..	47
The Life of Richard Burnham ... ..	24	The Glory of the Lord Filled the House	
The Monthly Record ... ..	276	(2 Chron. vii. 1-3) ... ..	168
The Nearness of our Lord's Return	218	Sunday Observance ... ..	Aug. Cover
Theopneustia ... ..	58	Sunday School Examination (M.A.S.B.C.)	
The Preacher, His Life and Work	121	Prize Winners ... ..	June Cover
The Protestant Calendar ... ..	23	To Our Readers and Contributors ... ..	325
The Two Silver Trumpets ... ..	23		
Thirza ... ..	122		



THE  
EARTHEN VESSEL  
AND  
GOSPEL HERALD.

---

Happiness.

A HAPPY NEW YEAR TO YOU leaps from our soul as we think of the many readers of this magazine. The old greeting is no formal utterance, but the desire of the heart, having at the back of it some little consciousness of the training needed to spell out the preciousness, and go forward in the power of, this heavenly word HAPPINESS.

Blessed be God for the poet's gift that has spoken for many a speechless spirit.

Among such how often has the pen of A. M. Toplady been this for us ; and especially on this one word.

We look for his song in vain to-day in any hymn book in use that we are aware of, except Denham's and Gadsby's.

Does the New Year dawn with some dear reader sighing, "I would but cannot sing"? Another heart joins yours, my friend ; so let us see if that sweet poet may be used of the Spirit to tune our heart afresh to praise the dear Redeemer's name.

Yes! let us commence His worship in this new year by singing Hymn 569, Denham's selection :—

HAPPINESS, thou lovely name,  
Where's thy seat, O tell me where?  
Learning, pleasure, wealth and fame,  
All cry out, "It is not here."  
Not the wisdom of the wise  
Can inform us where it lies ;  
Not the grandeur of the great  
Can the bliss I seek create.

Object of my first desire,  
JESUS, CRUCIFIED FOR ME ;  
All to happiness aspire  
Only to be found in Thee.  
Thee to praise and Thee to know  
Constitute my bliss below ;  
Thee to see, and Thee to love,  
Constitute my bliss above.

Lord, it is not life to live,  
If Thy presence Thou deny ;  
Lord, if Thou Thy presence give,  
'Tis no longer death to die.

Source and Giver of repose,  
Singly from Thy smile it flows ;  
HAPPINESS complete is Thine,  
Mine it is if Thou art mine.

We are very jealous about touching a word the poet has used, but, if the Holy Spirit has so broken into your soul as you have read line by line, that when you come to the last one you have to exclaim, either as a new discovery or a confirmed delight—

*Mine it is, FOR Thou art mine,*

depend upon it Toplady himself will not look over Heaven's battlements to find fault with you.

No! no! The weeper after Christ, with many an "if" in his tears, is by our Lord personally recognised and addressed thus—"Why weepest thou?" And the "*would sing*" company shall make up the host of the numberless "*they sang*" tribe, of whom it is written "they sang as it were a new song."

We had not intended thus to write. Perhaps there is a need-be for it.

Our New Year's wish for all our readers is the *happiness of the recognition of and trust in the Divine will.*

THE RECOGNITION OF HIS WILL. "It is the Lord."

It is the Lord enthroned in light,  
Whose claims are all divine,  
Who has an indisputed right  
To govern me and mine.

The review of the past year alone brings many a token of His gracious care, and provides a stimulus to trust Him for all that's to come. What then shall we say of the accumulated years of unbounded mercy and grace?

Help obtained is help insured. Because Thou *hast been* Thou *will be* is the strong argument of faith in its feeblest possessor.

To recognise Him in affluence or poverty, sickness or health, sorrow or joy, is strong consolation and sure support.

This recognition *endears all His mercies*. The Giver is above His gifts. To recognise His *wisdom* in giving is as precious as marking His *love*. To look for His *seal* on all He sends helps the spirit to praise, whatever the bestowment may be. Whatever His *love* has designed is decreed in *wisdom*.

It *sanctifies all means* by which He communicates with us. Good health without it is no blessing as compared with sickness, suffering or bereavement with it. Is not this the "secret something sweetening all"?

With this the "silver lining" shall be seen in every cloud, and the black-edged conveyance brings the rich blessing in disguise.

The Lord give all our readers happiness in the recognition of His hand as having surely helped them hitherto, and will as surely help them all their journey through. Then, also, the Lord give you to

*Rest in His will.*

"Let Him do as seemeth Him good."

Only He knows what *is* good—good for body and soul—good for us in just the circumstance and place He has allotted for us—good for others in their association with us therein, and good for ourselves.

“*Let Him do.*” Blessed soul-surrender when absolute and unreserved. What heart-training is needful to bring to this. How many a “turned lesson” in this spiritual education. What revelations, both of ourselves and the Divine Instructor, are needful to attain the altitude of being nothing that He may be all in all, doing nothing that He may do as seemeth Him good. But the prize is worth our closest study or severest chastening, for let us never forget that some things may seem to us to be good that are not so; others are so that do not *seem* to be, but to Him nothing “seemeth” to be good that is not really so. Oh, then, let Him do this; and doing this for thee, dear reader, it is, it must be well.

We would take the opportunity of sincerely thanking our many readers for their kind messages and words of stimulus in His service. We are very grateful for the personal kindness and sympathy of our late Editor and brother, W. Jeyes Styles. We are called to suffer with him not only in Christian fellowship, but in the felt loss of scholarly labour and able work for us so heartily given. His present weakness forbids the help he would still render. Let us never forget that sick room as we plead for the suffering servants of our Lord.

Earnestly do we beg a place in your prayers for wisdom in supplying his lack of service. If there is labour in it, it is a labour of delight. Seeking an interest in your prayers, and your help to increase the circulation of the magazine,

Yours to serve in Him, E. MARSH.

## THE LIGHT OF THE MASTER'S FACE.

BY ROBERT EDWARD SEARS.

“SHOW me Thy face!  
 One transient gleam  
 Of loveliness divine;  
 And I shall never think or dream  
 Of other love save Thine!  
 All lower lights will darken quite;  
 All lower glories wane;  
 The beautiful of earth will scarce  
 Seem beautiful again.”

SOME of our readers may have seen Dore's great picture, “*Christ leaving the Prætorium.*” Can you forget it? The picture is a wonderful work of art, and the solemn stillness and subdued utterance of the visitors increase the impressiveness of the scene. Looking upon the engraving some time ago in company with a friend, we expressed an opinion that some of the characters were only dimly seen. Our friend replied, “That is evidently part of the design; every part is intended to bring out prominently the

central figure, CHRIST." And in that central Figure, the eye involuntarily rests upon THE FACE! If it turns to any other portion of the picture it comes back, as if influenced by some mysterious power, to gaze upon that wonderful face!

"O face of faces all most fair,  
Most deeply pierced by sin;  
And yet whose every look declared  
The temple pure within!"

May we not look upon all the works of God as one beautiful picture? The bright blue sky, with its clusters of starry worlds; the earth so full of His riches; the sea wherein are creeping things innumerable; where the ships go, and leviathan plays—these are but minor portions of the great design. In the centre of all these works there is A PERSON—a Person every way unique. The eye of faith rests on Him, while the lips exclaim—

"Go worship at Immanuel's feet,  
See in His face what wonders meet!  
Earth is too narrow to express  
His worth, His glory, or His grace."

Every part of that Person is precious; but in the FACE we have all-surpassing worth. Every part of that Person is lovely, but the face is altogether lovely:

"Here all our strength in wonder dies,  
Fails all our boasted speech—  
To paint the beauty of that face  
No angel's thought can reach."

In the face of Jesus we have *the seat of all intelligence*. Life and light beamed forth in that "mirror of a spotless soul." That lovely countenance where "love's sunbeam often played" was the window of a perfect mind. It was the Image—the express Image of God, and yet the face of a Man.

"O human shrine of Godlike grace,  
What glory here we see;  
The human and divine here blend  
In love's own mystery!"

*Here we have the throne of regal power.* What a commanding look He must have had! Devils fled at His presence, penitents were attracted by the sunbeams of His mercy, and His look was all-sufficient to restore the wanderer. "And the Lord turned, and looked upon Peter. And Peter went out, and wept bitterly."

In the face of Jesus we have *the mirror of perfection*. What a heaven of saving grace shines in the beauties of that face! There we have a rose without a thorn, a sun without a spot, gold without alloy, and a diamond without a flaw.

Behold *the perfection of beauty*. "His countenance as Lebanon, excellent as the cedars." "His countenance was as the sun shining in its strength." He is altogether lovely.

Then, *what a sweet expression* there must have been in the face of Jesus. That face was all expression! What speaking eyes! His lips dropped sweet smelling myrrh. With divine eloquence those lips pleaded with men for God, and with God for men.

Those eyes, radiant with heaven's own glory, were sometimes filled with tears. "Jesus wept." Each tear was a proof of His humanity, a pattern for His people, and a pledge of His love.

The face of Jesus is *the Object of the soul's search*. "When thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." God is willing to be known, for He has revealed Himself in the Person of His Son. The heart quickened by divine grace cannot be satisfied with a creed, cannot rest in forms and ceremonies. A living soul needs the true Light, and that can only be found in the face of Jesus Christ.

*We have the subject of the soul's prayer.* "Hide not Thy face from me." Make Thy face to shine upon Thy servant: save me for Thy mercies' sake." "Cause Thy face to shine, and we shall be saved."

*The plea of faith.* "Behold, O God our shield, and look upon the face of Thine anointed."

"Him, and then the sinner, see;  
Look through Jesus Christ on me."

In the face of Jesus we have *the manifestation of the Father's glory*. The face of the Son reveals the Father's heart. In a human countenance we learn the divine purpose. Jehovah's thoughts are spoken in human language. In that face we have the focus of all the perfections of God, the treasury of all grace, and the fountain of all life and light.

Then we have also *the evidence of undaunted courage*. "He steadfastly set His face to go to Jerusalem." "I set my face like a flint, and I know that I shall not be ashamed." Jesus heroically faced difficulties, and steadily persevered until He finished the work His Father gave Him to do.

*Sometimes that face was the index of His troubled soul.* "His visage was so marred, more than any man." A veil of sorrow obscured oftentimes the beauty of that face. The lines of grief were deeply cut in those careworn features. In each "crimson channel deep, we see where pain hath been."

*What is the world's estimate of that face?* "Then they did spit in His face." "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." O sinner, despise not the face of Him who only can save. It is the face of your future Judge. Then you must look upon Him whom you have pierced. But O the mourning of your troubled soul! May the divine Spirit help you to look now, and you will see the face of a loving Friend.

*The face of Jesus was once cold in death.* We have sometimes sorrowfully looked upon the face of a dear friend who has passed away. How changed! But in the face of Jesus there was a placid calm. It was a sinless sleep. The worm was powerless; corruption came not there. He lives again.

*The face of Jesus is our choicest blessing.* May the Lord make His face to shine upon all our readers; then they will have indeed A HAPPY NEW YEAR. To walk in the light of His countenance is the highest and purest joy we know.

*It is the essence of heaven's bliss.* "Now we see through a glass darkly; but then face to face." "And they shall see His FACE; and His name shall be in their foreheads."

"O sight of sights, of all most fair,  
 Reveal Thy beauty everywhere!  
 The poor man's wealth, the rich man's joy,  
 Sweet source of peace without alloy;  
 The highest gift to man e'er given,—  
 The seal of life, the pledge of heaven:  
 O light which shines when day must go;  
 O dawn of hope and death of woe!  
 O Friend who lives; all others gone;  
 God, truth, and bliss,—yea ALL in one!  
 MOST LOVELY FACE OF CHRIST."

---

## I AM DEBTOR.

BY C. J. WELSFORD.

*Notes of Address delivered at the Surrey Tabernacle, Oct. 29th, 1912,  
 Annual Meeting of S.B.M.*

"I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise."—Rom. i. 14.

ONE of the most powerful motives for missionary work is found in the fact that

DIVINE GRACE BESTOWED UPON US MAKES US DEBTORS TO ALL who do not know the joyful sound. Thus it was with the great apostle of the Gentiles. He was desirous of visiting Rome that he might have some fruit, some trophies of Divine grace, even as among other Gentiles. He gives his reasons why he desires thus to come to them—"he is their debtor." Does not this principle apply to all believers in our Lord and Master? Have we not all of us obligations to all who are without Christ and without hope in the world? In the first place, notice Paul was a debtor to others because a recipient of Divine grace. The apostle clearly states

WHAT HAD BROUGHT HIM UNDER OBLIGATION TO MEN.

It was because *he had received grace from the risen Christ* (ver. 5). You will have noticed how the fact of Christ's resurrection is asserted in all the Epistles. This truth is an essential to the Gospel. It is the living Christ who gives grace, who changes the heart, and speaks life into the soul. It was the living Christ who gave the disciples their marching orders, "Go ye into all the world," and, forget not, He lives to gather His people unto Himself—to overthrow all that oppose His reign. "He shall not fail nor be discouraged." From this living Christ Paul had received saving grace. This grace is a Divine gift. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Have we received this grace? *The reception of grace was followed by service* (ver. 5). Notice the order here: grace first, then apostleship. The

apostle was undoubtedly called to some special work in the interests of the Redeemer's Kingdom. His was a position of unique privilege and responsibility, a position calling for complete consecration to his Lord and Master. But although his work was of a special character, the principle holds good to us to-day. *Grace should always lead to service.* We are called to be Christians first—then as Christians to serve our Lord.

The Scriptures remind us "we are saved from dead works to serve the living God." Devotion to Christ should and will characterise each true believer. This will express itself not in singing hymns alone, but in doing His will, in definite service. *This service was characterised by obedience.* The apostle was "separated unto the Gospel." He was called to spread the good news of redeeming grace, and was "not disobedient unto the heavenly vision." He did not seek to select his service; whatever the Lord directed him to he was willing to do. The revealed will of God was his guide. Is this true of us? We too are called to spread His name, to live and act for Him. Does obedience characterise each of our lives?

#### IN WHAT SENSE PAUL WAS A DEBTOR TO OTHERS.

The apostle never forgot that he was a debtor to God. This shines out in all his writings. But he also remembers that he was under obligations to men—to Greeks and Barbarians, to wise and unwise. Not because of what they had done for him, but because of what God had done. Through God's grace he possessed what they needed, but about which they were ignorant. He was spiritually alive; they were dead in trespasses and sins. He knew the true God; they were without Him; he was rejoicing in pardon and peace; they were under condemnation; he was saved; they were lost and did not know their true condition. The apostle felt he must tell them of the love that sought and saved him; that he was under obligation to them; he was their debtor until he had made known the gospel of the grace of God. Is it not still true that a knowledge of the Lord Jesus makes us debtors to all who are without Him? Is there one soul in your home that knows not the Lord Jesus? Are you connected in business with those who are strangers to Him? Are there any in your village, town or city? Are there any in the world who as yet are sitting in darkness, without the light of life? Then until they have heard the message of life and liberty you are their debtors; you owe it to them to tell of a Saviour's love, which alone can meet their deepest needs.

#### MARK THE APOSTLE'S ATTITUDE TO HIS DEBT.

*He was ready and willing to discharge his obligations.* "I am ready" (ver. 15). What a revelation of what grace had wrought in him. He was so desirous of spreading the faith that he once lived and laboured to destroy. Now, every believer ought to be honest, and every honest man should pay his debts if possible. At the very least he should be willing and ready to do so. Paul was ready to pay his debt; are we? Is there not a sad indifference to these things among many professing Christians? The cry needs to be heard to-day, "Awake, awake, put on thy strength, O Zion."



And one way for the Church to put on her strength is to put out her strength; to use to the uttermost her opportunities for service.

In one of Mr. Robert Speer's writings he tells of a visit he paid to China and a conversation he had with a native pastor. After asking many questions about the lives of the native Christians and talking about the work generally, the pastor turned to him, saying: "You have asked me many questions; I have tried to answer them. May I ask you one?" Permission was given, and this was the question. "What about the members of the home Churches; are they all people of burning hearts?" What would you have said to that? Paul's heart burned with love to God and love to souls; he was ready to pay his debt. He was ready to pay his debt at great sacrifice; "at Rome also." Not an easy place. Difficulties of every kind abounded; but love is prepared for sacrifice. He would pay his debt by spreading the Gospel. This Gospel he knew and loved; he longed for others to hear it; he was sure of its saving and satisfying power.

Thus we must pay our debt by making known ourselves and helping others to make known the wonderful message of saving grace. He would pay his debt *unflinchingly*. "I am not ashamed of the Gospel." He would not halt before his task. Nothing would keep him back. These words witness to the *fixed purpose of his heart*, whilst they suggest that he was well aware of all the temptations in Rome to be ashamed of it there.

May the Lord give us each more and more to realise our indebtedness to all who do not know and love Him and constrain us by the power of His love to willing and consecrated service in His cause and for His glory.

"We might all of us give far more than we do,  
Without being one bit the worse:  
It never was loving that emptied the heart,  
Or giving that emptied the purse."

## SUBMISSION TO THE WILL OF GOD.

BY ALBERT VINE, COURLAND GROVE, CLAPHAM.

(Concluded from page 365.)

LET us now look at our subject in its bearing upon our daily life and Christian experience. Having carefully considered the matter, we are drawn to the conclusion that

THE DESIRE TO DO THE WILL OF GOD IS THE FIRST-FORMED  
FRUIT OF THE DIVINE LIFE IN THE SOUL,

though it may be *the last to ripen to perfection*.

It will be well for us to look for it within us, and if it is not there we have little reason to be satisfied with our spiritual condition. The root that is not planted cannot grow. If we find it there but as a grain of mustard seed mixed with a thousand other objects, we may look with encouragement for its increase, but we

must not rest satisfied till it takes precedence of every other object, however useful and legitimate, being destined ultimately to absorb them all. To every one of us, naturally, the main object is to enjoy life, to preserve it, to provide for it; in some cases to endure it. As soon as the divine life is begun in the soul by the renewing of the Holy Spirit, a new object of existence is perceived to take its turn and mingle with these earthly ones—subordinate, perhaps, at first; honest, but not supreme, as it should be, and is to be hereafter. Let us give an instance to make it more clearly discernible. If he be a mere worldly man, his object is to increase his means or provide for his family. When his heart is in some measure with God, he considers, together with this natural desire, that he is fulfilling the appointment of providence, which requires every man to provide for his own, and do diligently the duties of his calling. But if he have indeed the mind of Christ, the will of God being his predominant object, however the outward may be the same, the inward emotion will be very different—so different they need not be mistaken by himself, and cannot be by Him who reads the heart—for them the labour will be willing, be it honourable or be it mean. The gains will be enough, be they anything or nothing. Ambition will not urge it, nor pride refuse it, nor earthliness be disappointed on the issue. He gains, at any rate, his object. He does the will of God, and the will of God determines the event. With higher objects and more generous aims,

OUR BENEVOLENT AND SPIRITUAL LABOURS ARE CAPABLE  
OF THE SAME DISTINCTION,

whether they be done for God or man, to accomplish His will or our own. Sometimes we complain that we work in vain, or teach in vain, and have no success in our spiritual labours; yet if we begin to work with the simple intention to subserve the will of God, we must attain our object, be the issue what it may. Thus every action of our lives, from the least unto the greatest, is capable of being performed with different ends and aims, and the likeness of the first Adam is, in this particular, capable of being transformed into the likeness of the second Adam, the world being scarcely cognisant of any change. These are really *the secret things of a man's heart*. Two may meet in the same market-place and transact business with the same prudence and honour. While one refers all to the will of God, the other thinks not of God at all. Two may sit at the same domestic board, sharing alike its legitimate enjoyments, while one is living to God, the other for himself and his family. The world asks, Where is the difference? and we cannot show it them, for it is spiritually discerned. But God knows the difference, and we may each know it for ourselves.

The man of the world may know the difference if he will; he may look into his own heart and see there is no such motive there; he may ransack the secret chambers of his bosom, and among the crowd of objects that keep him in a hurry of pursuit he will fail to find this one.

The man of God does know the difference, for he feels the will

of his heavenly Father has become to him an object of the deepest interest and desire; prompt to recur, even if at times overborne and forgotten; quick to be recalled, even if banished by the occupations of the day; increasing in magnitude as the divine life increases; gradually gaining upon the diminishing interests of this world; consented to, delighted in, as that which is to ultimately absorb them all. Perhaps he remembers when it was not so, and can trace in the gradual change of motives

A GROWING CONFORMITY TO THE CHARACTER OF HIS LORD.

And why should it not grow into perfect likeness? He performs, as other men, the necessary functions of existence—so did his Master. He fulfils the various duties of his station in life in the commonplace occupations of every day—so did Jesus. He maintains his place in the world and society by honourable exertion—so it is probable that Jesus did during those early years before His more public ministry. It is, in fact, not a question of doing or not doing, it the *why*, not the *what*, of human action. The servant of Christ may leave things undone for the same reason that his Master did them, or do them for the same reason that He did not, to meet the purposes of God with a single desire to do His will. Christ knew *perfectly* that will, and made no mistake in doing it. We know it *imperfectly*, and frequently make mistakes. But

WE MAY KNOW GOD'S WILL {CONCERNING OURSELVES

by many unmistakable signs; by the sure impression of the Spirit on our heart; by the teaching of His holy Word; by the unerring indication of the circumstances in which we are placed, and by which we may be bound or secured to a certain post. We may suffer keenly; heart and flesh may threaten to fail; our life blood may seem to be ebbing, drop by drop, from our heart; but if God shows us no way of escape, and no path of retirement, we must take it as His will that we should keep just where we are. It is His blessed will, and it is enough. There can be no possible mistake. He hath not forgotten us, even in the direst strait and most extreme danger, and some day it will be a sufficient reward for us to know that He was satisfied.

OUR GOD MUST HAVE A PURPOSE FOR EACH OF HIS CHILDREN

and in everything. In His mind there must be an ideal of what we should do in all circumstances of daily living, and He is not unwilling to show it to us. It is held out for us to see, and if we fail to see it, it is because there is some moral defect in our vision, and it behoves us to search our hearts to see what prevents us from apprehending God's purpose concerning us. There are, doubtless, cases where it seems impossible to discern God's will; then we must wait. The lesson is evidently patience, and there is no alternative but to stand still, in spite of all remonstrances to the contrary, until a path is cleft before us through the deep waters. But submission to the will of God brings rest to the soul. What terrible agony must they suffer whose life seems to be at the mercy of some cruel fate or iron destiny, or implacable, unalterable law!

They beat their breasts against the bars of their cage till they fall panting, dying, to the floor. Many an imperturbable face hides an aching and even broken heart, or one eaten through with unrest. But as soon as the soul has learnt to recognise the will of God in all the events of life—in the falling of a sparrow to the ground, and of a hair from the head, in what God permits, as well as in what He appoints or decrees, in the coming of a Judas to betray, as much as in the approach of an angel to strengthen—there is rest and peace indeed. It may be that the child of God has to look up, though with tear-dimmed eyes, and recognise that it is the Father's will for him to be fixed in the difficult position where he is placed ; to be separated from someone near and dear to him ; to drink the bitter cup that is placed to his lips ; to be exposed to the hatred of man and his cruel taunts and insults ; to perform many an uncongenial task ; that it is the will of One who loves him infinitely and tenderly, and is causing all things to work together for his good ; then does he find rest to his soul. That was Christ's way, and the doing of the Father's will was the yoke He took and bore, and has consecrated it for ever. The symbol is beautiful and perfect, and His child, taking his place with Him in the long and difficult furrow, yoked with Him, hears His loving voice saying, "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and you shall find rest unto your souls."

The will of God may lead into the garden of Gethsemane, but the path to the resurrection dawn lies there. There is no other way. There is no danger of being lost, but the certainty of an ever-deepening sense of blessedness and serenity and heaven, the law of whose perfect joy is that angels do His will, "hearkening unto the voice of His word."

---



---

### "HE DELIGHTETH IN MERCY."

CONTRIBUTED BY RUFUS.

REV. ALEXANDER WHYTE, D.D., writes:—"I was wondering what I would speak about, one day when visiting, going up and down among the people, at death beds and sick beds ; and a voice said within me : Just take that which has been keeping your own drowning head above water this last week. So I took that message to every house I went to—high and low ; and after my visiting was over I had some Church business to do with Dr. Carment, one of the ablest lawyers in Edinburgh and one of the greatest saints.

"After finishing it, he pushed aside his parchments and pens and ink, and looking across the table at me with a pair of burning eyes, he said : 'Ha'e ye any word for an auld sinner?' If it had been a revival meeting I would not have wondered at that, but in a lawyer's office, among all the law papers ! I was afraid almost to speak, but I recollected my message and said : 'He delighteth in mercy,' and escaped out of the room.

“Next morning I got, upon office paper, a note from him. He said: “Dear Friend, I was at hell’s gate last night (you know, you youngsters in salvation, it is only old saints that know what hell’s gate is). I was in great darkness, and not a word of God could be more helpful to me than this, ‘He delighteth in mercy’; and when I am overcome and in darkness and distress, I will always fight the devil and my own conscience and God’s accusing law, and say, Yes, it is all true, *but* ‘HE DELIGHTETH IN MERCY.’”

“Mercy, good Lord, mercy I ask;  
This is the total sum;  
Mercy through Christ is all my suit;  
Lord, let that mercy come!”

---

### “WHEREFORE REMEMBER.”

OUR citizenship is in “the heavenlies,” where we are blessed in Christ and with Christ. In due time we heard the word of God, and hearing, believed; thus faith came (Rom. x. 17). Being justified by faith we HAVE peace with God and learn of our adoption in Christ Jesus unto sonship, being made heirs of God and *joint-heirs* with Christ, so that His inheritance is ours. All this was purposed by God the Father in His Son before the foundation of the world, that we should be to the praise of the glory of His grace; all this was prepared for us and made ours in the ages past, and after believing the Word of the gospel, we were sealed with the Holy Spirit, the earnest of our inheritance until the redemption of the purchased possession (Eph. i. 13, 14). Faith is the narrow door by which alone we enter, stripped of self-righteousness and of our sins; by the grace of God we are made inheritors of the glorious liberty and riches of Messiah, the First-born of all creation. So *now* we are “fellow citizens with the saints and of the household of God.”

BY GRACE ARE YE SAVED.

“Wherefore *remember* that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands; that at that time ye were *without* Christ, being aliens from the commonwealth of Israel (to whom were committed the oracles of God and the covenants and promises) and strangers from the covenants of promise, having no hope and without God in the world.”

WHEREFORE REMEMBER.

The Holy Spirit inspired the apostle to the Gentiles to write this, and we need take heed to the words, *wherefore remember*. We are so apt to forget our original relative positions in God’s universe. ’Tis true that now we are fellow-citizens with the saints, we are of God’s household; but we *were* aliens, uncircumcised Gentiles, outside the privileges of God’s people Israel; without hope and without God *in the world* until the word of life came to us, until God’s grace

translated us out of the kingdom of darkness into the kingdom of the Son of His love.

OUR POSITION AS GENTILES.

Let us pause here and go back to Mark vii. vers. 24—30. From the lips of our Lord Himself we learn the position of the uncircumcised alien relative to the nation which was His own. "Let the *children first* be filled, for it is not meet to take the *children's* bread and to cast it unto the dogs." The people of Israel were God's earthly people, and as such possessed privileges and blessings, covenants and promises, to which we and all Gentiles were aliens and strangers. The Lord Jehovah was the God of Israel. Happy might such as we have been to receive the privileges of His ancient people—the right to call Him our God, the right to worship in His house in Jerusalem, the right to share in the privileges and blessings of the land of promise; and yet God's grace to us is greater than that. Always the promise had been that in the seed of Abraham should all the nations of the earth be blessed. Isaiah foresaw that Messiah would be a light to lighten the Gentiles as well as God's people Israel; but now, grace far exceeding even these promises is manifested. We, aliens by birth, are made to be not only fellow-citizens with the saints, but fellow-heirs and of the *same body*.

BY GRACE ARE YE SAVED.

This had been kept secret through all the ages, but now, says the apostle, by revelation God hath made it known, and "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the *unsearchable* riches of Christ and make all men see what is the dispensation of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that *now* unto the principalities and powers in the heavenlies might be made known through the Church the manifold wisdom of God."

These principalities and powers had beheld the grace of God that sent His only begotten Son to be a Saviour to His people Israel. They had beheld the hardness of heart that made His own refuse Him, and with wicked hands crucify the Prince of Life. They had seen the Holy Ghost given, and signs and wonders shown to Israel upon the resurrection of the Messiah, while the gospel invitation yet was sent "to the Jew first" (Rom. i. 16); and they, too, had marvelled at the enmity of the human hearts that would not have this Man to reign over them, "rejecting the counsel of God against themselves"; and to the wondering eyes of the heavenly powers, grace must have seemed to fail. THEN, and NOT TILL THEN, this secret of His will was manifested—that before the world began God had chosen a people for Himself, a Church upon whom to shower His gracious love, a people that were aliens and outsiders whom His love should make to be fellow-citizens and of the same body of which His only begotten Son was Head.

Unsearchable are these riches of the grace and of the wisdom of God! 'Tis thus the Father of Glory is making known His mani-

fold wisdom, to the praise of the glory of His grace. His word has now no more power than then—it was and is always the word of God; human hearts are now no softer than then; the human mind was and is always at enmity against God. We Gentiles are no less unworthy than His earthly people of the circumcision, for it has been before proved that both Jews and Gentiles are all under sin; there is none righteous; no, not one. Only “by grace are ye saved,” for because the carnal mind is enmity against God and cannot receive the things of God, with His Word He sends His Holy Spirit; and the power which spake light in the darkness that was on the face of the deep, that same power speaks the light of life into the darkness of the death that reigns in men’s hearts.

Praise be to God for His glorious grace! “Oh the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!”

“*He sent His word and healed them. Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!*”

ERGATES.

### CLIMBERS AND CLIMBING.

BY ANNIE E. ROWELL, BURY, RAMSEY, HUNTS.

A VISIT to Switzerland, and particularly a visit to the mountains, has been a fruitful time when one has been enabled to learn spiritual lessons, both from the scenery and from the lives with which one has come in contact. After all, it is easy to talk of Christ and write of Him, but when it comes to living Christ in the everyday life it is a different thing. Some seem to think the Christian pathway a very easy and smooth one, but to me it is anything but easy, and it needs all the grace and strength that God by His Spirit imparts to His children to walk “worthy of the vocation wherewith we are called.” The path is a climb, and a stiff one too, so I have gathered my thoughts together and under the titles of *The Climb* and *The Climber and his Equipment*, I now pass on some of the lessons learnt during my stay in Kanderstig and Rosenlani on the Bermese Oberland.

#### “THE CLIMB.”

I noticed in the vestibule of our hotel in Kanderstig a large placard on the wall, upon which was written the different places to be visited in the neighbourhood, each having a colour opposite to it—a different colour for each place. On enquiry I found that instead of way-posts the colours were deeply ingrained in the rocks; so, for instance, when my friends and I visited the beautiful Eastern valley we had to keep a sharp look out for the red mark on the stones here and there. My thoughts immediately reverted to “Set thee up waymarks” (Jer. xxxi. 21); also, “When I see the blood I will pass over you” (Exod. xii. 13).

THE PATH OF THE CHRISTIAN CLIMBER IS BLOOD-MARKED

and we are brought into the way, and continue in the way because

of the efficacy of the shed blood of our glorious Redeemer, who has marked the way for our feet by the crimson of His most precious blood. His blood is precious, for it has redeemed us (Ephes. i. 7); it daily draweth us (1 John i. 7), while our song to all eternity shall be, "Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood" (Rev. v. 9).

#### THE PATHWAY ALWAYS LEADS UPWARD.

Sometimes for a few hours the climber has nothing but stiff climbing to do, with stones strewn about the pathway, and there has to be the very careful placing of the feet, but it is not *always* steep and stony, as we experienced; perhaps on the edge of a height, before another steep ascent, would come a piece of level walking, which was easy. This reminds me that on just such a level, easy piece, one member of our party had a nasty fall; as she was looking about her she caught her foot against a sharp piece of rock sticking up in the pathway and down she went, giving herself a great shock and bruising legs, knees and arms. The heavenly climb is ever an upward one, oftentimes steep and bestrewn with stony trials and difficulties, while one cries out with the Psalmist, "Hold up my goings in Thy paths, that my footsteps slip not" (Psa. xvii. 5). Then how often after a season of severe trial, sorrow and afflictions, comes the easier pathway, when things do not seem to press one down, and here it is necessary to pay attention to our footsteps, that we catch not our foot on the sharp rock of a besetting sin which will trip us up. Was it not just so that David tripped? If he had been leading his army to battle when they besieged Rabbah, instead of "tarrying at Jerusalem," he would not have fallen a victim to self-indulgence (2 Sam. xi.).

I also noticed there were

#### MANY HALTING PLACES,

and generally these were situated where the views were most magnificent, so that after a stiff climb, when one's legs were feeling shaky, it was good to sit down and take in all the beauty of the scene, and this, combined with the exhilaration of the air, soon effaced the weariness caused by the piece of hard climbing. The loveliness of the scene caused one or another of us to exclaim very often, "It was worth while to have had that stiff climb to be rewarded by *this* sight." Does not the Lord of the hills treat His heavenly climbers just so after a season of trial and bitterness? He brings us to a halting place, the precious Word is more beautiful than ever, and as we get visions of future glory, and bask in the sunlight of His presence, it makes us forget the trials and sorrows of the way we have passed, and we can say, "Now no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). We were reminded, too, of

#### THE WATER OF LIFE.

How beautiful were the sparkling, rushing streams of glacier



water — clear, cold, pure and refreshing; and how often we arrived at these streams with parched throats, but kneeling down and dipping our hands into the stream, we put them to our mouths and drank, as Gideon's three hundred men did, mentioned in Judges vii.

Our God gives us to drink of the water of life when we are weary, thirsty and faint; how the purity of the water refreshes our spirits and enables us to climb with keener zest and with more energy than ever. How beautiful it is to contemplate the living fountains of water (Rev. vii. 17), and the "pure river of the water of life proceeding out of the throne of God and of the Lamb" (Rev. xxii. 1).

When one climbs,

THE HIGHER ONE MOUNTS, THE RARER THE ATMOSPHERE BECOMES, freed from all impurities which lurk in the valleys, while the effect upon the climber is to energise and fill with new life and force. If we want our spiritual life renewing and our energies made strong, we must climb the Mount of Communion with our Lord and breathe the rare air which comes from a sense of His felt presence. It is impossible to walk aright if the prayer hour and the quiet time with His Word is omitted.

Perhaps the most wonderful of all the wonderful things to me was the tremendous silence; it was indeed

#### A SILENCE THAT COULD BE FELT,

and as we walked over the famous Gemmi Pass, reaching the height as the evening light was dying, the silence was awe-inspiring. The silence of the eternal hills was everywhere; we felt earthly things recede and God Himself was near and real. For the first time I realised the wondrous words in Revelation, "There was silence in heaven for the space of half an hour," and I felt I could not have borne to have been there alone. As we get on the mountain heights of communion with our Lord, and enter into His presence, and by faith see Him, the earthly sounds will die away, but we shall feel humbled and awestruck; for, like Job, we shall say, "Now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes" (Job xlii. 5, 6).

(To be concluded in our next).

---



---

### INFINITE UNDERSTANDING.

"Great is our Lord and of great power: His understanding is infinite."—Psa. cxlvii. 5.

WHAT mind, yea rather, what *heart*, can fathom the "deep which coucheth beneath" these four short words, "*His understanding is infinite*"?

The lack, the failure, of earthly friends to *understand* meets us at every turn. Our own limited knowledge, our short-sighted conceptions of the pathway or the experience of others, is often a

source of pain and grief to us. The misunderstandings which so frequently arise, the harsh judgment we are so apt to pass upon others actions, and they in their turn to pass upon ours, make us gladly turn for sympathy and comfort to One whose "*understanding is infinite.*"

Few, perhaps, are so isolated as to have no friend who, in some measure, can understand and enter into their plans and aspirations, as they make known the motives, the influences, and the workings of their mind. But in every *heart* there are pent-up longings which can never find vent; thoughts and feelings which cannot be expressed. These are the factors which influence life and action more than the things of which we can readily talk, and because these cannot be communicated there will always be some failure in the understanding and in the sympathy of even the dearest earthly friend.

The human soul, though not infinite, is of the same *nature* as the Infinite; hence, only the Infinite can fully understand it. What depths of comfort then do the words we have cited bring to the heart which knoweth its own bitterness—"His *understanding is infinite.*"

It is infinite understanding because

#### HIS KNOWLEDGE OF US IS PERFECT.

There is not a *thought* but He knows. Like lightning flashes they dart through our mind, and we ourselves are scarcely conscious of their existence; much less do we know the influence they exert upon us, but "He understandeth our thoughts afar off."

The most trivial, the infinitesimal things of our daily life, "the little sharp vexations, the briars that pierce." "Our life's minutest circumstance is subject to His eye." He has planned it all, down to its least particular; He watches over every circumstance; He manages every event; those things which baffle our reason and bring dismay to our heart are clear as daylight to Him whose "understanding is infinite."

It is infinite understanding because *His love to us is perfect.* Among earthly friends those who love us most understand us best. The *heart* can enter into that which the intellect can never reach. So with this Divine Friend; He *understands* because He *loves*. His love is indeed that which never faileth. It never fails to understand, to sympathise, to comfort, and to help.

#### THIS INFINITE UNDERSTANDING OF OUR GOD GILDS ALL LIFE'S SORROWS WITH BRIGHTNESS.

When our actions have been misjudged and our words misconstrued, and there has been the pain of misrepresentation felt most keenly, the soul has found shelter and rest in the thought, "God understands." "He knoweth the way that I take."

Too ready have we been to seek our comfort from human friends, and when their words, instead of bringing peace, have been as sharp swords, we have been glad to turn back to His infinite understanding, and we have proved His power to keep us from "the strife of tongues" and to hide us in "His pavilion."

Most of us in our turn have misunderstood and misjudged our fellows; and, oh, the grief, the remorse, we have felt when after-events have proved to us our mistake. Most poignant is this grief should they have passed beyond our reach, and only over their coffin lid, or the open grave, have we realised the pain our words and actions must have caused them. How needful for us that we take more to heart the Saviour's exhortation—"Judge not."

Knowing our limitations, feeling our insufficiency, realizing our own weakness and liability to err, it were wiser to reserve our judgment and withhold our verdict concerning our brother's actions. "To his own Master he stands or falls."

"Measuring by *ourselves*, unwise, indeed, are we,  
Measuring what we know by what we can hardly see."

There is no sorrow, no hidden, secret grief which infinite understanding cannot fully gauge in all its bearings and in all its effects. He knows what it means to us to-day. He sees how we shall go through it to-morrow. He understands not only its present use and discipline, but its future helpfulness and benefit.

This

INFINITE UNDERSTANDING MEANS INFINITE SYMPATHY.

Sympathy is that for which every heart craves, and without which it starves and dies. Christ Himself felt the lack of it when those who professed to love Him failed to watch with Him during the one hour when He most needed them. Truly "we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are," so that He is "able to succour," able to sympathise.

Such understanding as this is altogether beyond our comprehension. With the Psalmist we have to say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

If His understanding is *infinite*—and it is—then all the complicated, changing feelings of our human heart, all the experience of our soul, the sin, the fear, the unbelief, the struggle between flesh and spirit, the yearning of the new creation after conformity to His image, and the disappointment as failure after failure seems to follow our prayers and our efforts—all these things are known to Him.

"He understands the sigh divine, and marks the secret groan."

To realise this is to experience the greatest comfort which the soul can have this side heaven. However we may be misunderstood by others, no matter that even to ourselves we cannot solve the enigma of ourself, yet to believe, to know, that He fully understands us, our circumstances, our feelings, and our future path, brings peace and rest to the troubled sea of our heart.

"His understanding is infinite" comes to our conflicting emotions and restless spirit like the Master's voice to the howling winds and the boisterous waves, "Peace, be still." And there is "a great calm."

The consideration of these things should make us tenderly sympathetic toward others. Since in our own life we find so

much mystery, so many insoluble puzzles, how little able are we to read the hidden, folded leaves of another's heart. Rather than seeking to know, may we prayerfully commit our own way unto the Lord, and lovingly commend all our friends to the merciful judgment of Him whose "understanding is infinite."

Then shall His promise be fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

"He knows, He loves, He cares; nothing this truth can dim;  
He gives the very best to those who leave the choice to Him."

Guildford.

CLARISSA.

### THE LATE G. HAZLERIGG.

WE sincerely hope the Church of Christ will be favoured with the record of the life of this faithful pastor, preacher, and editor. Our beloved brother fell asleep in Jesus on October 4th, 1912, at the advanced age of 94 years. For over three score years he was the devoted pastor of the Church meeting for worship at Zion Chapel, Leicester. We had anticipated the publication of his life and labours in the *Gospel Standard*, of which at one time he was the esteemed editor, but were disappointed in having but two pages in the December issue, with no indication of a forthcoming *memoir*.

The Church is the poorer when such faithful servants of her Lord are called home.

"He fought a good fight," "kept the faith," and now rests from his labours; but his works will long follow him in the springing up of the seed sown in his abundant labours. His memory is *blessed*, especially to those who were favoured and fed by his ministry from either pulpit or pen.

"Blessed are the dead who die in the Lord from henceforth."

### REVIEWS, LITERARY NOTES, ETC.

*The Two Silver Trumpets: Their Present Testimony.* By Frank White. Paper covers, 4d.; cloth, 6d. net. London: Samuel E. Roberts, Zion House, 5A, Paternoster Row, E.C., and all booksellers.

THE personal soul profit from the perusal of this little brochure simply compelled us to write the author our personal thanks for his valuable labours. Here is a big spread of heavenly viands, and the veteran servant of the King ceases not to talk with the guests as he brings up the dishes of the grace and glory of his divine Master. The spread was originally laid out for the flocks under the author's pastoral care. Happy flocks to have such a pastor, and happy guests here permitted

to join them in their repast. Circulate it widely, for our God will own such testimony and teaching.

*The Protestant Calendar.*—Price 1/-. The Protestant Truth Society, 3 and 4 St. Paul's Churchyard, E.C. Should be hung in every Christian home. Beautifully got up. Adorned with the portraits of Martin Luther, William Tyndale, John Wycliffe, John Knox, and John Calvin.

To gaze on the portraits of five such men of God all the year round is to keep Protestantism well to the front and rebuke the lethargy so strengthening to papal power. We wish it a wide circulation.

By the same author, a great and gracious help to every seeker after truth on the subject of Believers' Baptism, can obtain substantial help from his work on *Christian Baptism; or, How Readest Thou?* An appeal to the Word of God. Third edition. London: S. W. Partridge & Co., 9, Paternoster Row. Price 6d., cloth 9d.

THE author of such a work as "Christ in the Tabernacle" will always command in the household of faith a perusal of whatever his pen produces.

Christ in His own ordinance is here glorified by His servant, and none seeking help in studying baptism will seek here in vain. Greater labours compressed in smaller compass we have seldom seen. We hope this third edition will soon be out and others called for. Invaluable for teachers.

*His Sanctuary; or, The Lord's Prayer in Private Devotion.* Forwarded by the Rev. Carey Bonner, General Secretary of the Sunday School Union, Crown 8vo., 88 pp. Cloth, red edges. 1/- net; neatly bound in leather, 2/6, with blank pages for additional entries. London: E. Marlborough & Co., 51, Old Bailey. May be ordered through any bookseller.

"ORIGINALLY put together by the compiler for his own personal use, this arrangement of passages from Holy Scripture, and other sources, is now issued to the general Christian public." Such, we are informed, is the origin of the work. Much to help in private meditation; much to mystify as an exposition of the Lord's Prayer; and much to be thankful for in the hymnal selection to lead the soul in song as well as supplication.

A valuable part of the work will be the alternate sheets of blank paper, "in which other references and reflections may be written to aid the worshipper's devotions." We should not be surprised if some of these Soul Desires one day bring forth greater help for private devotion than the work which started the record, and so the author will have fruit from his labour beyond this sowing.

*The Life of Richard Burnham.* By Thomas Wright, author of "The Life of William Cowper," etc. Price 6d. net, post 7d. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E. C.

THIS is another of "the pocket series of the lives of the hymn writers." The

author has doubtless made the best use of the material to be obtained. There is just enough in this little work of 44 pages, large print, to make us wish for more, while thankful for all we have. It is embellished with two portraits of the poet, the one from the picture preserved in the vestry of the Baptist Chapel, "Soho," and taken 1790, the other taken in 1810 from a steel engraving by R. Woodman.

Not a lover of that precious hymn, "Jesus, my kind and Gracious Friend," but will be grateful to the compiler of the author's life.

This is the first appearance of any "life of Burnham," and "is founded, for the most part, on very rare pamphlets collected by the late Dr. Angus, and preserved at Regent's Park College, and very rare volumes" in the author's own possession. Among those to whom the author is indebted for assistance in preparing his work we note the names of our own brethren W. Jeyes Styles and Pastor W. S. Baker. When John had to record Peter's fall and repentance, it was with a tender touch of personal sorrow in those words for his beloved brother, "Peter was grieved," etc. With some such spirit the author has faithfully given the poet and preacher's fall and repentance, recording with joy that in the reception of his confession before the Church, "there was not one dissident" to his continuing in the pastoral office. Solemn warning to which we all do well to take heed.

We shall be glad to know this edition is speedily disposed of, and a new, and, if possible, enlarged edition called for.

*Cheering Words Annual.* Edited by Benjamin John Northfield. Volume LXII. Price 1s. London: B. Banks and Son, Racquet Court, Fleet Street.

CHEERING words and words of cheer, with Scripture readings all the year. The frontispiece will give you the portraits of no less than thirty-one pastors who assembled at Fressingfield in May, 1912, photographed by A. E. Morter, also key to same.

The get-up of this annual is not one whit behind all that have gone before. The printer's work is just what would be expected from such well-known publishers, while the gracious preacher's labours as an author deserve all the encouragement that may arise from the large sale we wish it.

For any shilling New Year's gift this must head the list in value, and in the

selection of prizes for the Sunday-school it should have a foremost place.

With the above, also, we gladly call attention to the "Cheering Words Sheet Almanack," the best for chapel vestry, school or class-room, home or workshop. Can be had at reduced price for free distribution or localisation. Write for particulars to R. Banks and Son.

*The Baptist Almanack and Directory* for 1913. London: R. Banks and Son, Racquet Court, Fleet Street. Price 2d., by post 3d.; interleaved with ruled paper 4d., by post 5d.

No pastor, preacher, or Church secretary can afford to be without it. Here, for twopence, you have the name and address of all Baptist pastors and preachers throughout London and the suburbs; a record of the Churches that are pastorless, with address of place of worship; name and address of all Church secretaries or corresponding deacons, also of Sunday-school superintendents and secretaries. A provincial directory is also embodied, and the particulars of the Lancashire Churches. Baptist ministers not included in the "Handbook" are notified here, and a list also of Baptist colleges and societies, with societies religious and benevolent. A record of recently deceased Baptist ministers is given, and much useful information for the desk, ready to hand, as needed.

An excellent portrait of the pastor of Greenleaf Road Church, Walthamstow, is given as the frontispiece, with life sketch on page 61. Views of the intended new "Bethesda" Chapel, Ipswich, and the new chapel at Houns-

low, adorn the pages. The circulation of this excellent almanack should be a very wide one. A marvel of cheapness.

*The Fundamentals.*—A testimony to the Truth. Volume IX. comes to hand with "the compliments of two Christian laymen." Equal to those preceding it, which have already been noticed in this Magazine. To read such an article as "Salvation By Grace," by Thomas Spurgeon, and to know it will be read by hundreds of thousands, is matter for devout praise to "the God of all grace," and gratitude to the two Christian laymen who send it forth. The paper by Maurice E. Wilson, D.D., Dayton, Ohio, on "Eddyism—commonly called 'Christian Science'"—carries all before it that we yet met with as a clear exposure of this masterpiece of Satan. Differ as we may—and we do—from some things this volume contains, we are grateful for such a Christian work as that carried on by these brethren freely sending forth so much Truth.

Are all our fellow-labourers aware that these volumes are to be had simply for asking? All English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y.M.C.A. secretaries, Y.W.C.A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications throughout the earth are entitled to a free copy of each volume of "THE FUNDAMENTALS." Simply send your address, stating the work engaged in, to Testimony Publishing Company, 808, La Salle Avenue, Chicago, Illinois, U.S.A.

---

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

---

OUR AUSTRALIAN COLUMN.  
MR. J. BUSH.—My dear brother in Jesus, I hope you will pardon my seeming neglect in not answering your last favour to me. I fully intended writing to tell you of the opening of our new school hall, where we are comfortably settled till the chapel is built. It is situated about a mile from the central station in the opposite direction from where the old chapel stood, if you remember. Tenders have just been accepted for the new chapel at a cost of two thousand seven hundred; the school hall cost twelve hundred, through being done by day labour,

as it was hurried on, being without a meeting-place. Soon after the opening of the hall, when all seemed well, and our prospects good, for the worship of our gracious God, He saw fit to lay His hand upon our dear Pastor Fullard, first with what two doctors pronounced a growth, then pneumonia, then a weary heart—dropsy has set in, and the doctors say there is no hope of his recovery. His sons have all been over except one from Victoria, and they have had the best advice for him, but without avail. He is very hopeful himself, if it was the Lord's will to raise him up again for further

service in the Lord's vineyard. It seems hard to think that all things work together for good in the face of our surroundings, where the harvest is so great and the labourers so few. Mrs. Fullard has not been out of the house for months; we fear the consequence for her and the two daughters. You will, I know, pray for them. Mr. Allen has also been laid aside from service in Zion with influenza, bronchitis, and asthma. He had to go to the country for change. The Lord's hand has been heavy upon us, taking our two deacons, and so much sickness; yet we have been sustained, and the services carried on by our brethren at the hall, Smithfield, and Ryde. We held our forty-ninth anniversary last week, being a month over time; we missed our Pastor, but all passed off well through the mercy of our God. I am sorry we have not been able to go to Newington to visit the poor and afflicted through the causes named, but hope to go soon. All the friends would join with me in fervent love in the Lord, if they knew I was writing. They one and all look back upon your visit with blessed memories, desiring to press on for the prize of the high calling of God in Christ Jesus our Lord. Give our kind regards to your dear household, in which Miss Burns joins with me.

Yours in Jesus,

E. A. LEMAIRE.

"Bethany," 22, Temple Street,  
Stanmore, Oct. 14th, 1912.

#### THE CHURCHES.

##### PARTICULAR BAPTISTS.

A building which is to do service as a church (temporarily) and school in connection with the Particular Baptist denomination was opened on Saturday afternoon in Belvoir-street, near the Exhibition Building. Mrs. Lemaire, who for 42 years had been associated with the Sunday-school in Castlereagh-street, unlocked the door of the building with a silver key, and invited the company present to enter. Addresses were delivered by Pastor Fullard, Messrs. Miller (secretary of the Church), J. Allen, J. Young, and Hunnisett (superintendent of the Sunday-school). The choir, which sang several hymns, was under the leadership of Mr. Albert Coleman.

It is proposed to build a church alongside the school-house later on.

Since preparing "Our Australian Column" we have received the following from our brother Bush:—

MY DEAR BROTHER MARSH,—I have just received a letter from Mrs. Lemaire, of Sydney; also one from Mrs. Holdsworth, of Geelong. The former sent me the enclosed cutting, which I thought you might like to insert in next month's "E.V."

Mrs. Lemaire informs me that the last words that our brother Fullard was heard to say were—"Crown Him, crown Him. Jerusalem, happy, happy." His end was perfect peace.

I knew and loved our beloved brother Fullard, and his home-going will be a great loss to the Church at Sydney.

With Christian love to you and yours,

Yours as ever in Christ Jesus,

JOHN BUSH.

##### LATE PASTOR FULLARD.

The death of the late Pastor Frederick Fullard who, since 1865, had laboured in Australia as a minister of the Baptist Church, took place on Sunday at his residence, Sadlier's-crescent, Petersham. Born at Weston, Hampshire (Eng.), 74 years years ago, deceased arrived in South Australia in 1865, and occupied the pulpits of churches in Grimerack, Venton Valley, and Mount Gambier, for 10 years. Removing to Victoria in 1875, he ministered at Hope Chapel, Geelong, until 1884, when he accepted the pastorate of the Baptist Church in Collingwood, Melbourne. About 1907 he received a call to the Castlereagh-street Chapel, Sydney, which was demolished in 1911. At the time of his death, Mr. Fullard was superintending the erection of its succeeding edifice in Belvoir-street, Surry-hills, and anticipating its completion. He is survived by his widow, six sons, and three daughters. The funeral took place yesterday, a short service being held at the house by Senior Deacon A. C. Miller, who, together with Deacon Joseph Allen, conducted the religious rites in the Baptist Cemetery, Rookwood. Amongst those who attended were: Messrs. A. F. and S. L. Fullard (sons), G. Baker (son-in-law), Adam and K. H. Forsyth, E. Emery (City Mission), C. F. Hall, J. E. Rogers, J. Creak, W. T. Harris, Marcus Grice, Paul F. Ralph, A. W.

Coleman, B. J. Grice, James King, John Rogers, Honeyset, S. and A. Gow, Cross, and James King.  
 Sunday Morning, Nov. 3rd, 1912.

**SOUTH INDIAN STRICT BAPTIST  
 MISSIONARY SOCIETY.**

**ANNUAL MEETINGS.**

ON Tuesday, November 19th, a prayer and praise meeting was held at Zion, New Cross, the gathering centre of the friends of the S.I.S.B.M.S., at 4 p.m. An address was given by Mr. F. Cook, home on furlough from the Tinnevely field. For an afternoon meeting the congregation was a cheering one. The details of work given by Mr. Cook were joy-creating, and the spirit of the meeting was felt to be elevating and assuring.

Tea intervened between the afternoon and evening services.

At 6.30 the chair was taken by Pastor W. H. Rose. Mr. Ridley, deacon at Chadwell-street, offered prayer. Pastor J. Bush was graciously inducted to the Presidential chair by Mr. Rose, whose term of office had expired.

Pastor S. Gray presented the Annual Report in a condensed form. By that report it transpired that the loving-kindness of our God had favoured the Society with 105 baptisms during the year—mainly converts from raw heathenism. The treasurer (Mr. F. J. Catchpole) blessed God in the afternoon of the day for these, His *right hand* blessings, especially as His *left hand* blessings were not bestowed so freely upon the Society. Our loving Lord had been amongst the lepers, and eighteen had been lifted as from the pit of destruction.

Pastor J. Bush welcomed Mr. Cook home, and voiced the peculiar pleasure which was felt by all present that our brother, Mr. R. O. Strickson, was on the platform. Mr. Bush referred to his experiences at Colombo, where he got sight of native quarters in a town, and whence he sallied forth to an adjacent village, where he got some idea of the village life of India. Mr. Bush based his presidential address upon Philippians i. 18, "Christ is preached, and I therein do rejoice and will rejoice." Where 20 were preaching Him in Paul's day 1,000 were doing so to-day; and for hundreds of Christians then there are millions now. Mr. Bush gave three reasons why he rejoiced that Christ is preached—(1) Because God has formally connected the exertion of His power with the preaching of Christ; (2) because God has been pleased to associate His gracious purposes therewith; and (3) because therewith God has associated the manifestation of His divine sympathy.

Mr. F. Cook then addressed the meeting, and pleaded that the Koilpati school teaching should be raised to the

seventh standard, that the Society might retain lads who sought a higher education, but who slipped away when seeking it elsewhere. Mr. Cook expressed the pleasure he felt at the striking mixture of castes, from Brahmin to pariah, found in the Koilpati school, now some 90 strong. He pleaded for a baptistery. The speaker noted the fact that rapid strides had been made by the cause of Christ in India—some 41½ per cent. He drew attention to the fact that in London there were at least 1,000 ministers, but in all India they had only 500! The reading of a short extract from a recently published book went to show that caste is not supreme in India, strong as it is. Mr. Cook mentioned a visit he paid to Bapacla—to the Society's leper home there—emphasising the reality of the good work. Mr. Cook gave some very painful details.

Mr. R. C. Strickson delivered a stirring address. Every story of baptisms had greatly rejoiced his heart as he read the "Rays from the East." In preaching the Gospel in the regions beyond great difficulty had to be faced, and sometimes the missionary had his bitter disappointments. (1) Work in India had more than ever convinced him that the Gospel is verily the power of God. He graphically described a sample audience of ordinary Hindus, the image of God so evidently effaced in their very countenances. But enter one of the village chapels, look into the changed faces of the converts, hear them sing a lyric, "The Lord is my Shepherd," or a translation of "Rock of Ages," and you feel that the singers are not uttering a meaningless jingle. The Gospel has not lost its ancient power. (2) The preaching of the Gospel is a vital necessity for the gathering out of a people. As to *how* it is to be preached to the heathen we may learn from Paul's labours at Ephesus, his address at Lystra, and the message of the angel in Rev. xiv. Apart from the power and influence of the Holy Ghost the missionary cannot be fruitful. He could as soon create a star as make a convert. God has promised that He will cause His Spirit to enter into men as the preacher cries, "O ye dry bones, hear the Word of the Lord." Holy Ghost power is the great need in the mission field. (4) Mr. Strickson enjoyed an enlarged outlook as a result of mission toil, and this made him glad to have had a share in it. He noted that several denominations in India had joined for common service, and were known as The United Christian Church of South India. We could not join them as Strict Baptists. But, the speaker remarked, cannot our Churches be more united at home, and present a united front in India? His heart had been in India for the 3½ years of his absence at home. Everyone present felt that his forth-



going again was greatly to be desired of God.

Pastor W. H. Rose spoke a few words, and expressed the felt indebtedness of all to the pastor, deacons, and lady friends of Zion for hospitality on the occasion.

Mr. H. Adams moved, and Mr. G. W. Clark seconded, a resolution that a message of sympathetic love for Mr. Walter G. Gray and Mrs. Gray should be sent as from the meeting, and that they be congratulated upon the recovery of Mrs. Gray, who had been down with pneumonia, in Tuticorin hospital, dangerously near death.

A Zion friend promised to bear the expense of the baptistery, and the Society benefited by the collection and Ladies' Working Basket Sale to the sum of a little over £20 10s.

#### SALEM, RICHMOND.

##### S.B.M. AUXILIARY.

ON Tuesday evening, November 26th, 1912, the twenty-eighth annual meeting of the Richmond (Salem) Auxiliary of the Strict Baptist Mission was held, the pastor (Mr. Josiah Hughes), in the chair, reading Psa. lxxii., and brother J. Cockram sought the divine blessing.

The local secretary (Mr. John Robinson) read a satisfactory Report, which resulted in nearly £12 being raised for the Mission.

Mr. E. A. Booth then gave an excellent address on "The Tamil Country: Its Peoples, their Habits, and their Worship," and aroused a true missionary spirit as he urged the necessity for greater activity, coupled with importunate prayer for the work amongst the women of India, in whose care lies the training of the rising generations.

Mr. W. Chisnall also gave a short address on the work past, present and future, and had on view quite a number of idols and relics, the history of one in particular giving great cause for thankfulness.

#### BETHESDA, BEDMOND, HERTS.

##### FORTIETH ANNIVERSARY OF MR. WOOD'S PASTORATE.

"*These Forty Years.*" Nov. 3rd,  
1872, to Nov. 3rd, 1912.

FINE weather and large congregations helped to make November 4th a memorable day to the people worshipping at Bedmond.

Mr. Mitchell preached in the afternoon and presided at the evening meeting. After the Pastor had read Deut. viii., Mr. Mitchell observed that he thought this must be a unique anniversary in the history of this little Cause. He referred to the wonderful peace which had prevailed in the Church during those forty years. Let us not only remember, but reflect upon the way the Lord had led us.

Mr. Wood told of his first visit to Bedmond in September, 1871, to harvest thanksgiving services. As the minister did not arrive, the friends asked him to preach, and shortly afterwards to supply the pulpit once a month for twelve months. Before this had expired he was invited to supply for six months with a view to the pastorate. [Just at this time a telegram arrived for the pastor: "Affectionate congratulations from Meers, Tobitt and Hodges, and from Mr. Hodges and family to congregation."] After pleading with the Lord, the words, "My presence shall go with thee" led him to accept the pastorate. The first pastor of the Cause, Mr. James Twitchel, used to preach during the summer in his barn, and in winter in his parlour. He died in 1851. Mr. Henry Hutchinson, his successor, was pastor for eighteen years. Mr. Mitchell had spoken of his journeys from Berkhamsted each week. He calculated that during his pastorate he had travelled 35,000 miles, and had preached to them between four and five thousand times. He hoped, so long as the Lord spared him, to come and proclaim the same glorious Gospel.

After remarking how reluctantly he had consented to speak, Mr. H. S. Nunn gave a most interesting and practical address on "The Christian and the World," explaining, in his own lucid way, the duties of a Christian as a neighbour, an example, and a reprove. He reminded us that a Christian was called upon "to wait," and that the prosperity of a Church depended on the Christianity of its individual members.

Mr. J. S. Burrage, the senior deacon, remembered the pastor's first visit. He could not claim to have been numbered with them for forty years—only 39½. He had heard the former deacons converse together before they invited Mr. Wood to the pastorate, and remarked that they then met together at every possible opportunity for prayer. So superior did he feel his predecessors to himself, and so impressed was he with their sincerity and the simplicity of their methods, that he had always opposed any deviation from them. We were still a primitive people. Yes, God had provided for all our wants. Though we depended entirely on the collections, only once during the thirty years he had been treasurer had there been a deficit at a quarterly Church meeting, and this was so small that it was met at the meeting. One very pleasant duty remained for him. On behalf of nearly one hundred subscribers he had to ask the pastor to accept a purse of gold containing twenty-five sovereigns.

Almost overcome with emotion Mr. Wood replied, expressing his deep gratitude, first to God and then to the people, for their kindness, and the meeting closed with the Benediction.

## MOUNT ZION, CHADWELL STREET.

THE sixty-first anniversary of our Church was held on Lord's-day, December 8th, and the Tuesday following. A goodly number assembled at ten o'clock for prayer under the presidency of our brother Ridley (Church secretary), and a good time was experienced. The service at eleven o'clock began with hymn 940 (Denham's), "Come, thou fount of every blessing," after which our esteemed pastor read and commented on Psa. ciii. His discourse was based on Eph. ii. 8-10, and he delivered a sermon full of the same doctrines of grace which have characterised his ministry with us. In the evening our brother Mutimer was helped to preach from 1 Peter ii. 5, his points being— I. Position; II. Persons; III. Sacrifices. Both sermons were much enjoyed by the people.

On Tuesday, at 3.30, Pastor H. Newton (Wellingboro') was the preacher, and his remarks were founded upon Isa. xxvi. 19, "Thy dead men shall live," etc. In a pleasing manner he led up to his text by saying that the chapter was a song—one party begins and the other responds. After this he took three heads—I. The simile employed; II. The resurrection predicted; III. The object of faith presented to us. In his opening words on the "dew of herbs," he said that the youthful vigour of our Lord Jesus Christ never failed throughout His whole life. In his statements concerning the resurrection, he brought out the glorious work of the Father, Son, and Holy Ghost in a very able manner, and made his points very clear throughout.

At 5 p.m. tea was served in the school-rooms. At 6.30 the public meeting was held in the chapel, when our Pastor presided, being supported by brethren Bush, Dolby, Mutimer, Newton, and W. H. Rose. Proceedings opened with "Kindred in Christ for His dear sake" (793 Denham's), after which the Chairman read Psa. cxxii., and a very appropriate prayer was offered by our friend Mr. F. T. Newman.

Our Pastor then warmly welcomed his friends at home, and from the sister Churches, who had so kindly come to assist us on this occasion. He spoke very gratefully of the liberality manifested by his people at all times, and touchingly referred to the love existing in the Church. He had been highly favoured during his ministry of over twenty-three years, and mentioned two cases of blessing which occurred the first time he came to Mount Zion to supply the pulpit, when he exchanged with Mr. J. E. Hazelton. He had never deviated from the truth, and he did not intend to do so, and no attempts were made to draw the people but the preaching of the Gospel of our Lord Jesus

Christ. Our congregations were very fair, and we thanked a triune God, and took courage.

Pastor John Bush spoke very acceptably from Philippians iii. 20 on "Our Citizenship is in Heaven," and struck the right note. Pastor W. H. Rose followed in the same high key (Heb. x. 25), urging the friends to be present in the sanctuary. His remarks were based on sympathy between pastors and people. Brother Newton dwelt on Jude 24, 25, and referred to the pitfalls of error around us, such as the doctrines of Cain, Korah, and Balaam, but thanked God that our two pastors of Mount Zion had been kept from falling. Our brother Mutimer spoke very sweetly on 1 Peter ii. 7—"He is precious." I. Is that your experience? II. Have you expressed it? Pastor O. S. Dolby nobly brought up the rear from John xx. 25, "We have seen the Lord," and set forth Christ as the God-Child, God-Youth, and God-Man, and hymn 1001 (New Court tune) fittingly followed, closing with prayer and the Doxology.

The collections were good and the attendances encouraging considering the season of the year and unfavourable weather.—D. BUTCHER.

## FULHAM.

GREAT and gracious hopes sprung up for, and were largely fruitful at, the 23rd anniversary gatherings at Ebenezer, Fulham, on Tuesday, November 19th, 1912. The pastor, deacons, and people have lawful aspirations for a new chapel, which is greatly needed, and as the Head of the Church, by His Word and Spirit, gave them much stimulus in this direction, they were gratified, and exclaimed, "What hath God wrought!"

To a full assembly of attentive listeners, Mr. J. Booth, of Bradford, preached a good sermon from Psa. xxxi. 15. The preacher not only preached the Word, but also taught the people. Drawing largely upon the Scriptures, and especially those concerning the life of David, the servant of God led us to see and feel that his times, his foes, his circumstances, were all in the hand of God as surely and safely as the waters and the winds. And because these "times" of ours, like David's, were sovereignly in His hand, we pray to our heavenly Father for guidance, help, and defence. Thus His people are distinguished by this peculiar and spiritual trait from the unbeliever and the infidel, who rely upon their own hand on the helm to steer the vessel, or upon the cruel doctrine of fatalism or of captious chance.

After a largely-attended tea, the evening meeting commenced, presided over by Mr. J. B. Collin. The Scripture read was Neh. ii., and brother Henry Fowler, of Chiswick, led in prayer. The

Chairman then called upon the secretary of the Church (Mr. A. E. Purkiss, who has filled the office since the Church's formation—twenty-three years) to read the report, which stated: "The pastor's text on the Lord's-day, 'God has been mindful of us,' confirms the past year's blessing upon the Word preached, the increase by baptisms, the well-supported prayer meetings, the great interest of the young people in all spheres of activity, the prosperity of the school, and the outflow of liberality from all towards the general funds, and especially the building fund. We have a faithful pastor, who preaches the Gospel as God's power of salvation to everyone that believeth. The report of the building fund (Mr. B. Dennis, secretary) favourably showed in hand nearly £350 (£75 of which have been collected since January). The estimated cost of the new chapel, with schoolroom underneath, is £1,500, but £1,000 is desired to be completed before building commences."

The Chairman, in a few forcible words, said he felt they had not to do what Nehemiah's work was—"to stir the people up." They were already so, and, "strengthening their hands for the good work," they could say, "The Lord will prosper us."

Pastor T. L. Sapey said they were meeting to-night with a double object—to praise God for the continuance of the Church, and to stimulate each other for a new building. He would commend to them Matt. xxviii. 20, "Lo, I am with you alway," etc. For blessing to be ensured in our work Jesus must be with us. Also when "going to teach [or disciple] all nations" our preaching must be according to the New Testament order, else Jesus cannot be associated with our ministry. In the ordinances of His house, baptism, Lord's Supper, He will be there, if obeyed according to His command. In all these, too, must be the Deity of the Lord Jesus.

Pastor F. Grimwood observed there is one method that is successful if others fail, that is, "Pat Me in remembrance: let us plead together." He would encourage them with the words in Deut. xxxiii. 12. Here we see (1) the promise made; (2) the promise given; and (3) the evidence seen. Thus the believer is shadowed—covered—upborne.

Pastor J. E. Flegg remembered with joy he was at the first anniversary. Being so united in peace and prayer and praise, God will hear you, bless you, and give you success. He would use his remarks on Rom. viii. 33, "Who shall lay anything to the charge of God's elect?" This was a righteous challenge—a holy challenge. It came from one who had an imputed and imparted righteousness. A challenge with a

glorious ring of joy in it. He was free through Jesus' death and resurrection. It was an unanswerable challenge. His Advocate claims him, and he is free.

The pastor (Mr. R. Robinson) said he felt God was granting him his desire—that his expectations might be exceeded, and they were, for the collections amounted to over £39, thus bringing the total in hand to £389 10s. 4½d., and his further desire that £400 might be reached by the end of the year he felt would be realised. The word of the Lord upon his mind was Philipians iv. 6, 7, "Be careful for nothing," etc. The Holy Spirit does work this experience sometimes in the hearts of the Lord's people, so that they are full of care for nothing, and full of prayer for everything. "Thanksgiving" often drives away care. This peace does not come by the understanding of the truth, but by the heart. I understand the truth, and expect to have the peace.

"All hail the power of Jesus' name" was sung, and Pastor Sapey closed in prayer. SAMUEL J. TAYLOR.

Forest Gate.

#### WALDRINGFIELD, SUFFOLK.

It is just over twelve months since it was felt that the time had arrived when the interior of this chapel should be entirely renovated, and the commencement of the work was accelerated by the kindness of the Church at Bethesda Ipswich, in presenting half of the benches as used in the old chapel, now pulled down, for use in this place of worship. So that with this help, and the assistance of numerous kind friends of all denominations in this village and neighbourhood—yes, and many from a distance as well—in response to the appeal published in a previous issue of this magazine, and in answer to the many prayers offered in this behalf, the work proceeded, and was satisfactorily completed the early part of the year now passed. A report appeared of the happy gathering which met to re-open the chapel after the alteration, and it was then stated that some few pounds remained owing to clear the building of all debt. Further waiting upon God in prayer ensued, and answers received, and now it is our joy to record that the money required has been sent, and thus blessings have been bestowed far beyond what was expected.

We would tender our heartfelt thanks to all those kind friends who have so willingly and loyally helped us to raise the total amount to meet the cost of the work—£72—and truly we can sing:

"To God be the glory,  
Great things He has done."

T. REYNOLDS, Pastor.

#### HOPE, EAST HAM.

ON Lord's-day, December 1st, and following Tuesday, we celebrated the sixth

anniversary of the opening of our sanctuary. Mr. A. H. Brooks preached on the Lord's-day from Psa. cxvii. 1 and Psa. xx. 5.

On Tuesday afternoon Mr. E. Marsh led our minds to Psa. lxxviii. 25, the positive statement of the believer in the joy of his present possession being the theme. A goodly number partook of tea, and at the evening meeting Mr. G. Fauch kindly presided in the absence of our esteemed brother Boulden through illness. The Chairman read 1 Peter i. Mr. D. Andrews sought the divine blessing.

A brief report was read, showing there had been collected for the building fund during the year £21 9s. 3d., for which we "thank God and take courage," but earnestly pray for greater help in the coming year. The debt is a heavy burden. Who will send us substantial help to start the New Year, and stimulate to further effort in this densely populated neighbourhood?

Mr. G. W. Clark spoke from Acts xxviii. 15, showing that since all our times are in God's hand we should be grateful for all the way He has led us.

Mr. G. Smith blessedly testified to the foundation of God standing sure (2 Tim. ii. 19), and warned against the "Lo, here, and lo, there, is Christ."

Pastor H. D. Tooke spoke with much power from Zech. ii. 10. He spoke of the certainty of the fulfilment of God's Word, and that Jesus would see of the travail of His soul and be satisfied; cheering our soul with the witness of His abiding presence in Zion. Sing and rejoice not only in the enjoyment of His blessings at present possessed, but for those yet to come.

Mr. E. Marsh gave an inspiring address from 1 Peter i. 8. Speaking of our beloved house of prayer, he said it proved the reality of his text. God would own the love of those hearts, who, erecting such a house for His worship amidst such discouragements, are pressing forward, seeking only His glory and the salvation of souls.

The chapel was well filled, and we are grateful to the many friends who came to cheer us in His service. H. W. R.

[If any of His stewards are seeking where to put out His money, that at His coming He may "receive His own with usury," let them visit this spot and enquire into the work, and we think they will find what they are seeking.—ED.]

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY-SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school teachers, workers, and friends was held at Carmel Chapel, Pimlico, on Saturday, November 23rd. Our beloved Vice-President presided. Brother Royfee, of Courland Grove, implored the divine blessing. A paper was read by our

brother J. W. Davis, of Meyrick-road, subject, "Whether the International Lesson is a Desirable System or Not." The writer of the paper held that the answer to the question, "Is the International Lesson a Desirable System?" should be "Yes." The alternatives to the international seemed to be the individual lesson, for which each teacher searched out their own subjects and relative Scriptures, and the denominational lesson, which would be arranged by the Denomination for the great purpose of teaching the doctrines and truths of our faith. The writer of the paper favoured the international, because the lesson being already arranged enabled the teacher to spend the time in study of the lesson which he or she might have spent in searching for the lesson itself, and because he thought the international lesson provided sufficient subject-matter on which to base doctrinal teaching without having a special series of lessons for the purpose, the object of the Sunday-schools being to guide the children to Jesus rather than to any particular denomination. During the discussion which followed the following thoughts were expressed—the uniform lesson was a good system; the international was the best uniform lesson providing that Strict Baptist helps, etc., were available for Strict Baptist teachers; and that the teachers should meet once a week to discuss the lesson for the following Sunday.

A. W. THROWER, Secretary.

#### PROVIDENCE, BIGGLESWADE.

A SOCIAL tea was provided in the schoolroom on Tuesday, November 5th, which was well attended, the occasion being the departure of Mr. and Mrs. George Gurney and their eight children, who are shortly leaving Biggleswade for Luton.

After the tea there were several presentations. Mrs. Gurney was presented with a handsome silver teapot, subscribed for by the members of the sewing-class, in recognition of valuable services rendered. The Sabbath-school gave Mr. Frederick George Gurney a beautiful Thumb Index Bible as a memento of his services as teacher in the school; Miss Gertrude Winifred Gurney, Mr. Percy James Gurney, and Miss Grace Gurney were each presented with a handsome bound chapel hymn-book (Gadsby's Hymns); and Masters Bertram, Marcus, Ebenezer and Miss Hilda Gurney were given very nice suitable books. An elegantly bound copy of Gadsby's Hymns was presented to Mrs. Gurney from the school funds in token of much esteem for her excellent work as teacher in the school. The inscription in all the books was as follows:—"Presented to \_\_\_\_\_ by the school meeting at Providence Strict

Baptist Chapel, as a token of sincere affection, on the occasion of his (or her) leaving the town. November 5th, 1912." Mr. W. Battson (superintendent of the school) made the presentations. Mr. Gurney suitably acknowledged the gifts on behalf of his wife and family.

In the evening Mr. Curtis, of Southill, preached an excellent sermon to a good congregation from Ezsk. xlii. 5.

E. S. KING.

Since the above we have also received the following from a local paper:—

"INTERESTING PRESENTATION.—At the close of the Sunday evening service at the Providence Strict Baptist Chapel, a most interesting presentation was made to Miss Gertrude Gurney, the organist at this place of worship, who left for Luton this week with her parents. Mr. Wm. Battson had been requested at the Church meeting to make the presentation, which consisted of a handsome 400-day cloak in a glass case and also a lady's silk umbrella. Mr. Battson, in a most suitable address, referred to the fact that he had known Miss Gurney from her earliest days, and spoke of her valued services as their organist, a post which she had capably filled for some years. They all regretted her departure, owing to her parents' removal, and the officers and members of the Church and congregation had all united to subscribe toward the cloak and umbrella as a token of their esteem and regard. Miss Gurney briefly thanked Mr. Battson and all who had subscribed, and the service closed with an appropriate hymn."

(God ever bless our brother and his family and appear for His flock at Providence by raising up other helpers.—Ed.)

#### COLLEGE PARK, LEWISHAM.

The thirty-eighth anniversary services of this Church were held on Sunday, November 3rd, 1912, and our pastor (Mr. W. F. Waller) was helped to preach two encouraging sermons, that of the morning being from Ephes. i. 3, "Spiritual blessings in Christ Jesus," and the evening's text was found in Psa. lxxiii. 7, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

The continuation service on Tuesday evening, November 5th, was presided over by Mr. Joseph Fromow, who read 1 Cor. i., and Mr. T. R. Loosley (New Cross) offered prayer.

The Church secretary read the Annual Report—a record of much blessing and of a year in which joy, peace and prosperity were blended. The settlement of Pastor Waller and the addition of seven members—two by baptism from the Sunday-school—and the loss of one member by home-call were the outstanding features of the past year. Congregations increasing, activity in

all branches of service, creation of pastor's Bible-class, and healthy financial position, were present evidences of progress and blessing.

The chairman's address was based upon the Church—not man's system, nor of human organisation, but a divine one; God rules for formation and government; its mission—necessity for no compromise of principle with its members.

Pastor John Bush (New Cross) spoke from Psa. v. 11—universal rejoicing exhorted from His people, constant and continual "shout for joy," its logical cause, and again repeated joy (in the last clause of the verse).

Pastor E. W. Flegg (Homerton) spoke from Prov. xxix. 18. He spoke of the sad fact that so great a number of men perish for lack of knowledge—spiritual knowledge; called attention to the note of joy to be sounded by a reverse reading of the text, thus, "Where there is the vision, the people flourish." All men perish, apart from experiencing the vision of God.

Pastor E. Marsh (Bathnal Green), alluding to his joy in once again meeting old friends and of the hallowed memories awakened by his visit, spoke from Psa. xxvi. 12:—Even places—of Gospel liberty and light; firm footholds—of Christ's people; and their sure standing—on the Rock.

Pastor R. Robinson (Fulham) spoke from Psa. ciii. 3. He gave a message of comfort to the saints of God, encouragement to the seekers, and warning to the indifferent.

It was felt throughout that the Spirit of God was inspiring hearers and speakers, and we bless God for a season of holy and happy refreshment and soul- uplifting. A. E. VOYSEY,

#### Aged Pilgrims' Corner.

The January *Quarterly Record* is ready. It contains portrait and sketch of the late Mr. Edward Densham, an illustration of the new offices, and a variety of articles bearing upon the Society. Copies will be sent to any friends who will distribute them amongst non-subscribers.

By the death of Mr. Jasper Keeble the Institution has lost a valuable member of its Board and its honorary solicitor. Mr. Keeble's services were most able and his judgment and experience were of the greatest advantage to the Society.

On December 3rd a Sale of Work was held in the Public Hall, Croydon, in connection with our local auxiliary, which is so much indebted to its hon. secretary, Miss Loosley, for her valued services. The room was well filled and a number of ladies kindly presided over the stalls. Upwards of £80 were

realised on the day and much local interest was evoked.

In the afternoon Mr. W. Brooks, of West-street Chapel, gave an excellent address on "A cup of cold water," and earnestly commended the Society to the friends present. The secretary of the Parent Society and Mr. W. J. Falkner, a member of the Board, represented the Committee.

If friends in other places can kindly organise similar gatherings, we shall be indebted to them, for, whether the results be large or small, they create an interest which goes on increasing and give an opportunity for disseminating information concerning the work.

With the advent of the new year a special opportunity occurs for friends to become annual subscribers. We are most desirous of increasing the list, for our 1,570 pensioners and seven Homes need £43 daily to meet all claims. Who will help?

## Gone Home.

CHARLES SIMON CANNON,

an esteemed member of the Church at Over and an acceptable supply in many of our pulpits, passed away in his sleep on December 2nd, 1912. He was born on March 3rd, 1842, at Lewisham, Kent. His parents died before he was six years of age. He was tenderly cared for by his grandfather till he was able to earn his own living.

He came to Over, April 23rd, 1868, and commenced business as a tailor. Our friend was a great lover of the young, and in our Sunday-school and Bible-class, as well as in our prayer-meetings (where his voice was often heard), he will be greatly missed.

On May 18th last our dear friend was laid aside by paralysis; he partially recovered, and had made engagements to preach at Eleworth and other Churches next month, but suddenly, as stated above, "he was not, for God took him."

On Sunday afternoon a large congregation gathered in the Baptist Chapel, Over, where an impressive service was held, conducted by the writer. Afterwards in the cemetery, amidst numerous tokens of affection and esteem, we committed his body to the ground, "in sure and certain hope of the resurrection unto eternal life." The Lord make us "followers of them who through faith and patience inherit the promises." The Lord raise up others to be "baptized for the dead" and to faithfully witness to His truth.

JAMES EASTER.

MRS. HANNAH SMITH.

On September 1st, 1912, at Siddal Hall, Halifax, Yorks, there passed away

Hannah, the beloved wife of Mr. John Smith, and only remaining daughter of Mr. Thomas Clough, one-time pastor of Leeds Strict Baptist Chapel. For several months the deceased had suffered from acute paralysis of the larynx and was almost unable to speak, but her condition of mind was one of peacefulness and trust in God. Her presence was assured at all services of God's house, and for many years the prayer-meeting could always count her as an attendant. There is a real void in the village and in a wider sphere, for the subject of this memoir had a keen desire to better the conditions of the poor, and helped forward all associations which had Christian endeavour behind them.

Mr. McKee, Mr. Jarvis, and other ministers and friends visited our departed mother and testified to the joy they experienced in hearing her precious testimony to the goodness of the Lord.

Several hymns in Gadsby's Selection expressed her condition of mind; numbers 108 and 261 seemed to be her favourites, and in no small measure added to her peace of mind.

In a letter to a friend at Anstruther we find her expressing her experiences as follows:—"My dear sister,—Our God holds the winds in His fists and the waters in the hollow of His hands. I daily commit all my affairs into His hands, knowing that He is too wise to err and too good to be unkind. I must tell you that as a rule I awake at three in the morning, sometimes later, but I invariably commence to pray for all the missionary friends I have by name; then I pray for all I do not know; then I come nearer home, for the whole Church of God in these islands; I pray for all the sick ones, the tried, the tempted, the persecuted, the self-sacrificing ones, and I could not tell you what sweet times I have with my Lord whilst pleading with Him for a blessing for others. One morning those words fell upon my soul, 'Come, Lord Jesus, come quickly,' and I had such a longing and desire to see my Saviour that I kept repeating, 'Come, Jesus, come quickly.'"

Towards the close of her earthly career the solidity of her hope was constantly expressed in the words,

"On Christ, the solid Rock, I stand;  
All other ground is shifting sand."

The writer was with her at the close, and the memory of those moments will endure so long as he continues here below. There was a peacefulness and calm in the soul, although there was no voice to express it. So passed into the eternal Sabbath, on a peaceful, earthly Sabbath morn, one who had on earth known the emancipation from sin and wickedness which comes through the precious blood of a loving Saviour.

May we all have this consciousness ere the day dawns and the shadows flee.

Yours in the Master's service,  
J. EDWARD SMITH.

—  
WALTER HAVERS.

On November 2nd our beloved brother fell asleep in Jesus, aged 73. For forty-seven years he was a consistent member of the Baptist Church, Ocoold. His life was devoted to the cause of Christ. He was an exemplary Christian. On his deathbed there was no sorrow by reason of neglect in attending the house of God.

In the Church he was a pillar and a peacemaker, and ever ready to encourage fellow-labourers in the work of the Lord. By all he will be greatly missed.

His mortal remains were interred in the cemetery at Ocoold on November 7th, 1912 by the pastor, S. J. Hawes. We pray the Lord to comfort and support the widow.

—  
MRS. EVA WYBROW.

My dear wife was born at Taunton on June 20th, 1862. When very young she had deep conviction of sin. Under the ministry of Mr. Levi Palmer, of Taunton, she was brought to realise experimentally the new birth and led into the precious truths of God's Word. The doctrines of grace were precious to her. Of late she had become very quiet, sometimes, as if her thoughts were far away in meditation, reading her Bible and Bunyan's works.

Our dear one was taken ill, pneumonia set in, and our heart saddened at the painful thought of separation. She was very submissive, and twice repeated—

"My Father's hand prepared the cup,  
And what He wills is best."

I asked her of her hope—if Christ was precious. "Yes," she replied, "He is precious to my soul—He is altogether lovely." Mentioning something of our pathway, I said, "But we shall conquer, shall we not?" "Yes," she said, "through Him that hath loved us and washed us in His precious blood." One day she asked me to read a text hanging in the room; it was "My defence is of God." On two occasions I asked what portion I should read. She replied, "Read, 'I will lift up mine eyes unto the hills,' &c.; also, 'The Lord's portion is His people,' &c. Thus I could see the Word was precious. To a friend she repeated the words of Jesus—"How shall I be straitened till it be accomplished!" She was resting alone on the finished work and merits of the Lord Jesus. The end was near; her illness was short but painful, and falling into a sleep, from which she never awoke, her ransomed spirit passed away on

the morning of Lord's-day, Oct. 27th, to be "for ever with the Lord."

The interment took place in Tooting Cemetery on October 31st, Mr. W. Waite and Mr. A. Vine officiating.

My dear wife was a bright, cheerful woman, a devoted wife, and a consistent Christian; she was God's gift. He has taken her home; and whilst the trial is indeed great, I pray He may give grace to say, "Thy will be done."  
J. W. WYBROW.

—  
W. GAYLER.

The Church at Thundersley has sustained a heavy loss by the home-call of Mr. W. Gayler, who, since the Strict and Particular Baptist Society undertook to supply preachers every Lord's-day, has been very useful in many ways to the Cause. Very suddenly he was called home on Saturday, November 30. He had just passed the chapel, and remarked to his son that there was to be a baptizing service there on the following Sunday week, when he fell down dead.

He was called by grace when a young man, the Lord arresting him in the house of God whither he had gone with some of his companions for the purpose of annoying the worshippers, he being the ring-leader. The Word of God was sent like an arrow into his heart, and he was under deep conviction of sin for some time. The Lord eventually appeared, and he was brought to realise forgiveness of sins, and he often acknowledged what a debtor he was to sovereign grace. Undoubtedly sudden death was to him sudden glory.

—  
ALFRED HAITH.

Our dear father fell asleep in Jesus on October 18th, after much suffering and weakness. His earnest longing to be with Jesus is now satisfied.

He was born on December 17th, 1842, and brought up in the Church of England. He joined the Royal Navy in 1859. When returning to his vessel, H.M.S. *Bombay*, in Rio Harbour, South America, in a small boat one dark night, the boat capsized and all the occupants were for some time in the water. It was then the Lord was pleased to put His fear into his heart and led him to fly to the Rock of Ages for shelter.

While returning to England he narrowly escaped death, for the ship caught fire and ninety-five men perished. He left the navy and resided with his brother, who is now in membership at the Surrey Tabernacle. He was led in the providence of God to attend Kinggate Baptist Chapel, Holborn, and was brought into the full liberty of the Gospel by a sermon preached by the late Mr. W. R. Burton from Isa. liiii. 5, and was baptized in

December, 1865, and became a member of the Church, amongst whom he worked and laboured for thirty years, his one object being to

“—Tell to sinners round  
What a dear Saviour he had found.”

In 1895 he had to seek another spiritual home, which he found at Soho Baptist Chapel, 1897, under the ministry of the late Mr. John Box, whom he much loved.

For some years he had been unable to attend the services of God's house. He bore his great affliction with much patience.

His devoted wife (our dear mother) mourns her loss, but rejoices that for him there is “no more pain” (Rev. xxi. 14).

He brought his children up in the fear of the Lord. May each be brought to know and love the God of their father. May our end, like his, be peace.

His mortal remains were laid to rest on October 24th in the new Highbury Cemetery. The service was conducted by Mr. Frank James amidst general signs of respect. On Lord's-day, November 3rd, Mr. Leake preached a memorial sermon from 2 Cor. v. 1—words which were made a comfort to our dear father during his long illness. May we all be enabled to say, as our father did, “For I know that when the earthly house of this tabernacle is dissolved I have a building of God, a house not made with hands, eternal in the heavens.” W. HAITH.

#### MRS. EMMA BRAY.

After a prolonged affliction extending over a period of nearly two years, Mrs. Emma Bray, of “Furnhurst,” Canterbury Road, Margate, was called home on Monday, September 23rd, 1912, aged 79 years. She was enabled of the Lord to bear the taking down of the tabernacle with much patience and submission to His will. Her quiet confidence in the Lord frequently found expression in these lines—

“My hope is built on nothing less  
Than Jesu's blood and righteousness.”

There were seasons when her faith was sharply tried, and yet, through the mercy of the Lord, she held fast her confidence firmly to the end. On one occasion she greeted me by saying, “I had such a happy experience during the night when these words came so comfortingly and so distinctly to my mind that it was like a human voice speaking them, ‘Your sins are all forgiven.’” “Then,” said she, “I replied, ‘Why, that is the word which came to me years ago, therefore it must be so—it must be true.’”

For many years our departed sister sat under the ministry of the late James Wells, and in the earlier days of her

illness, when the mind was stronger she rejoiced in recalling those hallowed memories of her associations with the Surrey Tabernacle, its people, its prosperity, and its gifted pastor, under whose teaching she was so richly blessed. So vividly were these memories recalled that sometimes she would exclaim, “It is as if I can hear him now.”

On the occasion which proved to be my last visit to her, I expressed the hope (D.V.) of seeing her again, to which she replied, in her great weakness, “Yes, if not here up there.” For some time before the end came she was as one who had done with this world, and occupied with things spiritual and eternal. How many times I heard this text fall from her lips, “I shall be satisfied when I awake with Thy likeness”!

For some few weeks before the end came, the doctor disallowed visitors, owing to her weakened condition. She was as one patiently waiting for the Lord to take her home. A change took place on September 22nd, which necessitated the calling of the members of the family to her bedside soon after midnight. The end, however, did not come until the evening, when, after lingering throughout the day in unconsciousness, the laboured breathing gradually ceased, and about 9.30 our dear friend quietly fell asleep in Jesus.

The funeral took place in Margate Cemetery on September 27th, and the funeral sermon, delivered on Oct. 13th by the writer, was based upon her own chosen text, Col. ii. 10. It declares to us the secret of her exemplary Christian character, her patient endurance, and her triumphantly peaceful end—complete in Him. W. A. D.

#### WILLIAM BUCHAN ROWE.

The Church at Providence, Erith has sustained a loss in the departure of our beloved brother, William Buchan Rowe, who for many years faithfully served in the office of deacon. He was very devoted. We shall miss his service and prayer very much. After lengthened and intense suffering his end was peace, which took place December 5th, aged 78 years. Gone to be “for ever with the Lord.”

#### THOMAS JOSEPH STEVENS.

God was pleased to call our beloved brother to share His inheritance with the saints in glory on the 29th October last, in his 63rd year. Our brother was a member of the Church militant for upwards of forty-four years. He was baptised by Mr. Archibald Brown on Stepney Green.

In the year 1878 he was led to join Little Alie-street Strict Baptist Chapel, where he was for many years an honourable member, deacon, and secretary to



the Sick Visiting Society in connection with that Church. For the last nine years he was a member of Homerton Row, who now mourn his loss as a consistent and beloved brother in Christ.

We would record the many blessed conversations we were privileged to have with our brother during his illness concerning all the way the Lord had led him. He was blessed with clear teaching in God's Word, and it was his delight to "tell to sinners round what a dear Saviour he had found." It was his concern to hold forth the need of the operation of the Holy Spirit to convince of sin and reveal the efficacy of the precious blood of Christ, which had purged his conscience from guilt, and only two days previous to his departure his bereaved widow records that he endeavoured to repeat that well-known verse by Newton—

"And since my Saviour stands between  
In garments dyed in blood,"

and here our brother exclaimed, "Ah! it is the blood, the blood; that is what we want," after which our brother lapsed into unconsciousness, from which he scarcely recovered again. Thus he was taken resting on the finished work of our Lord Jesus Christ. H. S. V.

#### HANNAH BANKS,

who, for over fifty-two years, was the constant companion and loving wife of Charles Burt Banks, was called home on October 31st, 1912.

The bereaved husband, who is a son of the late C. W. Banks (whose name will always be associated with this magazine as its founder and first editor, and whose abundant labours so many of our readers treasure), informs us that his dear companion was "the youngest daughter of Mr. Elijah Packery, for years Precentor and Deacon at Crosby-row and Unicorn-yard Chapel, under the ministry of Mr. C. W. Banks."

The mortal remains were laid to rest in Forest Hill Cemetery on Thursday, November 7th, 1912, Mr. J. T. Kinsbury and Mr. Samuel Banks conducting the service at the home and cemetery.

#### HANNAH LYONS.

Our sister passed to her eternal rest on Lord's-day, November 24th, at the age of 92, having been a consistent member of the Church at Tunstall, Suffolk, for over seventy-three years. She was brought to know the Lord when young, baptised, and joined the Church in September, 1839, being then 21 years of age. She was a devoted lover of God's Cause and people, and no sacrifice was too great for her to make for the same. Residing at Butley, three miles distant, it was her delight to be found constantly at the house of God,

both in summer and winter. She said by her actions, "Lord, I have loved the habitation of Thy house and the place where Thy honour dwelleth." Of late years, being enfeebled by age, she was only able to go occasionally, but up till the past eighteen months she would be found at the cottage meetings held close by conducted by the writer.

At the beginning of April in last year she was taken very ill, and when I visited her on April 4th her end appeared near, but she rallied again a little during the summer. On October 27th I found her sitting at the tea-table quite cheerful. She said she was weary and tired, and longed to be at home with her Lord at rest, and repeated the lines—

"Weary of earth, myself, and sin,  
Dear Saviour, set me free,  
And to Thy bosom take me in,  
For there I long to be."

That was the last time I saw her alive. The end came on November 24th. We laid her mortal remains to rest in the chapel cemetery on Saturday, November 30th, in the presence of loving friends, in sure and certain hope of a joyful resurrection. On Lord's-day afternoon, December 1st, a memorial service was held in the chapel where she had been baptised so many years before. The writer preached from Psa. cxxvii. 2 (the sleep of the beloved), "For so He giveth His beloved sleep."

W. J. DENMEE.

#### JANE KING,

late of Aldringham, Suffolk, passed away on 24th October, 1912. She was called by grace under the ministry of Mr. Joseph Brand, baptised by Mr. Averey in 1862, and continued a consistent worshipper at Aldringham for forty-three years, manifesting a deep interest in the welfare and prosperity of the Lord's people. Owing to the death of her husband in 1906 she moved to Colchester to reside with Mrs. Keeble, her only child, with whom she spent the remainder of her days, always attending for worship as far as her failing strength permitted under the ministry of Mr. H. G. Polley, who paid frequent visits to her in her solitude and final illness. She could not converse so freely as some, but was greatly blessed with a sweet persuasion of her salvation by grace, which she often referred to in quoting the lines—

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."

On the 16th of October she was taken with an apopleptic seizure, under which she lay unconscious for a week, when the Lord, on the 24th of October, was pleased to liberate her ransomed soul from its clay tenement to be "for ever with the Lord." MARY ANN KEEBLE.

## Obey for the Fearful.

BY PASTOR H. D. TOOKE.

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid."—Mark x. 32.

ONE writer says concerning this verse: "These artless, life-like touches, not only from an eye-witness, but one whom the noble carriage of the Master struck with wonder and awe, were peculiar to Mark, and give the second gospel a charm of its own, making us feel as if we ourselves were in the midst of the scenes he describes." Such sentiments will probably find an echo in our hearts as we ponder the language of this touching revelation of the disciples' thoughts and feelings under circumstances which to them were so pregnant with possibilities, so full of mysteries.

We may well be thankful for these glimpses into the hearts and thoughts of these early followers of our, and their, beloved Lord, if only for the fact that they seem to come so close to us. We feel how alike are the experiences of God's people in all ages. Although it is a common thought with us in times of trial that no one has been through what has fallen to our lot, it is an evident temptation of the devil, to suggest that God has never treated others as He treats us. Did we but read our Bibles more carefully and thoughtfully, we should find that it was not so, but that it reveals to us the helpful truth that what enters into our experience has been the lot of others before us.

We frequently say that God's Word throws much light upon the experiences of life, but it is equally true that our experiences throw much light upon the Word of God. There are many things we have to pass through before the meaning in the language of Holy Writ becomes apparent to us. How often has God met our case by presenting the fact that someone else has been there before. You cannot make a martyr of yourself by imagining that your case is isolated—your trial one which has not fallen to the lot of others.

Such is the truth evident in this incident, for these disciples betrayed a spirit which is common to-day in the face of impending ills.

*Notice the way they went.* "They were in the way going up to Jerusalem." This is significant and suggestive; it gives us the key to the inner meaning of this verse. They were going up towards the sanctuary. Nothing in this to be found fault with, but rather to commend. Even the road to the house of God may have its trials. We cannot always turn our faces towards Zion without being beset with some question or care.

*They were in the way of duty.* Of Jesus Himself this was true, for He had come to do His Father's will, and that *will* lay along the road they were then taking. To do His work, Christ must travel the

road "going up to Jerusalem." So it was with the disciples—the Master's road was theirs; His will was that they should go with Him. How often have we found the way of duty beset with difficulties; we have taken a certain path, firmly believing it to be the way marked out for us, only to discover that it is no easy one to travel.

*It was a way of danger.* This is the explanation of the spirit in which they faced it. In John xi. we find them saying to Jesus, "The Jews of late sought to stone Thee, and goest Thou hither again?" They saw ahead the probability of trouble befalling their Master, and themselves also, if they went up to Jerusalem. The path of duty is not always the path of ease; but we ought not to question the rightfulness of the way because of the dangers, difficulties and trials we may meet therein. The path of obedience is often beset with dangers.

It is not to be wondered at that the prospect before them affected them and filled them with concern. You can readily believe it, and not be eager to censure them for it. It is possible that we should have felt the same under similar circumstances; probably we have felt like it and may do so again.

We are told that they were amazed—astonished and mystified at the Lord's leadings. Why should He lead them by a way which was so evidently hazardous? Why should He go that way Himself? These are questions which arise in our lives, often leaving us with no satisfactory answer, but convincing us of the truth of God's word when He says, "My thoughts are not your thoughts, neither are your ways My ways."

*It was contrary to what they had expected.* One can well imagine that when they last left Jerusalem, after the attempt made upon their Lord, they would conclude that it would be long ere He went there again. It would be natural for them to think that the Master would seek more congenial fields of labours—more appreciative hearers in other places. We too often map out what we think is right; we come to conclusions as to what our Lord would have us do and what He will do for us, only to find events arise of quite another kind to what we had expected. We then, like these disciples, are amazed at our Lord's leadings.

*Then we are told that they were afraid.* One emotion does not come alone; often perplexity gives place to fear: "They were oppressed with a vague feeling of dread." A presentiment of evil troubled them; they dreaded the consequences to their Lord and were not without misgivings as to their own safety. One has defined their spirit as "not so much terror as a reluctant anticipation of impending trouble." Here again we can join with them. There are some people who are always expecting evil; they never seem able to look forward with hope. Others are more ready to look upon the bright side, and in the face of uncertainties to hope for the best. This is certainly the best spirit; but even those at times are oppressed with forebodings they cannot explain—an indefinable fear of trouble to come.

Let us now turn to the bright side of the scene. There are

encouragements to be found even in this somewhat gloomy picture. We have not merely to find in this incident a revelation of experiences corresponding with our own. To do so would only increase the gloom and accentuate the darkness. Rather should we look for help in these very times, and, thank God, the help is to be found even in the midst of the mystery and fear. This incident is recorded not only to show us how weak we are, but to help us in our weakness.

*We have the Master's own example to help us.* The word translated "amazed" means also "awe." As we read the verse, we can see the force of this suggestion: "Jesus went before them, and they were amazed." There was something about His attitude that impressed them with the importance of the step. Have we not a glimpse of it in the words of Luke, "He stedfastly set His face to go to Jerusalem"? What an example! With the full knowledge of what was before Him, He faltered not, but with firm step He turned His face towards the place which would mean so much to Him. May we not take heart and from the glorious example of our Lord seek to walk boldly "in His steps"? Let us admire the spirit with which He faced the trials awaiting Him.

"The Saviour, what a noble flame  
Was kindled in His breast  
When, hasting to Jerusalem,  
He march'd before the rest!"—*Cowper.*

Let us find in His example an inspiration for both our encouragement and emulation.

*He is leading.* "Jesus went before them." He did not send His disciples where He would not go Himself. Neither does He now; He still goes before His people. As of old in the wilderness we may firmly believe that He is going on before us. What greater help can we find than this? It must be the right way if He leads on. "He led them forth by the right way" is still true. If He leads we may well take heart and leave the issues to Him.

*Then note that the disciples were following.* Here we may find reason to be hopeful. The time to fear is when we go our own way—when we seek to go the way we have planned out without a thought as to what His mind is on the matter. But if we have the hope that we are following His leading, then we may well say to our hearts, "Be of good cheer." The path of conscious obedience may rightly be the path of confidence and hope. May we not, also, in the paths of mystery and trial, find help in the fact that our Master has been there before us? "He was in all points tempted like as we are," and we may therefore be sure of His sympathy, and, better still, rightly expect His help, for "He is able to succour them that are tempted."

Yet, again, we may find encouragement in the fact that He knows the issues. In the latter part of this verse we are told that He began to tell them "what things would happen unto Him." Believe He never leads by a way the end of which He does not foresee. He never bids us take a single step without the full knowledge of where it leads and what will be the result.

Once more we may find cheer in the fact that in following Him we shall never have to meet what He met, or bear what He bore. Going up to Jerusalem was to Him to go to Gethsemane and Calvary. There He suffered for us, and never shall we taste their bitterness and pain. Shall we not be willing to go after Him who bore so much for us, even if it means a pathway of perplexity and pain?

Lastly, let us learn that Christ will surely watch over our interests while we seek to follow Him. What a beautiful illustration of this we have in the garden. When they had reached Jerusalem His enemies lost no time in seeking to carry out their evil purposes. In the garden they came to arrest Him, but what does He say? "Let these go their way." These words were not merely a petition to His enemies, but I firmly believe they were a mandate from the lips of Him whom devils and seas were bound to obey. Remember how, just before, His foes had fallen before Him by the exercise of His mighty power, proving that they could not even arrest Him without His permission. "Let these go their way" was a mandate against which His enemies were powerless. Let us rejoice in the belief that the same mighty power is being exerted on our behalf.

Therefore, if you cannot understand, fear not. If you are fearful, take heart. Follow on; leave all in His hands. It is right—it will be well.

---



---

### FEEDING ON THE WORD.\*

BY A. E. REALFF.

"I have esteemed the words of His mouth more than my necessary food."—Job xxiii. 12.

It is important that we should be assured of the genuineness of our religion, and of our standing in His sight who is the "Author and Finisher of faith."

#### THE ESSENTIAL PROOF OF OUR BEING RIGHT WITH GOD

is a living trust in His Divine Son as our redeeming Lord. This, therefore, should be our first enquiry—"What think you of Christ?" Again, we should be diligent in ascertaining what is our habitual deportment with regard to the true people of God. "We know that we have passed from death unto life because we love the brethren"—with a love which is genuine, generous, pitiful, self-sacrificing. "See that ye love one another with a pure heart fervently." "If we love one another, God dwelleth in us, and His love is perfected in us" (1 John iv. 12).

A further test is the attitude of our hearts toward the Bible, which is God's inspired Word. If we neglect it, as many do, we really neglect the "great salvation" to which it testifies. If we prize and continually consult its pages, we have at least one

---

\* This article was prepared for the "E. V. & G. H." some months since; and now, revised by the writer, is issued from the chamber of sickness and pain.

indication that the Christ of the Scriptures is really dear to our hearts. The writer would ask himself, and affectionately enquire of his readers, what testimony to the reality of our religion would our Bibles give if they could speak? In all simplicity and solemnity we would ask the important question, and enquire whether Job's words, quoted above, are true of ourselves. Are the inspired pages, and the truths they enfold and enforce, as necessary to our inner and silent life as our daily bread is to the maintenance of our physical life? Let this, in some important particulars, be our present enquiry.

And first, as to the pardon of sin, and our actual justification in the sight of the Most Holy through the imputed merits and righteousness, the atoning sacrifice, and all the substitutionary work of our great Redeemer:—

“ The sinner's peace, the Daysman He,  
Whose blood should set His people free ;  
On them His fond affections ran  
Before creation's work began.”

Now we find that the Lord says to these, His covenant people, “ I will forgive their iniquity, and I will remember their sin no more ” (Jer. xxxi. 34). This is Jehovah's promise, and it is reiterated in varying language in different parts of the sacred pages. “ I will cleanse them from all their iniquity, whereby they have sinned against Me : and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me ” (xxxiii. 8). “ For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more ” (Heb. viii. 12). But although the Lord has promised utterly to forget the sins of His people, He does not call upon them to forget what they once were. On the contrary, He says: “ That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God ” (Ezek. xvi. 63).

But if we ourselves should forget, there is one who is, alas ! often very close to us, who has an unfailling memory for such things, and who will make the utmost possible use of it for the accomplishment of his evil designs. He never tires ; but, being “ the accuser of the brethren,” Satan, the adversary, he continually sets before our minds all our past offences, slips, mistakes, follies ; all the wrong words we have ever uttered ; yea, even the words which were right in themselves, but unwisely or untimely spoken. This is the writer's own experience ; and sometimes the enemy brings into one's mind these things, one after another, with such cumulative force, that the weight of them becomes overpowering, and one is ready to sink almost into despair. Our feeling at such a time has apparently resembled that of the great apostle and his companions : “ We were pressed out of measure, above strength, insomuch that we despaired even of life : but we had the sentence of death in ourselves,” etc. (2 Cor. i. 8, 9). Then the good Spirit would remind us of such a promise as this : “ Cast thy burden upon the Lord, and He shall sustain thee ” (Psa. lv.) ; or of that precious admonition

in Psa. xxxvii. : "Commit thy way unto the Lord [margin, roll thy way upon the Lord]"; and this has given relief.

Like the late beloved Dr. Doudney, the writer is wont to

TAKE ESPECIAL NOTICE OF ANY PASSAGE OF SCRIPTURE THAT PRESENTS ITSELF TO THE WAKING THOUGHTS.

Sometimes, indeed, he has been greatly favoured in this respect by actually waking up in the early morning with some choice word. This is comparatively rare, but therefore peculiarly sweet, because *specially given*—not a text that had recently engaged the thoughts, but one that has altogether escaped notice for a long time past. Like the manna to the ancient people, it has come with the dew, and is, therefore, peculiarly sweet. But when this is not given, one is apt to notice the *first word* of Holy Writ that appeals to the mind while dressing, or while preparing to engage in the duties of the day; or the first text that strikes the mind during the early perusal of the Scriptures; such, for example, as this—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thy heart" (Psa. xxxvii.).

O the comfort and joy that such words impart, when breathed into the soul by God the Holy Ghost! What a precious encouragement, with which to begin the day, from the Father's own lips! "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" (Psa. cxix. 103). "More to be desired are they than gold, yea, than much fine gold" (Psa. xix.). "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart" (Jer. xv.). The true believer rejoices over them as one that findeth great treasure.

"Search the Scriptures," says the Saviour; search, as those do who ransack the bowels of the earth to find diamonds and other precious gems. Surely such texts are gems of the first water. "Verily thou shalt be fed" (margin, "in truth or stableness"). If the Lord provides food it will be indeed, whether for body or soul, as the manna was to Israel. And those who are fed by Jehovah's hand are fed in "stableness"—they are really nourished and sustained thereby. In the R.V. margin the reading is, "Thou shalt feed securely"; none can deprive you of what God bestows. Look at Elijah, fed by ravens morning and evening, and refreshed by the water of the brook Cherith; then, when that failed, because of the long drought, sustained by a poor widow, who was on the verge of starvation herself! How unlikely, yea, altogether ill-adapted, were both these instrumentalities! Yet, in Jehovah's hands, how completely sufficient!

"Delight thyself also in the Lord, and He shall give thee the desires of thy heart." In other words: If thou seek to fulfil the revealed desires of the Lord's heart, He will even condescend to give thee thy heart's desires. Was it not so with Hannah, with the Syro-Phœnician, yea, with numbers of others, both in Old and New Testament times? Yes, because God has said, "Them that honour Me I will honour." When thou takest delight in the ways of the Lord, He will soon say to thee, "*Be it unto thee even as thou wilt.*"

## PRAYER.

THIS paper\* is intended to be an introduction to the study of that wonderful prayer given by our Lord as a model on which to form our prayers as recorded in Matt. vi. 9—13. That it is a model rather than a form appears from the way in which our Lord Himself speaks. "After *this manner* therefore pray ye" are the words with which He prefaces it. We do not dispute that its very words may be profitably employed both in public and in private worship, but it is to be feared that not unfrequently it is used superstitiously as a kind of charm, or as if there were something of value in the mere repetition of the words, whereas they are valueless, if not a mockery, when the person using them is destitute of the Spirit that informs them. In prayer, as in all spiritual exercises and works, "apart from faith it is impossible to please God."

IT IS ASSUMED THAT ALL TRUE BELIEVERS DO PRAY.

"When ye pray," says our Lord. As if He said, You do pray, and will, and indeed can do none other than pray, but I will direct you how you are to pray. All men should acknowledge their Creator and Sustainer; they should thank Him for His goodness and mercy, and confess their dependence upon Him for all good things. That multitudes, alas, utterly ignore God is a sad fact, and a clear proof of their native depravity, as well as a great addition to their guilt; but nothing can relieve them from their obligations to their Creator. Prayer, then, is a duty to the natural man, but to the spiritual man it is a necessity of his very being, for

"Prayer is the Christian's vital breath—  
The Christian's native air."

He can no more cease to pray than he can cease to breathe naturally. He may get into a low state and his prayers seem to be but "a chattering noise"; yea, he may for a time cease to pray in the usual way, but his soul will still breathe after God, after Christ, after forgiveness, after restoration and communion. He may even suppose that he does not and cannot pray, but

"Prayer is the soul's sincere desire,  
Uttered or unexpressed—  
The motion of a hidden fire  
That trembles in the breast."

The sense of need, the feeling of desire, can never be utterly quenched in the soul of the true believer. It will burn within him, though it may only find utterance in

"The upward glancing of an eye,"

or

"The falling of a tear."

A sigh, it may be, or a secret groan. What one has said of faith may be equally applied to prayer—"Though damped, it never dies."

---

\* Read at a Bible-class, of which the writer is a member, and followed by papers on the petitions of the Lord's prayer by other members of the class on successive meetings.



## PRAYER IS THE EARLIEST EXERCISE OF THE NEW-BORN SOUL.

In a natural birth to breathe is the first thing the new-born child does, and with its first breath comes a cry. As in nature so in grace, a cry indicates life—is its first expression; the cry may be weak, may be very feeble, but it evidences life. *Those who never pray are dead.* "Behold, he prayeth," was said of Saul of Tarsus, and may be said of every quickened soul. A boy had fallen into deep water, and was brought to land unconscious. He was taken into a house hard by, and efforts were made to restore him. An anxious crowd waited outside, and, as one and another came out, enquiries were made, but the only response was a sad shaking of the head. But presently one came out, and, when enquiry was made of him, replied cheerfully, "He's drawn a breath." So, when the first real cry for mercy goes up to God from a quickened sinner's heart, we may say, "He's drawn a breath"—a sure sign of life.

"Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice  
And cry, 'Behold, he prays!'"

## PRAYER IS THE LAST EFFORT OF THE BELIEVING SOUL.

As prayer marks and evidences his birth, so does it also characterise his whole life on earth—he lives a life of prayer. As the diver when he descends into the water has a double connection with the air above, one pipe allows the foul air—exhausted of its oxygen by having been through his lungs—to escape, while through another the fresh air is pumped down to him, and so he lives and works unharmed in a medium where otherwise he would be destroyed; so is it with the believer in Christ. At the throne of grace he breathes out the impure things of his nature and practice before God and inhales the pure air of heaven—the grace, the life-giving and sustaining grace, of God, and so he lives and works unharmed in the deadly atmosphere of the world, which would otherwise speedily prove fatal to him.

"Long as they live should Christians pray,  
For only while they pray they live."

And prayer will be the latest exercise of the believing soul. As he yields up his spirit to his God, like his Lord, he says, "Father, into Thy hand I commend my spirit"; or, as Stephen, "Lord Jesus, receive my spirit." The last conscious effort of the soul is put forth in prayer. To once more quote from Montgomery's expressive hymn, prayer is the Christian's

"Watchword in the hour of death;  
He enters heav'n by prayer."

## PRAYER HAS MANY ASPECTS.

We may say of it that it is *necessity coming to fulness for supply*. Man is a very needy creature naturally, and the spiritual man is conscious of his needs. These he knows can only be met out of that

"Fulness residing in Jesus our Head,  
And ever abiding to answer our need."

He is further taught that prayer is God's order by which he is to obtain the supply. His Lord has said, "Ask, and it shall be given you." Relying on His word, he comes and makes his needs known, and petitions that they may be met out of the Lord's own fulness. A deep sense of need puts an edge on our prayers, which otherwise they would lack.

We may regard prayer also as *desire coming to Him who alone can satisfy it*. We always need our Lord, but there is also a living and sometimes ardent desire to realise His presence, taste His love, and enjoy communion with Him. "Lift Thou up the light of Thy countenance upon me," "Hide not Thy face from me," "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine," are some of the expressions of the soul's desire after its Lord. When there is no pressing need to be supplied, desire longs for its Beloved. Well does the believer know that

"Tis heav'n to rest in His embrace,  
And nowhere else but there."

In prayer *acknowledgment is rendered for blessings received*. Thanksgiving is essential to true prayer. The incense of old was compounded of several precious spices. Prayer is our incense, and thanksgiving one of the spices that must never be omitted. "When you go to God for fresh mercies, be sure you take the receipts for the old ones with you," says an old writer. "In everything give thanks."

We must pass over several things that might be introduced here, or this paper will exceed the limit of our time, and just notice that *prayer is the saint's highest privilege and most profitable employment*. In prayer we have audience with the "King of kings and Lord of lords." "The throne of grace" is ever accessible; we are encouraged to pour out our hearts before the Lord, and are assured that He hears and answers our requests. What relief we here experience! what joy we feel! and what blessings we procure! Well may we bless the Lord for this high and holy privilege and most profitable exercise.

There are, however,

SOME THINGS ESSENTIAL TO THE RIGHT USE OF THIS VAST PRIVILEGE, a few of which we would mention in closing this paper.

*A profound reverence of spirit is requisite*. God is to be had in reverence of all them that are about Him. "Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." We are favoured to approach with boldness, but boldness must be tempered with awe, remembering that He to Whom we come is the supreme Majesty of heaven, in Whose presence the angels veil their faces. "God is in heaven, and thou upon earth, therefore let thy words be few," and let them be devoutly reverent. Holy liberty is granted, but let levity be far from us in our approaches to God.

*A believing apprehension of the way of access is essential.* "I

am the way, the truth, and the life; no man cometh unto the Father but by Me," said our Lord. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." All other ways are blocked for sinners; the flaming sword will pierce intruders, but this sacred Way is open for us. It is exactly suited to our condition, safe for us to approach by, and glorifying to God. Our faith must apprehend our great Mediator, who stands between us and God, in garments died in blood; there can be no right coming to God except by Him. Boldness apart from Him is detestable presumption. Through Jesus alone we have access unto the Father, with the liberty of children.

*Sincerity of heart is necessary in prayer.* If we look for acceptance we must come with "a true heart." "All things are naked and opened unto the eyes of Him with Whom we have to do." He abhors insincerity. A hypocrite's prayers are an abomination in His sight.

"Their lifted eyes salute the skies—  
Their bended knees the ground;  
But God abhors the sacrifice  
Where not the heart is found."

We must approach conscious of our own unworthiness, sensible of our need of the mercies we seek, earnestly desiring the petitions we present, and relying entirely upon the grace of God, manifested through the Saviour's sacrifice and mediation.

*A united heart and steadfast spirit is required.* A wandering mind is to be deplored and fought against most perseveringly. Perhaps this is one of the most prevalent faults in our worship. How often, when engaged in the most solemn of exercises, our minds wander, like the fool's eye, to the ends of the earth. What a plague is this! How disrespectful to that great Being whom we address! How faulty are our holy things! It behoves us to humble ourselves before God on this account. Let each pray with the psalmist, "Unite my heart to fear Thy name." Strenuous efforts should be put forth against this crying evil, looking to God for grace to overcome it.

"Call home the thoughts that roam abroad;  
Let every pow'r within me join  
In work and worship so divine."

*The Holy Spirit's aid is indispensable.* The Spirit is our great Helper. God knows our utter weakness and has given us His Spirit to meet our condition. "The Spirit *Himself* [R.V.] helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit *Himself* [R.V.] maketh intercession for us." He enlightens our minds, makes us sensible of our needs, excites our desires, and moves us to pray. We are to "pray in the Holy Ghost." Let us seek continually more and more to experience His powerful aid, and especially for the exercise of prayer; then shall we pray aright, our petitions will be according to His will, God will be glorified, Christ will be exalted, and we shall receive the petitions we ask at His gracious hands.

## THE CHIEF JOY.\*

*Abstract of a Sermon delivered on Lord's-day morning, 11th February, 1906,*

BY THE LATE MR. LAMBOURNE.

"Rather rejoice because your names are written in heaven."—Luke x. 20.

THE Saviour had sent the twelve disciples out to preach the gospel. He had also told them where to go and how to act. When they returned they were very happy and pleased with their success. This was partly spiritual and partly natural. The devils had been made subject to them, and no doubt they were lifted up naturally. Well, we cannot blame them. We all have that sort of thing about us. But the Saviour checked the natural pleasure. He said: "Rather rejoice that your names are written in heaven."

It is one thing to have a gift, another to have grace. Oh, the thousands that are carried away with gifts. They must have gifts in the pulpit in the present day, and people are carried away without troubling to see if what is said has life in it or not. But a day is coming when all things will be unmasked. "It is not all gold that glitters." I remember when I was a boy hearing a clergyman preach; he was speaking of how the natural man is carried away with anything that glitters, and he said they were like a man that sees something shining on yonder hill. Oh, I must go and possess it. It looks beautiful; it must be good. And off he goes over hedges and ditches and everything else, and when at length he clasps it, it is *a bit of broken glass*. I have found since there was a deal of truth in what he said. We are pursuing, generally speaking, shadows instead of looking after the substance, which is God's truth. Therefore, rather rejoice that your names are written in heaven. Now, we see from our text *there are names that are written in heaven*. We shall have to look a little at that.

Then next *it is a matter that can be known* that our names are written in heaven, and *it is an occasion of great rejoicing when you do know it*. But

## WHAT IS IT TO HAVE OUR NAMES WRITTEN IN HEAVEN?

We read that when Moses was pleading with the Lord for Israel's sake he asks that their sins may be forgiven or else that his name may be blotted out from the book of life. What does he mean by this book of life? Well, most civilised nations have a register of births and deaths kept. "If thou wilt not pardon the sin of this people take my name from the book of life and enter it in the register of deaths. I do not want to live any more if Thou forgivest not this people." This is the idea; you cannot conceive that Moses would ask that his name should be blotted out of the book of eternal life up there. Oh no, but "if I can do no good take me home at once." And the Lord was pleased to pardon Israel. Well, we read in other parts of the Scripture of the "book of life" and "written among the living in Jerusalem," and this refers to the same thing. There

\* Reported by Mrs. Sansom, Woodhurst, Hunts.

was a register kept in Jerusalem, and those that were on that register were among the living in Jerusalem; they had not been transferred to the register of deaths. That is a life and death matter. But there is another book. We read in the 87th Psalm that "the Lord shall count when He writeth up the people, that this man was born there." That is writing in another book. That is spiritual Zion. And how does the Lord write up His people? When He calls a poor sinner by His grace and separates him from the ungodly world, and breathes spiritual breath into him, so that he breathes out a prayer, He is writing that poor sinner up. When a person is thus written up they have, as I say, spiritual breath, and have signs of spiritual life. And then there is the Church book. When one is received into the Church his name is enrolled in the book. I looked at a Church book once and found that as the members had died they had crossed their names out. In another book I saw the deacon who kept it had put the word "dead" opposite certain names. Oh, that pierced me! I thought that there were no erasures in the Book of Life, and I do not like to see them called *dead* in these books. I like to think of my friends as alive on high, like the boy who was asked how many children there were. "Seven," said he; "five are down here, but two are in heaven." I like that. And we, too, spiritually considered, are so many in number, but part have crossed the flood and the others are crossing.

But there is a book above the Church book I want just to refer to. "Rejoice that your names are written in heaven." Written? Do you think there is a book in heaven? I do not. Do you think there is any writing there? I do not. It is spoken after the manner of men that we may understand it. In God's eternal decree there is no need of writing. His thoughts stand fast for ever and His words are for ever settled in heaven. But down here it is necessary to write things down, else we forget. So the Lord told Jeremiah to write His words in a book that they might not be forgotten and that others might read. Then you know if the word is not written down people will twist, pervert, and alter it nowadays; even though the blessed word is written down they turn it inside out and upside down. "Rejoice that your name is written in heaven." This book in which your name is written is called "the Lamb's Book of Life." Set up in the eternal council of mercy was the Lamb and His family, and in the Lamb's Book of Life are the names of all who are chosen by God. Written in heaven means chosen before time began, predestinated before time began. "I do not like those words, sir." Don't you? I do. I would not have them taken from the Bible for all the world. They are precious, solid, foundation truths. Paul speaks of two men—Hymeneus and Philetus—who, pretending to religion, had overthrown the faith of some. "Nevertheless," says Paul, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." God's election does not alter. Look at Romans viii.: "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." These are a golden chain of blessed truths; we would not have one word removed from the Scriptures.

"But can you prove there is such a thing as election?" "Can you prove it from the Bible?"

"Easy enough, friends. I cannot read the Bible at all without reading this doctrine. I once heard Mr. Sherman, a minister years ago in Reading; he was an aged man, and he was giving a charge to a young minister, and he said, "I would advise you to hold the whole of the doctrines of grace, but not to give them too great a prominence." That is the fashion of the day. "You believe in election, do you? Well, your faith does you no good—does not comfort you." Oh, yes, my friend, it is one of the most comforting doctrines you meet with in God's Word. Well, now, we believe according to the Scriptures that the Saviour was chosen first as the Head of the mystic body, and we were chosen in Him. And now another member cannot be added to the body—only those who are chosen. It is complete in Him, set up in the counsel and decree of Jehovah. And in that day of final review Christ shall say, "Here am I, Father, and the children Thou gavest Me. Not one of them is lost, but the son of perdition"—and he was not one of the family. His name was not written in heaven, and that, my friends, makes all the difference. His people are not chosen because they are better than others, but because He would choose them. "I will have mercy on whom I will have mercy," and His will and His choice were exercised in this matter. Oh, just to get a feeling sense that you are one of them! There is no joy like it in the world. We read of the Lamb's Book of Life in the Revelation that all whose names are not in the Book of Life are cast into the lake that burneth with fire and brimstone, and God's people believe this. They cleave to God's Word. All whose names are written in the Lamb's Book of Life from eternity will be taken to glory. How plain His Word is upon this. Now, I don't like to be always harping on the words "election and predestination," and if you take notice of my preaching you will see this; but I hope I have never preached a sermon without election being connected with it. If I do not use the words, I speak about God's people. That means election at once. His chosen, redeemed, regenerated people now and glorified people hereafter. And I hope I shall always have the spirit of election in my preaching, if not the letter of it. But we pass on to notice whether

#### IT CAN BE KNOWN THAT OUR NAMES ARE WRITTEN IN HEAVEN.

We meet with people who tell us it is impossible to know, as I once met with a clergyman who said "we could not be sure of going to heaven." If it were not so, we should be robbed of our joy and happiness. But how can I be sure? I will tell you God's simple way. Here is a book where His whole mind and will is revealed, and He has drawn the character of certain individuals,

and He says, "They shall be Mine in the day when I make up My jewels." Those poor little things that meet together and enquire of and encourage one another in the love of their Lord—those that think upon His name—"these," He says, "shall be manifestly Mine before an assembled world. Those that cannot say much, but hope they belong to Him—full of fears and doubts—even these are included. "But," you say, "I should really like to know!" Well, I should like you first of all to believe this Bible is God's Word, is His truth. "Let God be true and every man a liar." Then what this book says is true, and the dear Saviour said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"But I thought you must be six foot high believers to know your interest?" No, my friends, the blessed Word of God comes down to those who are so poor in spirit that they fear they will be shut out. "Blessed poor," says the Lord, "yours is the kingdom," and He means what He says. And if any present have these exercises, depend on it "*your name is written in heaven.*" You remember the man and his wife in the Old Testament; an angel came and spoke to them, and the poor man wrote bitter things against himself, and there are plenty of people like that.

He said, "Wife, we shall surely die; it is all against us. It means destruction."

"Oh, no, husband, you make a mistake. If the Lord had meant to destroy us He would not have shown us these things."

If ever you have been brought to feel this poverty of spirit before the Lord, my hearer, that is a sign of election—that your name is written in the Book of Life; and blessed are they that mourn over sins and after a Saviour. Oh, my friends, we know something of this experimentally, and then for the Lord to whisper, "Fear not, I have redeemed thee, thou art Mine." No mortal tongue can tell the sweetness connected with this. It is an easy thing to believe when the Lord blesses like this.

When we have His love shed abroad in the heart it is so easy to love in return. It is possible for a Christian to know his name is written in heaven by that persuasion of which Paul speaks and which God gives. "They received not the promises, but saw them afar off, and were persuaded of them," and could read their title clear to those promises and take hold of them, although they were a long way off.

So the Lord works this persuasion in the minds of His people. And nothing can give joy like knowing this. To know you consort with God's people is not so much. I may be lost after all; a member of a Church, a deacon, a minister even, but I may go to perdition. I want more. But when the blessed Spirit bears witness with our spirit there is no persuasion or joy like that that arises from the knowledge that your name is written in heaven. "Do you mean to say you have those feelings at all times?" No, friends, I don't. I find the Sun of Righteousness goes down at times and the "beasts of the forest creep forth"—doubts and fears of all descriptions. But the Sun rises again, and we see clearly again. There is no alteration in God's love in His covenant, but in us.

That is how I have gone along, but I must tell you I have a comfortable hope at the worst time from the persuasion and the sacred dew that was shed on my soul in bygone days. You have the relish and comfort of it in the darkest hour. May the Lord add His blessing. Amen.

---



---

## OUR DIVINE APPOINTMENT, PURCHASE, AND PRIVILEGE.

BY JAMES EASTER.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.”—1 Thessalonians v. 9—11.

THESE two deeply interesting and divinely didactic letters of the great apostle of the Gentiles to the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, are deeply doctrinal, earnestly evangelical, pre-eminently practical, and full of Christian consolation. In the hour of bereavement how many of God's dear children have been sustained by the words in 1 Thess. iv. 13—18.

The great theme of these two epistles is the coming (or presence) of our Lord Jesus Christ—a theme dear to the apostle, and should be equally dear to all who are in the true apostolical succession; a theme dear not only to Paul, but also to Peter, James, and John; a theme often on the lips because in the hearts of the early Christians, and the theme that is even now dear to those who are truly spiritual, for the truly spiritual, like the Thessalonians, “turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.”

True believers wait, work, and watch.

“We are watching, we are waiting,  
For the bright prophetic day:  
When the shadows, weary shadows,  
From the Church shall roll away.  
We are watching, we are waiting,  
For the beautiful King of day:  
For the chiefest of ten thousand,  
For the Life, the Truth, the Way.”

*Notice*

### OUR DIVINE APPOINTMENT.

“God hath not appointed us to wrath, but to obtain salvation.”

*The divine Appointer.* “God.” He is the source, the origin, the fount of all good. All good proceeds from Him. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

“He doeth according to His will in the army of heaven, and



among the inhabitants of the earth : and none can stay His hand, or say unto Him, What doest Thou ? ”

He is the divine Arranger and Arbiter of our affairs.

“ God holds the key of all unknown,  
 And I am glad ;  
 If other hands should hold the key,  
 Or if He trusted it to me,  
 I might be sad.  
 What if to-morrow's cares were here  
 Without its rest !  
 I'd rather He unlocked the day ;  
 And, as the hours swing open, say,  
 ‘ My will is best.’ ”

*The persons appointed.* “ Us.” Who are meant? Are we included? The apostle is writing to those “ in God the Father, and in the Lord Jesus Christ.” The sober, not the drunken. The children of light, not of darkness. The children of the day, not of the night. The watchful, not the unwatchful. The servers of the living and true God, not of idols.

*Our appointment is not to wrath.* “ God hath not appointed us to wrath.” Blessed be God for this negative truth! Not to wrath, not to hell, not to condemnation, not to our just deserts. “ We are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.” The wrath of God abideth not on us! No wrath for believers neither here nor there, neither now nor then. Thanks, eternal thanks to Jesus, which delivered us from the wrath to come!

“ O my soul, admire and wonder ;  
 Jesus lived and died for thee ;  
 He has broke the bands asunder,  
 And from bondage set thee free.  
 Sweet deliverance  
 Jesus Christ has wrought for me.”

*Our appointment is to salvation.* “ But to obtain salvation.” Salvation complete, entire, eternal. Salvation obtained by Christ on Calvary. “ Receiving the end of your faith, even the salvation of your souls.”

*Observe*

OUR DIVINE PURCHASER.

“ Our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.”

*Our complex Purchaser.* “ Our Lord Jesus Christ.” Christ shows His relationship to God. The Anointed, “ anointed with the oil of gladness above His fellows.” “ Anointed to preach the gospel to the poor ; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

Jesus denotes His work for us and in us ; listen to the angel message : “ Thou shalt call His name Jesus : for He shall save His people from their sins.”

The Lord sets forth His sovereignty over us, His claims upon us, His right to command us. “ Hear ye Him.”

*The price paid.* Blood, Life, Soul, Himself. "Who died for us." "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ."

"Dear dying Lamb! Thy precious blood  
Shall never lose its power  
Till all the ransomed Church of God  
Be saved, to sin no more."

*God has accepted us in Christ* because He predestinated us: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

*The effects of the purchase.* "That, whether we wake or sleep, we should live together with Him." Living or dying we are His. The dead in Christ, in spirit live with Him—live in perfect union, not as strangers, but as friends. There they know as they are known. Loneliness, desolation, frigidity, aloofness, is unknown there.

"Knowing as I am known,  
How shall I love that word!  
And oft repeat before the throne,  
For ever with the Lord."

#### OUR PRESENT PRIVILEGE.

"Wherefore comfort yourselves together, and edify one another, even as also ye do."

"Wherefore," as the outcome of God's appointment, and Christ's purchase. Privilege is always the effect of realised revealed truth. We must *be to do*. Only the living can be doers of the Word. We must hear to do.

*Comfort, exhort, beseech.* This is our mutual privilege as believers. In this we have fellowship one with another. We must weep with them that weep, and rejoice with them that do rejoice. Let us speak comforting words to one another. Let us console one another with the exceeding great and precious promises.

*Edify one another.* Build up one another.

"We'll talk of all He did and said,  
And suffered for us, here below;  
The path He marked for us to tread,  
And what He's doing for us now."

There will be no lack of conversation when He is the perennial theme. Edify one another as you stand on the delectable mountains, and view the landscape o'er!

*Can it be said of us, as of them, "even as also ye do"?* Happy were those Thessalonians. Let us emulate them. Let us continue in well-doing, so that it may be said of us: "They that feared the Lord spake often one to another."

May you and I, dear reader, rejoice in the divine appointment, glory in Christ's work, and increasingly comfort and edify one another.

“ Thus, as the moments pass away,  
 We'll love, and wonder, and adore ;  
 And hasten on the glorious day  
 When we shall meet to part no more.”

---

### CLIMBERS AND CLIMBING.

By ANNIE E. ROWELL, BURY, RAMSEY, HUNTS.

(Concluded from page 20.)

#### THE CLIMBER AND HIS EQUIPMENT.

THE first thing essential to anyone who climbs mountains is a sound heart, for a weak or diseased heart is unable to bear the strain placed upon it. How true this is spiritually ; we are all by nature “ bad heart cases,” and before we can take one step in the spiritual climb we need to have a “ new heart,” and that is just what is given us ; for the Word of the Spirit is, “ A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh ” (Ezek. xxxvi. 26).

Then a compass and map are needed, for it is quite an easy matter to lose oneself in the mountains if one gets off the beaten track. But a compass always points north, and a map of the district will show you where you have diverged from the track. How needful for the Christian climber is the compass and map of God's Word ! for when we have wandered in the mazes, and Satan has beguiled our footsteps into by-path meadow, it is only as we look in the Word that we can find our track ; for as the compass always points north, so the Word of God always points to Christ as the need for all backsliders, while it shows us, too, just where we have left the path if we consult it. “ In Thy light shall we see light,” said the Psalmist ; while Hosea's advice in his last chapter will bring backsliders into the good, right path if they follow it.

Then, how necessary are the nailed boots. We essayed to go some small walk with nailless shoes and were rewarded for our pains by falls. It is unsafe. Oh, how essential for us to have our feet shod with the preparation of the Gospel of peace (Ephes. vi. 15) ! How it prevents slipping in the evil day, and how these strong shoes prevent our feet being hurt by the stones and rocks which Satan delights to place in our way !

Every Alpine climber knows the value of the “ alpinstock ” ; it is a third leg to him. It is just a stick with a strong iron spike in the end, and, when doing a stiff piece, how it just helps one up and keeps one from slipping back in the path. My alpinstock spoke to me of prayer. What helps us over the steep and stony places of our climb upwards but prayer ? It makes the way easier ; and while we have a prayer hearing and answering God, how good it is to pour out our hearts to Him. Paul tells us we must be “ praying always with all prayer ” (Ephes. vi. 18).

When making a big climb, one carries everything in a rucksack on the back, and anyone who is so foolish as to carry his necessaries

in a bag in his hand is laughed at for his pains and soon realises his foolishness. He needs his hands free to grip hold of the friendly rails placed here and there in the path up to the mountain height.

We need have the hands of faith emptied of earthly things, and kept empty, that we may lay hold of Christ, for the path is often so steep that we need to come to close grips with our Beloved, or we should overbalance and fall.

It is also needful to carry restoratives, in case of an accident, for pain and keen suffering have been saved by the quick application of remedies in cases of faintness and other numerous ills to which the mountaineer is subject. What restores a fainting, heart-sick child of God like the promises of God applied by the Spirit? Who has not felt the power of the old familiar promise, "As thy days, so shall thy strength be" (Deut. xxxiii. 25) and been encouraged to go on?

Climbers who scale the peaks always carry with them a rope, and how often, as the guides hold the rope at each end, the climber is helped over the crevasses, or passes a narrow ledge in safety, when, but for the rope, he would either fall into the crevasse or overbalance and be dashed to pieces. What keeps us from spiritual giddiness and from sinking into the crevasse of fear but the rope of God's faithfulness, truth and love? The fact that God, who is Love, from eternity planned my salvation, and His faithfulness has completed His plan and will ultimately bring me home and keep me from falling, keeps me strong. It is not my grasp of God, but His grasp of me that keeps me; and what a rope this is to which I may cling! "Thy counsels of old are faithfulness and truth" (Isa. xxv. 1); "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3).

The ice axe is another part of the climber's equipment, and as we reached the Rosenlain Glacier one day we watched two men cutting footsteps in the ice and carefully placing their feet on the steps they had cut. How I learnt the need of digging into the Word of God by the Spirit, that my steps might be right. "The Spirit of truth will guide into all truth" (John xvi. 13). All climbers carry with them necessary food, and, when on a stiff climb, how welcome this is. How absolutely essential that the child of God should feed on the Word, or we shall become weak and unable to help our fellow-climbers, and subject to many disorders, while our spiritual bone and muscle will be a flabby mass; we need, like Job, to "esteem the word of His mouth more than our necessary food."

Our last thought must be concerning the guide. No climber is safe on the high peaks by himself; he *must* have a guide, and often he requires two or three. The Alpine guide is one who thoroughly understands his work. He carries with him his credentials, and every climber has to trust implicitly to the guide; he knows the way, he knows the path of the avalanche, and indeed every mood of the mountain. What shall we say of our heavenly Guide? He has promised that He will guide us (Psa. xxxii. 8). He knows

where the avalanches of sin are ; He knows the dangerous parts. Oh that we may implicitly trust to the threefold guidance of Father, Son and Holy Spirit. The Father has loved us, the Son has redeemed us, the Holy Spirit has regenerated us, and they alone can guide our feet into the right path.

Before finishing, let me give one word of warning, illustrated from an accident that occurred this summer. Two young students from Berne had essayed to cross the Weisse Frau, one of the snow-clad peaks of the Blumlis Alp. When trying to engage guides to go with them, none would go, assuring them it was absolutely unsafe to cross that peak, due to fresh snow and continual avalanches. However, they set off without the guides, declaring they would do it by themselves. As nothing was heard of them, our host, with several guides, went to see if they could find traces of them, and after a time of great danger they found the bodies ; they had fallen a height of over 2,000 feet and every bone in their bodies was broken. Their remains were picked up and put into sacks and brought down into Kandersteg. So perish all those who essay to climb without a guide and when it is unsafe.

And what shall we say of spiritual climbers except that, if any essay to start climbing, thinking a sound heart, a guide, and all the essentials necessary to climbing are just "old-fashioned and out of date" and not so good as the modern theology, so surely will they come to a terrible end and be dashed in pieces.

---

## THE CRY OF A SOUL IN ANGUISH.

BY E. WHITE, WOOLWICH.

"O Lord, I am oppressed ; undertake for me."—Isaiah xxxviii. 14.

NEVER shall I forget one occasion, nearly forty years ago, when these words burst from my heart in the pulpit of the little chapel at Orpington. I had been trying all the week, amid the claims of business, to get a message from the Lord. Saturday evening came, but no word was given. The Bible yielded no light ; prayer brought no relief ; and on retiring to rest no rest came. In the morning I went to the chapel miserable, dark, depressed. I read, I prayed ; then came the hymn before the sermon, and while the people were singing I was sighing from the depths of my soul, "O Lord, I am oppressed ; undertake for me." The hymn ceased ; I rose and told the people my distress. I had no sermon for them. No text could I get to speak. All I could do was to cry, "O Lord, I am oppressed ; undertake for me." I referred to some of the places into which God's people were brought when that prayer was wrung from their souls, when lo, I looked at the clock, and found it was time to close the service, these remarks having occupied forty-five minutes. When I came down from the pulpit the dear, aged deacon, with tears in his eyes, grasped me by the hand and said, "My dear brother, if this is coming without a text and a sermon, may the Lord always send you like this." This is

written in the hope that it may encourage any dear young preacher who may have a like experience.

There are times in the experience of the children of God when "gloomy doubts prevail." There is no sweet evidence of God's divine favour; no enjoyment of a felt vital union to the Lord Jesus Christ; no sealing of the Holy Spirit upon the heart of adopting love; no joy, no bright hope, no calm peace. The past seems a delusion. All is dark and drear within, and the soul cries, "O Lord, I am oppressed; undertake for me."

This is specially trying to the young Christian. He feels his joy will never return, and the valley is all the more dark because he has stood on the mountain-top and had a glorious prospect spread before him so recently; but now it has all vanished like the "mirage of the desert"—gone, he thinks, for ever. Blessed be God, it is not so. He will appear again, and their sorrow shall be turned into joy at His coming.

There are seasons when the Word of God does not yield light or comfort. "The promise meets the eye, but does not meet the case." The Book seems sealed; its pages are turned over in vain, and one asks, Where is the enlightenment and enlargement I once enjoyed in the perusal of these sacred pages? "Where is the soul-reviving view of Jesus and His love?" He shone from every page once. Type and psalm and prophecy all spoke of Him; every doctrine, promise, and precept opened up some fresh entrancing vision of Him, but now the eyes are holden. We cannot see Him. Oh, the grief of these dry Bible-readings to the soul, when the Word seems, like the hills of Gilboah, to yield no dew. We cannot live without the Word, and when that yields no spiritual food we cry, "O Lord, I am oppressed; undertake for me."

There are times when fierce temptations assault the soul in every part—when Satan seems to discharge his fiery darts with all malignancy, and one appears to be left a target to the foe. Then he insinuates his foul doubts, "God has forsaken you quite. He has left you. I have you at my mercy; you may as well give up the unequal strife. I will have you on my side yet." But the soul cries, "O Lord, I am oppressed; undertake for me," and the Lord comes to the deliverance of His distressed, tempted child. Satan is driven back for the time, and has to retire discomfited. Triumphant faith has overcome the wicked one.

There are times, also, when prayer seems to be unanswered, and this is very distressing—when there is no response from the mercy-seat—when God does not speak. True prayer is communion with God, wherein we speak and He answers; when we can hold fellowship with God as friend with friend. These are favoured times. They strengthen faith and feed the soul. But when the heavens are as brass, and it seems as though He shutteth out our prayer, the soul in anguish cries, "O Lord, I am oppressed; undertake for me."

There are seasons of sore trial which compel this cry. At the time referred to we were experiencing sorrow. Two dear, dear children were snatched by death in four months; another was

born a week before the second child died; the house was truly a house of mourning. I was overwhelmed with worry and work in the position I then held, and this, coupled with the illness of my dear wife, it seemed as though the hand of God had gone out against us, and that cry oft went from my burdened heart. I believe such trials are permitted that the servant of God may be fitted to speak to others for their comfort. They can do so from experience of the path they have trodden—the deliverances God has wrought for them when they have been oppressed and distressed.

I have written this short chapter of my experiences to prove God's faithfulness—"that He hath delivered, He doth deliver, and will deliver us."

### REVIEWS, LITERARY NOTES, ETC.

*Theopneustia*. The plenary inspiration of the Holy Scriptures. By L. Gausсен, D.D. (formerly Professor of Systematic Theology, Oratoire, Geneva). David Scott's translation, re-edited by B. W. Carr. Fourth edition, revised by J. P. Wiles, M.A., Devises, with Preface by Professor Sayce, D.D., LL.D. 1/6 net; superior edition, 2/6, by post 3d. extra. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C.

It is to the late Editor of this magazine that we are indebted for our own copy of this invaluable work. Among the many valued helps from our brother, W. Jeyes Styles, none can have been more so than "*Theopneustia*." Read and re-read, we turn to it above any other work on plenary inspiration.

For this reason we hail with joy the re-publication of a work no Bible student can dispense with. The present edition is a marvel of cheapness, and worthy the name of the honoured publishers by whom it is issued. We sincerely hope their effort to place such a work within the reach of all will meet the appreciation deserved.

The previous edition (the third) was published by the late C. H. Spurgeon in 1888. In his prefatory note he says: "It is a delight to turn from the dreamings of the new school to the certainties of the Word of God." How earnestly would he re-state this in the rapid development of error to-day. No stronger argument for its publication could be needed than "it has ceased from the publisher's catalogue, and had even become rare with the second-hand book-seller." The present edition is enriched by the labours of J. P. Wiles, M.A., in "a careful revision of all the

Hebrew, Greek, and Latin quotation, with a few amendments of the translation from the French." We never felt more tempted to a lengthy review than in welcoming this book, but must forbear, closing with the words of Professor Sayce (so fully our own) in his preface to the present edition:—"The work still retains its value; from the point of view from which it was written it has not been superseded by any other. Dr. Gausсен was a clear thinker; he was a devout Christian, well read in theological literature; and his style is easy and attractive. On the lines upon which it is written, the book needs no additions or alterations."

O. H. S. said of his edition in 1888:—"It was never more needed than at this moment, though it must be added sorrowfully, that never was it more likely to meet with a cold reception."

We wish its circulation may far exceed any previous edition.

*The Bible Study League Quarterly*. A Magazine for Bible students. Edited by David Catt, jun., F.R.H.S. Subscription 6d. per annum, post free. D. Catt, 74, Strand, London, W.O.

WITH the month of January is issued the first number of this new magazine, and we should be glad to know it has a wide circulation, and that the membership of the league is greatly increased. The first issue contains an excellent article by Dr. Chas. Ruffitt, LL.D., T.O.D., on the inspiration and authority of Holy Scripture; followed by "Studies in Palestine Life and Custom," and much interesting matter on "the Word of God." The notes on the daily portions are prepared by Rev. F. T. Gregg, M.A.,

T.C.D., and must be helpful to the student. We learn from the "Foreword" that the work has its origin in "the repeated requests for help towards a better knowledge of the Bible." Such help, we believe, this work will afford. We should like also to call attention to the excellent Almanack and Scripture Calendar published by the League. Price 6d., post free 7d. The Calendar gives the daily portion to be read by all the members of the League, with a motto text for each day. Write for sample copy of each of these to Mr. D. Catt, 74, Strand, London, W.C., from whom

all information of the new work may be obtained.

LYDIA. *The Last First.* Being the memoir of Lydia Marchant. With preface, introductory chapter, and connecting links by Mr. C. Midmer, Clapham. Containing portrait of Lydia Marchant, Cavendish Place Chapel, Eastbourne, Ebenezer Chapel, Wirtemberg Street, Clapham, and the Dicker Chapel, Hillingly, Sussex. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C. Price 1/-, by post 1/2: three copies post free.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

GROVE CHAPEL, CAMBERWELL.  
RECOGNITION SERVICES OF THE REV.  
HENRY ATHERTON AS PASTOR.

THURSDAY, January 9th, will ever be memorable in the history of Grove Chapel, when about twenty ministers of Christ and a congregation of about 400 assembled in the afternoon to welcome the new pastor. Mr. Atherton preached on that occasion from Ezekiel 1, 1, "In the beginning God," teaching that God was first in everything—in electing love, in particular redeeming grace, in regenerating power, in justification, in good works, in sanctification, in preservation, and in the final glorification of His chosen people.

After the congregation had sung Joseph Irons' hymn—

"May the Holy Ghost descending,

Crown His message with success;

We are on His power depending;

He, and He alone, can bless,

By revealing

Christ, the Lord our Righteousness"—

the friends sat down together to enjoy an excellent tea.

At the public meeting in the evening, when about 700 were present, the Rev. W. Sinden presided. In giving a narrative of his call by grace and to the work of the ministry, Mr. Atherton said his father (who is still a missionary of the Gospel) and his mother (a godly woman) strove to educate him in Christian truth. At the age of 12, however, he left Sunday-school and would not return, but drifted into bad company. One evening he went to the theatre, and on reaching home he found a tract on the mantelpiece, headed "Where will you spend eternity?" He threw it in the fire, exclaiming, "That is only for old women." The next morning, when going to work, he heard a man whistling, and saw him suddenly fall down dead. He went to him, put his hand over his heart, and found it

had ceased beating. Then he heard a voice saying, "If that were you, where would you have gone?" He said to himself, "To hell." The Holy Spirit afterwards brought him for months under strong conviction of sin and at last revealed Christ to him as his Saviour by means of the precious words, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Then the Lord led him into His service.

The chairman remarked that Mr. Atherton's speech displayed God's sovereign grace in converting and calling him into the ministry. Having been a pastor himself thirty-two years, and in close touch with the congregation worshipping in Grove Chapel, he proposed he was in the ministry when Mr. Atherton was at school. One of the chairman's predecessors in the ministry (George Abrahams) had walked in brotherly love with Joseph Irons, the founder of Grove Chapel. Mr. Sinden observed that, as God had already ordained the new pastor, he needed neither man's ordination nor induction, but he would receive their prayerful sympathy. He would like to give Mr. Atherton a little brotherly counsel and say to him, Preach God's covenant truth in Christ Jesus. From the tenor of the sermon they had heard Mr. Atherton deliver that afternoon, he felt assured he would preach "all the counsel of God" and "speak the truth in love." When Christ gave Peter his gracious commission He said nothing to him about doctrine, but asked him, "Lovest thou Me?" Love to Christ is the true motive for His service. When, therefore, Peter answered, "Thou knowest that I love thee," then Jesus said unto him, "Feed My lambs: feed My sheep." Constrained by the love of Christ, might the new pastor be led to



declare unto the Lord's people the unsearchable riches of His grace.

Rev. J. W. Tobitt, of Hastings, expressed the Christian sympathy of his congregation and himself with the new pastor. They should all chiefly recognise the headship of their Lord and Saviour Jesus Christ, who is "anointed with the oil of gladness above His fellows." True pastors receive their sermons on their knees.

In welcoming Mr. Atherton, the Rev. T. Dickinson, M.A., Rector of St. Clements, Openshaw, Manchester, said he came from the parish of the late Wm. Parks, who had preached on five important truths, viz., the fall of man, election, effectual calling, particular redemption, and the final perseverance of God with His saints. These truths he believed Mr. Atherton would preach in Grove Chapel.

Mr. Rundell, of the Surrey Tabernacle, was glad to have heard of Mr. Atherton's call by grace when he was made willing in the day of God's power. In giving instances of God's call and consecration to His service of Moses, Isaiah and Jeremiah, Mr. Rundell mentioned that "A wicked messenger falleth into mischief, but a faithful messenger is health."

In congratulating Mr. Atherton upon his new pastorate, the Rev. David Jarvis, who, with his wife, was formerly a member of and connected with the Sunday-school at Grove Chapel, said he had preached with Mr. Atherton in Lincolnshire and elsewhere. He believed the latter would proclaim eternal election, eternal redemption, and eternal life in Christ Jesus the Lord.

Finally, Mr. Catt, of the Calvinistic Protestant Union, who had known Mr. Atherton twenty years, presented to him and the Church worshipping in Grove Chapel a beautifully bound copy of God's Word for use in the pulpit. The volume is a reproduction, with the author's preface, of the 1611 edition, containing all the original plates of that date.

The congregation then dispersed, after singing "All hail the power of Jesus's name."

#### PROVIDENCE, CLAPHAM JUNCTION.

OUR New Year's special services were held on January 12th and 14th and were bright and encouraging. Pastor R. E. Sears was helped to preach two sermons on the Lord's-day from Deut. xxxi. 8 and Rev. vii. 17, the former being a promise which can never be worn out, and the latter text the result of the believer's conflict: all trials, temptations, sorrows, afflictions and death gone—swallowed up in victory.

The Tuesday's gathering was presided over by R. S. W. Sears, Esq. By direct-

ing our attention to the prayer of Jabez he pointed out how prayer was necessary and wise, and that waiting upon the Lord was the remedy to defeat Satan. The felt presence of God is very annoying to the devil, whilst, on the other hand, very stimulating amongst believers. He gave us three real and beautiful answers to prayer. We praise God for his words and feel sure much blessing will follow.

The early part of the meeting was also devoted to prayer, and brethren Vestey (Homerton Row), M. W. Keeble, R. E. Muggeridge, E. L. Acworth, and W. B. Motum took part.

Pastor R. Robinson, of Fulham, addressed the meeting from the words found in Exodus (1st part of chap. xii.), and spoke of the lamb chosen and slain, the blood applied, and flesh eaten. The fourteenth day was when the Israelites began to realise liberty and freedom. The choosing of the lamb leads us to think of our choice after being chosen by Him, the blood applied being typical of the shelter under the blood of Christ. We now feast upon the perfection of His character and His wonderful achievements, our own worthlessness and His all-sufficiency, and feel our faith taking hold; not feeding fully, but little by little, day by day, assimilating by faith of His fulness; the lessons to learn being (1) that we must not squander our time; (2) being girt about with truth, (3) we have a journey to pursue; (4) to have staff in hand, remembering that God does not send us along without comfort.

Pastor R. E. Sears followed by a few thoughts upon Matt. xi. 12, "The kingdom of heaven suffereth violence," and mentioned with well-chosen words some of the successful violent ones of the Bible, namely, Jabez, Moses, Jeremiah, the woman of Canaan, the importunate widow, and others.

The spiritual feeling of the meetings was very sweet, congregations and offerings good, the hymns and anthems were well-fitting for the occasion, and we wish to "Praise God from Whom all blessings flow." S. G. W. M.

#### WATFORD TABERNACLE.

THE New Year's meetings were held on Wednesday, January 15th, when a sermon was preached in the afternoon by the pastor, C. A. Freston.

The evening meeting, presided over by the pastor, listened to spiritual addresses by brethren E. Gray, C. D. Jeffs, and W. Derham.

The secretary of the Church, Mr. J. Burrage, read the Annual Report, which was of a very encouraging nature. Eighteen additions had been made to the Church during the year (fourteen by baptism and four by transfer), the Sunday-school had increased, the Young

People's Society and Mothers' Meeting were both in a flourishing condition, and the finances satisfactory.

A note of praises to the Lord was sounded throughout the day. During the interval tea was provided by the ladies, and altogether a very pleasant and profitable day was spent.

On the preceding day the Mothers' Meeting held its annual social. The membership has considerably increased during the year. A very pleasing incident took place. The president (Mrs. Freston) was presented with a silver sugar basin and silver-mounted jam-jar, and the vice-president (Mrs. Gray) with a crumb brush and tray, as tokens of love and esteem from the mothers. "The Lord hath done great things for us, whereof we are glad." C. A. F.

**IPSWICH (Zoar).—**The annual tea and meeting of the staff and Bible-class connected with this school was held on New Year's Day, 1913. The president was in the chair, and supporting him were the superintendent (Mr. J. Threadkell), the treasurer (Mr. H. S. Farrow), Deacons H. Baldwin and F. Moss, and Mr. G. W. Gardner. A letter was read from Mr. G. Banks regretting his inability to be present and wishing all a Happy New Year. Very able addresses were given by each of the brethren named. The chairman expressed his pleasure, with that of Mrs. Reynolds, in being present. He also deprecated some of the new methods in Sunday-school work, and insisted on teaching the scholars the plain truths of God's Word. Mr. Farrow gave an encouraging, if somewhat amusing, word to us. Mr. Baldwin testified to the value of Sunday-school teaching from his own experience. Mr. Gardner spoke of the joyous yet solemn duty of teachers, casing his remarks on the passage, "What hath God wrought." Mr. Moss, in the closing address, suggested that no expense ought to be spared to make the young life worth living. Earlier in the evening a report of the work during the past year was given by the superintendent, also a similar report by the secretary, and letters of sympathy were ordered to be sent to two members of the staff who were prevented by affliction from attending. It was a good gathering, and all felt it good to be there.—ALBERT W. WHAYMAN, Hon. Secretary.

#### EBENEZER, GRAYS.

SPECIAL services were held on Wednesday, January 8th, in connection with the pastor's seventh anniversary. In the afternoon a sermon was preached by Pastor T. L. Sapey, of Brixton, taking as his text 2 Sam. xix. 8, "Behold the king doth sit in the gate." He divided his subject into three parts—

(1) the action of the king, (2) the proclamation, and (3) the coming of the people. He exalted a precious Christ, magnifying His grace, love and condescension in taking such a position. Sitting in the gate, He knows the in-coming of all His people. He sits there for mercy and for judgment. The second point told of the joyful news through the preaching of the Gospel—good news, indeed, after times of war, sorrow and desolation. The result was seen in the gathering of the people, and it will continue until every elect vessel of mercy is brought unto the King.

Tea followed, and the evening meeting was presided over by brother R. Guille, of Brixton Tabernacle, who read 2 Cor. iv., and brother G. S. Faunoh, of Ilford, engaged in prayer. The chairman made a few remarks upon ver. 6 of the chapter he had read, dwelling upon the light of God, sovereign and glorious, revealing all the goodness of God in the Person and work of a precious Christ.

Pastor A. E. Brown followed with an address from 2 Sam. xxii. 31. He spoke of a way, a word, a work; also of the perfection and harmony of all God's ways and works. They had been tried and proved, and God was and ever would be a Buckler, Protection and Refuge to His people.

Brother E. P. Baldwin, of Manor Park, spoke from Psal. xxvii. 4. He noted (1) an intense desire, (2) a determined mind, and (3) continual supplication. He showed the determination as the work of the Holy Ghost, who brings us first to feel our need, giving birth to the intense desire. He gave Esther, Zacobahs and Paul as living witnesses to the truth of the Scripture he desired to enforce.

Pastor T. L. Sapey based his remarks upon Rom. i. 1: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." He spoke (1) of the man, (2) his occupation, (3) his qualifications, and (4) the sphere of labour. He said he felt that in many of these points there was a oneness between all God's sent servants. Our pastor then spoke of the love, unity and peace that had been realised in our midst during another year's service, and the bond seemed to grow stronger between pastor and people every year. He then made a few remarks from 2 Chron. xxxii. 8, "With us is the Lord our God to help us, and to fight our battles." After looking at the historic connection, he said that he believed the words were as true concerning us at Grays as in the days they were originally spoken. He noted (1) the sweet relationship and (2) the twofold purpose for which the Lord our God is with us to help, not to make up what is lacking in us, but

to be our all-in-all, and to overcome our enemies and make us more than conquerors in Christ Jesus.

Many friends from other Causes visited us, our numbers were good, and in the strength of our God we are encouraged to go forward.

#### REHOBOTH, CLAPHAM.

THE seventeenth anniversary of Pastor W. Waite was celebrated on Tuesday, January 14th, 1913.

A great disappointment was felt at the afternoon service by reason of the absence, through illness, of our beloved brother Mitchell, who was expected to preach.

The esteemed pastor said he had felt Zeph. iii. 17 laid with such power on his heart that he would take the service himself. From these words he set forth the glorious Gospel of the blessed God, and so exalted his Lord that "it was good to be there" was the testimony of those who received with joy the message—"The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Every seat was occupied at the tables for tea.

The evening meeting commenced at 6.30, presided over by J. B. Collin, Esq., who delivered a savoury address from Psa. cxlvii. After speaking on the subject of praise generally, and the important part it should have in all our services, he drew attention to some special seasons demanding it, and especially the present, when for seventeen years the pastor has been sustained in the midst of his flock, and all were labouring together in the unity of the Spirit for the glory of God. The Chairman's address was a precious keynote for the service.

The pastor followed with a *resumé* of the goodness of God to himself and people, and the prayer of their united hearts in his text, "Lord, increase our faith."

The writer then made a few remarks on the eternity of grace and its time-state manifestations.

Pastor Sapey was blessedly helped on the subject of the minister's conflict in his work, basing his remarks on Col. ii. 1, 2, and drawing attention to the fact that the apostle was a *man*—a man with a *will*—and a man whose determination to serve his Lord alone, brought him in conflict without and within; and then applied the subject with much power to the present occasion, celebrating the work, warfare, and witness of the pastor of "Rehoboth."

This was followed by an excellent address by F. W. Reeder from Phil. i. 21. According as we spelt life so we should live. To some it was money, to others fame, pleasure, earthly glory, &c.; but

to the apostle it was CHRIST, and such a life meant death an eternal *gain*. Every word of this speaker's address was weighty, and full of warning to the despisers of Christ and stimulus to His followers.

Brother A. G. Blackman was the last speaker. He had a message from God, into which his own soul entered, and made his testimony one long to be remembered. "Cast thy burden on the Lord, and He shall sustain thee" will not soon be forgotten as set forth in this address—a fit word of consolation and direction for pastor and people to go forward in the increase of *faith* sought, and *praise* rendered. The collections for the pastor amounted to £8 13s. 9d. E. MARSH.

#### WOOD GREEN.

AN encouraging meeting was held at Park Ridings Chapel, Wood Green, on Tuesday, January 7th, in connection with the second annual public meeting of our Building Fund. Brother Robert Crowhurst presided. After praise and reading, brother H. G. Bunyan sought the Divine blessing.

The Building Fund Secretary read a short statement of the past history of the fund, and referred to the more prominent subscribers; thanked the four collectors, and the many friends; mentioned that £92 2s. 7d. had been received during 1912, more than double the preceding year; the amount had exceeded £400, and expressed the hope very soon to be able to take definite steps to erect a new chapel to the glory of God.

The Chairman, in his opening remarks, stated that he was one of the oldest subscribers to the fund, and said he had recently seen Mr. Beech, who so kindly gave us £100, and supplemented it by a further donation of 10s.

Our brother J. E. Flegg, of Hounslow (our former pastor), said he had spent some of the happiest years of his life in Park Ridings chapel. He appreciated the remark of the Chairman that we hesitate to run into debt; also stated that he always was a believer in prayer. This he beautifully illustrated from his own experience the last two years in relation to the Church at Hounslow. Our brother's analysis of the words, "My God shall supply all your need, according to His riches in glory, by Christ Jesus," were very forceful and inspiring.

Brother E. Mitchell, evidently with much pleasure, sought to encourage us to ponder upon the words, "Your heavenly Father knoweth what things ye have need of"—words which come so sweetly with the former speaker's testimony. If God be my Father, nothing that is good for me can be withheld. He is your Father, if you

are a believer in the Lord Jesus Christ. May you keep the honour and glory of God ever before you, and all will go well. May you have grace to wait upon God, and look to Him.

Brother E. White was enabled to speak some helpful words on 1 Chron. xxix. 15 concerning David and the building of the temple. Here are a few of our brother's remarks: Life is too brief not to be up and doing; we are debtors to the future. What David had done and given was what God had bestowed upon him. David was filled with gratitude because the people gave so willingly. The Psalmist felt it an honour and privilege to have any part in the work of God—even to be able to give only a brick is an honour. David felt he could not do what he wanted to do—he, however, did what he could, and his work others took up and carried on. David's work did not end when he was called up higher.

The Chairman summed up each excellent address as enforcing prayer, practice, and perseverance. Collections realised £6 6s.

We were cheered with the presence of Pastors W. F. Waller, E. Marsh, and several friends from neighbouring Causes.

Our outlook is hopeful, and as prayer has increased the fund lately, so prayer will obtain the needed sum. Dear reader, will you send the Secretary (P. J. Chambers, 1A, Bowes Road, Palmers Green) a donation, and share our fellowship in prayer in this work of faith and labour of love for this part of our Lord's vineyard? P. J. C.

[A new chapel and no debt would, no doubt, be a very nice thing, and pleasing to the people, but is there any need for it? Does the present condition of things warrant the appeal to the denomination, either from the condition of the present building or the convenience of those worshipping there? The denomination is not a wealthy one, but unmistakably a willing one, to act in mutual co-operation to help where help is really needed. We felt the most important speech of the evening on this question was in the Chairman's closing address on January 7th, when the absolute need was so clearly explained from the condition of the present building, that any man of business, apart from grace, as well as every gracious business man, must have said, "Now here is a need, and need it will be a pleasure to meet. Something must be done, and done at once." Not having a copy of this address we strongly advise all who will "lend to the Lord" by giving to this part of His vineyard a house of prayer, to send for particulars to the Chairman, S. Crowhurst, 12, Lymington Avenue, Wood Green, N., for the same, and we doubt not the

result, while the promise of God is to supply "all your need."—Ed.]

#### OLD BAPTIST CHAPEL, CASTLE STREET, GUILDFORD.

New Year's meeting of Church and congregation was held at above. Our pastor, Mr. J. T. Peters, having read Psalm cxxii, called on brothers Pickett and Pither to ask the divine blessing. The pastor then gave a heartfelt welcome to all, and said it was a family gathering of those who loved the Lord Jesus Christ, met with a desire to seek His blessing on the days that were to come. In thinking of this meeting there were two things in the mind—the linking of the old and the new year. Some old things were better than the new—they liked the old theology better than the new; but there were some new things better than the old—the old covenant was one of works; the new covenant was a better one, a covenant of grace. There were some old and new things that were in perfect agreement, and he trusted there would be agreement and blessing between the new pastor and the old Church, and that we might have peace and prosperity together.

Brother H. Brand gave a short address, basing his remarks on the words, "What hath God wrought!" He asked the question seven times, and the answers were: (1) God had been as good as His word through the old year; (2) He had given them a pastor; (3) He had given their pastor a wife and helpmeet to help him in the Church as well as the home; (4) He had kept us together in peace and love during the time we were pastorless; (5) He had given them an increase of seven in Church-membership, and there were others enquiring the way to Zion; (6) He had enabled them to go through a year of great expense in renovating the chapel and vestries; (7) and He had blessed them financially, in increasing our weekly collections.

Brother A. Snell spoke from the words, "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee." His works in the vegetable kingdom praised Him, His works in the mineral kingdom praised Him, and we also could praise Him for saving us by His grace.

Then came the feature of the evening, when specially chosen texts, written on slips of paper and folded by our pastor, and handed around to the friends, each one drawing one text, and reading same out. This feature is looked forward to all the year through, and many of the texts prove to be very helpful to the recipients. Many of the brethren when reading out their texts made suitable remarks on same.

Afterwards, a vote of sympathy was sent to brother Broughton, senior deacon,

who was absent through a bereavement; also a message of goodwill and cheer to our late pastor, W. Chisnall; thirdly, a message of sympathy was sent to Mr. Benstead, of Whittlesea, who had just lost a dear mother and son. Thus closed a very happy New Year's meeting.

H. BRAND.

#### NORTH ROAD, BRENTFORD.

THE New Year's services were held here on Wednesday and Thursday, January 1st and 2nd.

On Wednesday, New Year's day, a prayer-meeting was held in the morning at 7 o'clock, which was well attended. Our pastor, Mr. R. Mutimer, gave us a precious portion for a New Year's text, speaking upon the same for a few minutes, "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

On Thursday, Mr. T. L. Sapey preached in the afternoon from "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it" (Isa. xxxi. 5). He noticed (1) The figure—"As birds flying," (2) The object of Jehovah's work and operations—"Jerusalem," (3) The glorious deliverance promised—"He will deliver," (4) The comforting hope given of continuance—"He will preserve it." "Because I live, ye shall live also."

In the evening, Mr. J. T. Peters spoke from "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 32, 33). The divisions were: (1) The cure for care, or the antidote against anxiety; (2) The exhortation or exercise commanded; (3) The assurance Divinely given.

Both sermons were very good, and greatly appreciated. We feel confident that great and lasting blessing will result from each of these meetings. May it prove to be so, and to the Lord shall be all the praise and glory.

CHISWICK.

E. FROMOW.

#### BETHESDA, NOTTING HILL GATE.

THE second annual collection for the needy of the Church and congregation meeting for worship here was held on Sunday, December 15th, 1912. Our pastor preached two special sermons dealing with the claims these characters have upon the Church of Christ, the text in the morning being 2 Cor. ix. 12-14, and in the evening, Deut. xxxiii. 13. The Word was preached with much power, and in demonstration of the Spirit. After each service our pastor spoke a few words of kindly exhortation to good gatherings. The collection, morning and evening, exceeded that of

last year, viz., £7 10s. We are devoutly thankful to God for opening the hearts of the people to give so liberally, and pray that His choicest blessing may rest on both giver and receiver. "Blessed is he that considereth the poor."

The annual social gathering was held on Thursday, January 2nd. A good number of friends met for tea at 6.30, and at 7.30 the usual meeting commenced, our pastor presiding. After the singing of a hymn and reading a portion of God's Word the Lord's blessing was sought, and the pastor spoke a few words of welcome to all gathered; then each male member of the Church present, in order of age, gave a brief address of praise and testimony, rehearsing some of the blessings received from our pastor's ministry. It was felt to be a happy evening spent in the courts of His sanctuary.

#### ZION, NEW CROSS ROAD, S.E.

THE members' annual social tea was held on January 9th, on the invitation of the pastor and officers, and was largely attended. Pastor J. Bush presided, and stated that during the year ten had been received after baptism, ten by transfer, and only two had received the "home-call." Through his eight years' pastorate he had been prevented preaching on one Lord's-day only through illness. Although a distance of 16,000 miles had separated them at the gathering last year, he was present with them in spirit, and rejoiced to know that during his absence, as well as when with them, they enjoyed together the presence and blessing of their covenant God. Many tokens for good had been given, not the least being the love and union subsisting between them as pastor and people, and the steady progress which was being manifested.

Addresses followed by brethren T. G. C. Armstrong (Church secretary), F. J. Catchpole (financial secretary), J. G. Hill, and I. Larkinson, all of them of a spiritual character.

Letters and telegrams were read from brethren at a distance—Bexhill, Glasgow, Canada, and elsewhere—all expressive of the love borne to the old Cause. Songs of Zion were chosen by those present, and sung with all the heartiness which springs from life and love.

The Lord's Supper was a very solemn season, prayer being offered by brethren Loosley and Martin, and at its close the Doxology was sung, and in parting many felt they had had a foretaste of the joys awaiting the redeemed in glory.

COLCHESTER (ST. JOHN'S GREEN).—The members of the above Church held their annual meeting on Jan. 9th. After tea the members assembled with

their pastor, who opened the meeting with prayer and a portion of Scripture. The report and financial statement followed and proved very satisfactory. The roll-call again reminded us "All loved ones are not here," two of our sisters having answered the home-call—one suddenly in the midst of life, whose service in the Sunday-school is sadly missed; the other of riper years, after a long affliction; but both are "for ever with the Lord." Two active members, whose places are not easy to fill, have removed to another part of the county, but

"All must come and last and end  
As shall please our heavenly Friend."

The presentation of a Bible to our brother Balls as a little acknowledgment of the kindly service he renders took him quite by surprise. In expressing his thanks he said it would rank among his treasures while life lasts. Addresses by our pastor and others, prayer and praise, brought to a close the first Church meeting in the new year.—H. S. D.

#### HOPE, BETHNAL GREEN.

THE opening of the new year was celebrated by a members' tea. Nearly all the members gathered to a family meeting, at which brother Marsh presided. The time after tea was spent in the delivery of personal testimony, revealing to all present God's rich, abounding grace in the calling of His people in His own peculiar way. Great was the joy of soul, heart beat with heart, as each who were able told of mercies received. This was the first meeting of its kind ever held. May the prayer of all be answered, that it will not be the last.

Our New Year's services were held on Tuesday, Jan. 21st. For the spiritual, profitable and inspiring words delivered by our brethren, we thank God and them, hoping to go forward encouraged by the way.

In the afternoon J. T. Peters was enabled to preach from Psa. lxxvii. 10, bringing out from this Psalm the common bond of union existing between the inspired penman of old and the children of the living God. In speaking of the verse he drew our attention to the Psalmist's wise conclusion: although passing through peculiar suffering and depression, so trying to his faith, yet he came to this conclusion—"I said, This is my infirmity." The preacher's second thought was his safe resolution, memory of past goodness, and power of God—that power that knows no limitation.

A social tea followed—fair in numbers.

In the evening grateful hearts joined in singing of "the source from whence cometh our joys" (Hymn 673), Mr. T.

Dean presiding. Prayer, thanking for past goodness and craving for greater blessings, was made. The chairman read Psa. cxiv. and afterwards called on W. R. Johns to make a statement in regard to the position and condition of the Church. In a few words he told how the Lord had done great things for us in the past, how brother Marsh had been sent into our midst, of Mothers' Meeting started, of Young People's Society in prospect, of spiritual blessings received, and of additions given.

The chairman's remarks were that God's ways of reckoning are not our ways, that success is assured by His word of promise, and that our sufficiency for the future is in and of God.

H. D. Tooke then spoke of a divine visit promised (Jer. xxix. 10)—how that God sends no deputy, but comes Himself, giving an ideal blessing to His people; and also that God has deliberate thought concerning us, not only thinking but planning, so that His thoughts and promise become sure, because He has power to perform.

T. L. Sapey spoke of the voice of God to the people of His choice, and how the voice of the Beloved is all love to His people, however diverse their circumstances (Sol. Song ii. 8).

G. W. Clark's message was that every worshipper appears as a single individual to God, although they may gather in numbers, and that the true character of men is revealed in the house of God by the supplication offered (Luke xviii. 10).

J. T. Peters sweetly led us to the words, as he said, so suited for young and old, "I have loved thee with an everlasting love." As the speaker told of the love that passeth understanding, of the objects, of its enduring character, truly the heart of the people thrilled with joy.

E. Marsh closed the meeting with a few words on the work yet needed to be started, and the certainty of success if God was with us. H. F., Sec.

AMERSHAM (MOUNT ZION).—New Year's services were held on Thursday, January 9th. Pastor C. A. Freston, of Watford, preached in the afternoon upon Psa. xxxiii. 6, and in the evening from Exod. xxxiii. 14, "My presence shall go with thee." Some warmth was felt within His house by the shedding abroad of His love and the unction of the Spirit resting upon the word spoken, so that one present said,

"If such the sweetness of the stream,

What must the Fountain be?

Where saints and angels draw their bliss

Immediately from Thee."

We desire to bear record to the goodness of God in maintaining this little place of worship during the past year, and earnestly desire that those present

may richly experience the reality of the messages until faith is changed to sight.—T. C.

**WATFORD TABERNACLE (SUNDAY SCHOOL).**—On Wednesday, Jan. 8, the scholars met for the annual tea and prize distribution. After a good tea the children gathered in the chapel, and the presence of many parents and friends was very encouraging to the teachers. Pastor C. A. Freston presided, and from the reports given the school is making good progress. The increase in number of scholars during the past year has necessitated the formation of an additional class. Mr. Neech, a great friend of the children and a worker in the school for forty years, gave an interesting address; after which Mrs. Freston presented the prizes and spoke a few words of encouragement to the scholars.

**ILFORD (CLEVELAND ROAD).**—New Year's services were held here on Sunday, January 19th, when Mr. McNally preached very acceptably both morning and evening. On Tuesday, the 21st, Mr. Mitchell (Chadwell-street) preached a most encouraging and profitable discourse from Phil. 1. 6. The evening meeting, over which Mr. E. Egley kindly presided, was not well attended, but the addresses of brethren Hutchinsonson, Mitchell and G. Smith were much enjoyed by those privileged to be present. We much regret the absence through affliction—personal or relative—of several of our friends.—GEO. S. FAUNCH.

### Aged Pilgrims' Corner.

THE elections to the £10 10s. pension and to the Homes will take place in June. The names of pensioners who wish to become candidates should reach the office before the end of this month, in order that they may be included upon the voting papers.

A new booklet, entitled, "Leaning on the Staff," is just ready; it has several illustrations, and will be found suitable for inclosure in letters. Copies can be obtained at 6s. per 100, or smaller quantities in proportion.

Social meetings of the inmates of our Camberwell and Hornsey Rise Homes are held periodically and are a source of much pleasure to our aged friends. The lady visitors kindly conduct them.

A sight of these dwellings and their inmates is a powerful plea. When the visitor goes from room to room and beholds the contented, clean and comfortable state of these aged ones, sympathy is sure to be drawn out. Each inmate

has a spacious room, with pantry and coal receptacle, an ample supply of coals is given, the medical officers regularly attend, and the lady visitors are in the buildings three times a week. A pensioner, now comfortably housed, wrote: "I cannot say how very thankful I am to be free at last to go into the Home—a place of rest for my poor, tired eyes. I have been scarcely able to sleep for three nights for joy at the prospect. 'Bless the Lord, O my soul.'"

•••

Many appeals to non-subscribers have been issued, together with New Year's Collecting Cards. The responses, so far, have been satisfactory, but much has yet to be done to make the regular income proportionate to the large annual expenditure. With 1,577 life pensioners and seven Homes, the financial burden is heavy; the committee look to the Lord for wisdom, grace and supplies for this year.

### Gone Home.

CHARLES SAMPSON NICKOLLS.

"How blest the righteous when he dies!  
When sinks a weary soul to rest,  
How widely beam the closing eyes!  
How gently heaves th' expiring breast!  
Life's duty done, as sinks the clay,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
"How blest the righteous when he dies!"

So it was with Charles Sampson Nickolls, a brother beloved and faithful deacon in the little Church of Christ at Bathersden. His journey from this world to that which is to come was a short one. Thirty-three years compassed it all. He entered heaven on November 19th, 1912, the anniversary of the day of his birth, which was at Nucoil, near Wye, Kent.

Watched over through infancy and childhood by godly parents, and never going far from home, he knew but little of the world as many have had to know it, and nothing of the grosser sins of life that many have to sorrow over. His sorrowing parents write of him, "He was always a good son, thoughtful and kind, a comfort to them, and beloved by each of his brothers and sisters, to whom he was devotedly attached."

He was always ready to go to the house of God, and from childhood evinced a great attachment to the Lord's people, especially to a Mr. Smith, now in glory, who took a great interest in the young. Of this period his dear wife writes: "I have often heard him speak of walking behind the people of God to hear them speak of the dealings of the Lord, His mercies and blessings, and wished he could feel the same."

But while in the world and his own home he led a most exemplary life; it would seem few were more acquainted with the plague of their own heart than was he. Early in life he was greatly impressed by a sermon from an aged minister, Mr. G. Barker, from the words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15). He often spoke of that text and what it meant, and said: "No one could have had a stronger desire to make his way in the world; but all his designs seemed crossed in the providence of God, and all the craving taken away, except that he might be able always to pay his way and help those in need."

About fourteen years ago he was removed to Bethersden, where he became greatly attached to and profited under the ministry of Mr. Haffenden.

The Lord found for him a choice companion in the person of Mary Jarvis. In this happy union two dear children were given them, one being called home in infancy about six years ago; the eldest still remains for the God of father and mother to care for.

In our many annual visits to Bethersden, before our final settlement there, we became attached to our brother and longed to see him brought out a witness for Christ, whom he loved. But the Lord had His own time and way, and the confirmation of our call to this place was forcibly given in granting our desire, for our dear brother was the first to come out and confess Christ in baptism; this was on November 13th, 1907, about two months after our removal to that place.

The longed-for joy of a personal interest in Christ was given him on Lord's-day, October 20th, under a sermon by Mr. Hancock, who was preaching at Bethersden that day. From this time he became our right hand in the Church.

Shortly after this, on the appointment of deacons, he was chosen by a considerable majority, for he was held in high esteem by the Church. In every feature of the work he took deep interest—the friend alike of old and young—while his uprightness and integrity were worthy the emulation of all around him.

We were looking forward to years of happy service and holy communion with this choice spirit, but our divine Lord had ordered it otherwise.

That fell disease, consumption, gradually but surely made itself seen. All that love could do failed to arrest it. Deep anxiety and distress filled the heart of the Church and the loved ones at Buss Farm. Earnest and united prayers were offered, which appeared at one time likely to be fully answered. In the midst of all this anxiety, none

were more calm and confident in God than the dear sufferer. Again and again he reminded us all that "whatever his Father willed was best." His favourite hymn, "God moves in a mysterious way," was ever on his lips, and his soul sang sweetly of the dealings of his Lord—

"God is His own interpreter,  
And He will make it plain."

Longing to serve his Lord, he occasionally took a service at Brabourne. December 28th, 1911, was his last visit, when he spoke from the words, "Search the Scriptures."

On January 4th, 1912, he addressed the young at Smarden on "Where shall we spend eternity?"

In February he was much worse and only occasionally able to get to the house of God.

On the Good Friday he tried to say a few words to the children, but his voice was scarcely audible.

His sufferings at times were very great. Among his favourite hymns was that commencing "Our times are in Thy hand," etc. To his dear wife, if he saw her weeping, he would often say, "The separation will not be long at longest. We shall meet again. He will take care of you and our dear Lena." When not in pain he was very cheerful, always full of the preciousness of Christ. On the night before his release he said, "Oh, I am so weary! I long to be gone." Then, with all the strength he had, exclaimed,

"Dear Jesus, I long to embrace Him!  
Heaven! Heaven! I long to be gone."

He became drowsy and said, "I am going to sleep; it is so nice to feel sleepy," and, laying his head on his hand, closed his eyes to all below for that "blessed sleep" from which he "never woke to weep."

On Saturday, November 23rd, we laid the mortal remains to rest in the burial ground at Smarden (there being no cemetery at Bethersden) in the presence of a large gathering of friends from Bethersden and adjacent villages.

The Lord graciously sustain the dear widow and child. Our beloved sister sorrows not as others which have no hope. Her loss is great, but the gain to her dear one and the comfort of her ever-living husband is her strong consolation.

The memory of the just is blessed. A light has been extinguished from the home and Church on earth, but the Lord reigneth. The character of our departed brother will still bear fruit in that village Church, whose loss is great indeed.

From the first day of our fellowship until the home-call, we proved our brother true, faithful and fervent, in every good word and work. Such defenders of the faith and living wit-



nesses to its power in living unto God will never escape the reviler's tongue, but his peacemaking spirit forbade his reviling again, while his godly life will be a lasting rebuke to the enemies of Zion.

The Lord send his bereaved people many such helpers.

"Tis deep in mystery, but 'tis not without design  
The home is darkened in the loss of such a light;  
The acts of God are "Hall-marked" with DIVINE,  
And, just because they're His, they're always right.  
Who shall array the infinite to human bar,  
To give the reason for His wise decree?  
Oh, let the unbelieving wish be banished far,  
And faith attend the mandate, 'Trust in Me.'  
His bottle shall not miss the widow's falling tear,  
Nor precious life now fatherless unheeded be;  
His word provides thy solace—"Casting all thy care  
On Him, because He always cares for thee."  
And shall that little village Church in grief  
(Who well may mourn the loss of such a light)  
Seek in her deepest sorrow the divine relief  
That comes of knowing 'all His ways are right'?  
No, never! He who gave still lives to give;  
And as thy 'need,' so His 'supply' shall be;  
Though creatures fail, thy Lord shall never leave  
The flock He loves to all eternity.

E. MARSH.

#### HARRIET CHAMBERS.

My dear mother was called to her eternal rest on Saturday, December 21, 1912, in her 67th year. It was a sudden and unexpected call, for three hours prior to her decease she was attending to her home duties.

She was born on March 26, 1846. Very early in life the Lord graciously and gently "opened her heart." She was baptized at the age of 16 by Pastor John S. Anderson and became a member of the Church known as Bethesda, Lever-street, E.C. Afterwards her membership was transferred to the Church worshipping at Chadwell-street, Clerkenwell, under the pastoral care of Pastor John Hazelton, and now by our beloved brother Edward Mitchell. For forty-seven years she retained her membership, and the last time she attended Chadwell-street was the Wednesday preceding the Saturday on which she passed away. My beloved parent was a lover of the distinguishing doctrines of grace. She disliked, to a degree, hypocrisy and anything counterfeit.

In a sentence I like to remember she was "a walker, but not a talker." In the days of my youth we lived at New Southgate. The nearest Causes of Truth were Wood Green and New Barnet. Many times I heard her say "she was starved" and had no rest or satisfaction until the family removed to Highbury, within reach of her spiritual home at Chadwell-street. One request she made was that several volumes of *Cheering Words*, which had been quietly collected, should be given to each of her grandchildren at their 14th birthday.

Her last wish was to her youngest son—that a little present might be sent to a very dear friend in need. As our dear father said, "We do not wish her back again," for she is where "perfect bliss forbids a tear."

Her mortal remains were laid to rest in Islington Cemetery, North Finchley, on December 27, 1912.

May the death of a good mother, a quiet Christian and a grace-taught friend, be the means of spiritual blessing to her dear ones who are "on the Lord's side," and of spiritual life to the others as yet not made manifest.

We sincerely thank the many friends who have sent such touching expressions of sympathy, and at the same time we remember our dear Lord stood by the grave of His friend and wept, thus teaching us that He is "touched" also.

"She loved the gates of Zion,  
And now she sees His face."

PHILIP J. CHAMBERS.

#### GEORGE FIRBANK.

Our dear brother, for many years pastor of the Baptist Chapel, Haverhill, passed away to his much-desired rest on December 8th, 1912, in his 85th year, leaving in this vale of tears to mourn his loss, an aged widow, aged 91 years, also a son and daughter, who are looking forward when they, too, shall join their beloved one in the rest that remaineth and where partings are unknown.

During his last illness the writer visited him often. His hope in Christ was firm and his faith in the finished work of his beloved Lord unshaken.

On one occasion the writer said to him, "He hath said, 'I will never leave thee.'" His reply was, "I know it, brother; He has told me so." Not long before his happy spirit took its flight to be for ever with the Lord he said, "I feel this mud-walled cottage shake, and long to see it fall."

We laid his mortal remains in the grave in Cavendish Cemetery on December 12th, 1912, in sure and certain hope of a joyful resurrection. May our last end be like his. So prays

J. EVERETT.

# The Smitten Shepherd and the Scattered Sheep.

By E. MITCHELL.

"Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written: I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."—Matt. xxvi. 31.

How many and great were the events crowded into the last six days of the life of our Lord Jesus Christ here on earth! On the first day thereof He made His triumphal entry into Jerusalem amidst the "*Hosannas*" of the people; on the sixth day He was led forth to die, accompanied with execrations, and shouts of "*Crucify Him, crucify Him,*" ringing in His ears. So fickle a thing is popularity! But much had been both done and said by our Lord between these events which we may not stay to mention, save to say that He had just instituted the Supper, which was to commemorate His death until His "coming again, without sin unto salvation," and was on His way, with His little band of disciples, to Gethsemane's garden when He uttered the warning we are considering.

Right on the surface of the text lies

## THE FOREKNOWLEDGE OF OUR LORD.

From us *the future is mercifully hidden*. There are silly persons who are constantly seeking to pry into the future, wishful to know what it will bring them. And there are charlatans ready for pelf to encourage their dupes in their vain inquiries. Such conduct is both foolish and wicked. Only God Himself knows the future. "He holds the key to all unknown," and wisdom is both content and glad that it should be so.

*The knowledge of the future would be too heavy a burden for us.* It would crush us. "Sufficient unto the day is the evil thereof," without our meddling with to-morrow. Could we foresee all that would befall us as we start out on life's journey we should sink beneath the load; our interest in the future, too, would die, and we should fall into a state of apathy. Much of life's zest lies in its surprises.

*Our ignorance of the future instructs us to live by faith.* We know Him to Whom all is known, and rest upon His love, wisdom, power, and truth.

"The future, all to us unknown,  
We to Thy guardian care commit,  
And peaceful leave before Thy feet."

He Who has planned the way is our Guide in the way. To fill up each day in humble service, and leave all the future in His hands, is our wisdom. And yet, alas! we too often torment ourselves about to-morrow.

It was quite different with our Lord. *He knew all that was before Him.* Paul went up to Jerusalem not knowing what should

befall him there. Our Lord went up with a clear, explicit, full knowledge of all that would occur. The disciples, with their fleshly notions of a natural kingdom, imagined when their Lord entered Jerusalem in triumph that their carnal hopes were about to be realised. But Jesus knew better—Gethsemane was before His mind, with all its horrors, and the shadow of the Cross lay athwart His path. He knew, too, that the very elation of His disciples would make their depression the deeper when the facts came home to them; while their very astonishment at so different a result to that which they were anticipating would deliver them a staggering blow, under which for the time being they all would fail—they would all stumble that very night.

Our Lord's position was quite other than ours. *He must know because His consent was necessary.* He was one of the high contracting Parties, and hence He must know all that He undertook both to do and to suffer. He was in the fullest sense a *voluntary Agent*, such as no mere creature can ever be. For however willingly a creature may either do or submit to the will of God he only does that which it is his duty to do. Not so with our Lord. "He made Himself of no reputation, and took upon Him"—voluntarily assumed—"the form of a servant," etc. He knew all that His undertaking on our behalf involved.

*His foreknowledge intensified His sufferings.* How saddening to His sensitive spirit was the knowledge that Judas was even then arranging His betrayal! How grievous to know that in a few short hours, and at the time of His deepest need, all His disciples would forsake Him, and the boldest of them all deny, with oaths and curses, that he so much as knew Him! All was clear before His vision. We must search the Psalms to be able at all to understand the feelings of our Lord in this crisis of His life.

*This serves to exhibit the wonderful character of our Lord.* Nothing could turn Him back, or even stay His progress, for one moment. He had set His face like a flint, and would finish His work, cost what it might. He had patiently borne the presence of the traitor, and seems to speak more in sadness than in anger even of him. And these who would so soon forsake Him are addressed tenderly and pityingly. His love to them was not shaken, although their weakness and unworthiness gave Him sharp pangs. Peter's denial, which He in spirit already hears, with all its horrid accompaniments, gives indeed exquisite pain, but His love never wavers; pity fills His soul, and His prayer for foolish, headstrong, self-confident Peter ascends, overrules Satan's device, secures the ultimate good of His erring disciple, and the benefit of His Church in all ages. We bow and worship our ever-adorable Lord. None can compare with Him.

We notice, secondly,

#### OUR LORD'S USE OF THE SCRIPTURES.

He had a *complete knowledge of them.* As man He fed upon the Word. Of Him more than of any other it may be said—"His delight was in the law of the Lord His God, and in His law did He

meditate day and night." His human soul was nourished by that Word of which His Spirit is the Author. Much, perhaps most, of the weakness amongst us in our day may be traced to our comparative neglect of the divine Word. We read it daily, yes, but, alas! how often cursorily. We should live in it and upon it. Meditation is the soul's assimilating faculty by which it is nourished. It is not by what we eat but by what we digest that our bodies are really fed. So also the Word must be digested in order that our souls may be fed. Who now-a-days thinks of meditating and praying over what they have heard from the lips of His servants? And, alas! how few ponder and pray over the Word, suck out its sweetness, and are nourished thereby. Small wonder that weakness and leanness of soul is so prevalent among us.

*Our Lord appropriates the Word.* He had perfect understanding of its meaning. The Spirit was not "given by measure unto Him." We see Him in the synagogue reading Isa. lxi. "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." And, having read these beautiful words, He says, "This day is this Scripture fulfilled in your ears." And here, "It is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Thus He appropriates the prophecies to Himself, to Whom indeed they belong. He had perfect understanding of them, and knew that the time had arrived for the fulfilment of Zechariah's prediction.

Further, *our Lord sets His seal upon the certainty of the Scriptures.* "It is written," therefore it must be. The divine oracles can never be frustrated. Not one jot or tittle shall fail to be fulfilled. Whosoever he be that belittles, or casts doubts on the certainty of, the Word, can scarcely be a true disciple of Jesus. We may rest all our weight upon the Word, assured that it will never give way.

Our Lord also here clearly

#### INTIMATES THE GRAND SOURCE OF HIS SUFFERINGS.

There is a *human aspect* of His sufferings. The carnal enmity of men's hearts was quickened into activity by His holiness. "*Sin is Deicide.*" God is above the reach of men's hatred, but they smote at His Image in His Son. His holiness exposed their unholiness. The straight edge of His life made their crooked conduct visible, and they hated Him for it, and their enmity hounded Him to the Cross, and was not even slaked by the sight of His sufferings as He hung there before their eyes. Their cruel taunts were as swords and barbs to pierce His sensitive spirit. Human nature had its great trial, and received its full condemnation at the Cross.

There is also a *Satanic aspect*. Satan, "the god of this world," "the spirit that *now* worketh in the children of disobedience," was never more busy than in the closing hours of our Lord's life on earth. He had sought to destroy Him at His birth; all through

His life he had dogged His steps, ever seeking to do Him a mischief; he had insinuated a thought in Peter's mind, and used him to tempt his Master. But now all his malice is aroused, and all his forces mustered for his final effort. He stirred up the enmity of the minds of the Jews, fanning the flame assiduously, until the heat became so fierce that even a heathen like Pilate, hearing their fierce cries of "Crucify Him, crucify Him," was startled, and wonderingly exclaims, "Why, what evil hath He done?" Yes, Satan and his hosts were busy aggravating our Lord's sufferings.

But there is also a *Divine aspect* of His sufferings—"I," says Jehovah, "I will smite the Shepherd." A Divine hand was behind the scene directing all. His foes were gathered together against the Anointed, "for to do whatsoever God's hand and counsel had determined before to be done." This is no excuse of their conduct. As Peter, or rather the Holy Ghost by Peter, said on the day of Pentecost, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked hands* have crucified and slain." The sin was their own, though God accomplishes His own purposes through their wicked acts.

*But God Himself smites the Shepherd.* "It pleased the Lord to bruise Him." His death was not that of a mere martyr who seals the truths he has taught with his blood. There is a deep that coucheth beneath. There is the mystery of the Cross as well as the history. Before the hand of man had been laid upon Him, there was the agony in the Garden, causing the sweat of blood that rained upon the ground. The physical agony of the Cross was in itself extreme, yet no cry is wrung from His sacred lips by the pain He was enduring. It is the hidings of His Father's face, and the agony of feeling the wrath due to His people's sins, in whose stead He was suffering, that produced that awful cry, "My God, My God, why has *Thou* forsaken Me?" "The sufferings of His soul were the soul of His sufferings." Then was the Shepherd smitten indeed. But God has Himself drawn a veil over that transaction through which no human mind can pierce.

"How it was done we can't discuss;  
But this we know—'twas done for us."

This also we know—that the Father was never more pleased with His Son personally than when He thus smote Him as our Representative and Substitute.

But we are exceeding the limits of space at our disposal; let us close by just drawing attention, without enlarging upon them, to these four things arising out of our subject. *The heinous character of sin. The inflexibility of Divine justice. The infinite nature of the Shepherd's love. The absolute security of the sheep.*

"To Him that lives, but once was slain,  
Be honour, power, and praise. Amen."



## THE PLACE CALLED CALVARY.

BY JAMES E. FLEGG.

WHEN looking back over life's journey, most of us can see places which have peculiar associations. Some of these associations are exceedingly pleasant, and delight is experienced in visiting such localities. With what feelings of exquisite pleasure and profound gratitude one recalls the sanctuary where the word of the Lord came with power to his soul, bringing the assurance of sins forgiven. There are other associations, however, which are extremely painful, and the scenes with which such are connected, as far as possible, are avoided.

There are some cities, towns and villages mentioned in the sacred Word which have special associations. Bethel brings to one's mind the lonely wanderer to whom the Lord appeared and gave great and gracious words. Egypt recalls the bitter bondage of the people of God and the wondrous deliverance wrought. But Gethsemane and Calvary have associations of the most sacred character.

“Oh what wonders love has done !  
But how little understood !  
God well knows, and God alone,  
What produced the sweat and blood.  
Who can thy deep wonders see,  
Wonderful Gethsemane ?”

“Calvary's summit let us trace,  
View the heights and depths of grace,  
Count the purple drops, and say,  
'Thus my sins were washed away.'”

*Calvary is the locality typified of old.* In the instructions so explicitly given to Moses concerning the offerings we read, in reference to the sin offering (Lev. xvi. 27), “And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp : and they shall burn in the fire their skins, and their flesh and their dung.” “Wherefore,” says the apostle (Heb. xiii. 12), “Jesus also, that He might sanctify the people with His own blood suffered without the gate.”

Calvary—the name given to the spot where our Lord was crucified—is properly the Latin name of the place, the original or Hebrew designation being Golgotha. There are various opinions as to the exact site, but of one thing there is no doubt—it was without the city. Not by mere accident was it that our Lord was led out from the city, but in exact conformity to the type He who died for the sins of His people—the true sin offering—suffered without the gate.

*It is the scene of earth's greatest tragedy.* How true of the Lord Jesus Christ were the words, “They hated Me without a cause.” Throughout His public ministry the bitter hostility of all classes of religious leaders was apparent. They plotted and schemed how they might get Him out of the way. They were constantly foiled in their attempts because His hour had not yet come.

At last, however, circumstances appeared to favour their designs. He was arrested and brought to trial. *The hour had come.* They laboured hard to establish a charge against Him. Their witnesses did not agree; their arguments were weak; they miserably failed. Pilate pronounced Him guiltless. He was innocent. Pilate sought to release Jesus, but the incensed mob cried, "Crucify—crucify." Nothing but His death would satisfy them. Pilate tried yet again. It was the custom at the feast to release a prisoner whomsoever they desired. Now there was a certain man who for sedition and murder was cast into prison. Shall it be Barabbas or Christ? the guilty or the guiltless? the murderer or the benefactor? They gave utterance once more to their malicious hate as they exclaimed, "Not this Man, but Barabbas." Pilate yielded to the clamour of the Jews and delivered Jesus to be crucified. The man of whom he had said, "I find in Him no fault at all," was committed to death. We follow Him to Calvary and there witness an awful miscarriage of Justice, for we behold the innocent suffering the extreme penalty of the law.

But behind all this we know that there was a deep divine purpose. The Lord made to meet on Him the iniquities of us all, and hence He who in Himself was pure, being the Sin-bearer, went to the cross to put away the sins of His people by the sacrifice of Himself. Whilst the Jews took Him, and with wicked hands crucified and slew Him, He was delivered according to the eternal purpose and foreknowledge of God.

*It was the place where God's hatred of sin was exhibited.* There is to-day a tendency to overlook the righteousness and justice of God and to belittle the exceeding sinfulness of sin. But God is holy, righteous and just. He cannot ignore sin, and if man was to be saved it could only be in a manner consistent with His character. Nor could the claims of that law which was holy, just and good, and which man had transgressed, be set aside. The penalty must be borne. God graciously admitted and provided a substitute in the person of His Son. "And in the fulness of time God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." The Lord Jesus Christ, being the substitute for His people, had to bear the penalty.

"Ye that assume His sacred name

Now tell me what could all this mean?

What was it bruised God's harmless Lamb?

What was it pierced His soul but sin?"

No one can fathom the depths of the bitter cry which our Lord uttered—"My God, My God, why hast Thou forsaken me?" but at least we may here learn the exceeding sinfulness of sin, and how hateful it is in the sight of God, when He, the Son of His love, endured such inexpressible anguish as the Sin-bearer of His people. However man may seek to minimise the awfulness of sin, Calvary declares its heinousness and its abhorrence to God. Oh, how can I think lightly of sin when sin was the occasion of my Saviour's sorrows!

*It is the spot where divine love was displayed.* Whilst sin is

hated, sinners are loved; for God commendeth His love toward us in that while we were yet sinners, Christ died for us. The love of God is most blessedly perceived at the cross. We behold the love of the Father, "for God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. This love—eternal in its date, embracing the whole election of grace—had been declared in word from time to time, but in the giving of this supremest gift we read how great was that love which gave Jesus to die.

The love of Christ is here wonderfully expressed. The Lord Himself declared, "Greater love hath no man than this, that a man lay down his life for his friends." Adverting to this fact the apostle says He loved the Church and gave Himself for it, and yet, once more contemplating the particular character of redemption, he exclaims, "He loved me and gave Himself for me."

"His love what mortal thought can reach?  
What mortal tongue display?  
Imagination's utmost stretch  
In wonder dies away."

*It is the arena where a mighty victory was won.*

"I sing my Saviour's wondrous death;  
He conquered when He fell.  
'Tis finished!' said His dying breath,  
And shook the gates of hell."

The first Adam was assailed and was conquered. He fell. Satan triumphed and sin reigned. But this triumph was not to be for ever, for the word went forth, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel." The second Adam came and conquered, and saints can sing of hell's defeat. It looked as though the Lord were in the power of man, and as though His enemies had triumphed when they nailed Him to the tree. Hell may have laughed, but the laugh was short. His adversaries could plait the thorny crown; they could spit upon Him, mock Him, buffet Him, transfix Him to the cross and ridicule as He hung in that ignominious position between two thieves; but His life they could not take away. "No man taketh it from Me. I lay it down of Myself." And when all things were fulfilled, He cried with a loud voice, "It is finished!" and gave up the ghost. "And having spoiled principalities and powers He made a show of them openly, triumphing over them in it."

*This was the stepping-stone to the throne.* For the joy that was set before Him He endured the cross, despised the shame, and is now set down at the right hand of the Majesty on high. The cross is followed by the coronation. The grave could not detain Him. God raised Him from the dead, and He who was dead is alive for evermore, and has the keys of hell and of death.

Satan is defeated. Sin is put away. Death is conquered. Hallelujah!

*It is the place where peace is found.* It is blessed to know Christ died for sinners. It is thrice blessed to know "He died



for *me*." In his immortal allegory Bunyan tells us that Christian ran till he came to a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So, says he, "I saw in my dream that just as Christian came up with the cross his burden loosened off from his shoulders and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said, with a merry heart, 'He hath given me rest by His sorrow, and life by His death.'" How true to life. Oh, the joy of the hour when one is brought to the cross, and by the teaching of the Spirit understands as he gazes that He who suffered says, "I suffered this for thee."

Blessed Lord, how wonderful Thy love!

Solemn, yet precious, are the associations of the place called Calvary, and as the mind of the believer reverts to that spot, he sings:—

"Beneath the cross of Jesus,  
I fain would take my stand;  
The shadow of a mighty rock  
Within a weary land."

"Truly blessed is this station,  
Low before His cross to lie,  
While I see divine compassion  
Floating in His languid eye.  
Here it is I find my heaven  
While upon the Lamb I gaze.  
Love I much? I've much forgiven—  
I'm a miracle of grace!"

---

### PASTORAL COUNSELS.

An Address delivered by Pastor H. TYDEMAN CHILVERS on the occasion of a Communion Service, when nine persons were received into fellowship at Bethesda, Ipswich, on Lord's-day afternoon, February 2nd, 1913.

(From Shorthand Notes of G. E. Daldy.)

Your presence here to-day is an evidence of the fact that the providence and grace of God have been working together on your behalf. The grace of God has been working for you in and from all eternity, and God's providence has been operating in conjunction with grace to bring you to the moment of this afternoon. Grace has secured for you all spiritual blessings and laid hold of you that you may appropriate them, but the providence of God, as soon as you were born into this world, was specially linked to you that, through the dealings and arrangements of God, you might be brought into such circumstances that God's grace should come and impart to you the blessings that God had determined you should possess. It will always be helpful to you to remember that in the Christian's pathway providence and grace are linked together, and that the providential workings of God are generally the fulfilment of some *gracious* purpose. The very fact of your being brought

into the town by a thousand and one circumstances, and ultimately finding yourselves linked up with the people at "Bethesda," confirm this, and is by no means a matter of chance. Here you have been fed with the Gospel of Jesus Christ, until you were obliged to say this should be your home, for

"Here my best friends and kindred dwell;  
Here Christ, my Saviour, reigns."

I will endeavour to remind you of a few facts which I trust will linger in your minds for many days to come. The first is this—"Ye are not your own: ye are Christ's." Now, in making that my first thought I am simply quoting Scripture. You are "not your own; ye are Christ's." What an infinite mercy that is! You thought once you were your own; you endeavoured to satisfy yourselves; you were the slaves of the world, but now, through the grace of God, self, as a master, has been dethroned and you are now the servants of the Lord Jesus Christ. You are His because He loved you from all eternity—because He redeemed you by His most precious blood, and saved you by His sovereign grace and humbled you at His feet; and in response to that you said, "As for me, I will serve the Lord," and so you surrendered your lives to Him, for He had saved you by His blood and power.

"Ye are Christ's." Ever remember this in all the movements of your life, from Monday morning to Saturday night, as well as in the place of worship on the Lord's-day. Let it encircle you around and about; "not your own"—not your own masters—but "ye are Christ's." Therefore glorify Him in your spirit and in your body, which are God's.

Then it may be well to remind you also you have put on the Lord Jesus Christ by baptism. The world will judge you by what you have done. You have put Him on by profession and you can never take Him off. You have before the world put Him on by believers' baptism. It is possible to disgrace His name. It is possible to drag it through filth and mire, and to deface it, but you can never put Him off. Will you remember that? It is a solemn fact. Whatever may be the pathway or condition of your life, this is really true. You have been "buried with Him in baptism," and by so doing you have declared that you died with Him, and have risen with Him, and are now living in the resurrection power of the Lord and Saviour Jesus Christ. Oh may you live as those who wear Him. Wear Him outside as well as inside.

Then I want you to remember this—that, seeing you are being received into full membership of this Church, a new responsibility devolves upon you. You see the Head of the Church is Christ. The Church will be judged by onlookers by your conduct and everyday demeanour. They will come to conclusions about your Lord, and the Church at "Bethesda," by your daily life, and what they say of you they will very largely say of the Church, and what they say of the Church they will very largely say of you. You see how all this is linked up? I do want you to remember that becoming Church members does not signify that you will find everything easy

in Church life. Each Church has its cares as well as you and I. You are married to the Church, just as the woman is linked to the husband, and the bridegroom to the bride, and as such they have to share one another's burdens. I want to say this to you :—Do not shirk Church life, with its burdens and difficulties. Do not stay at home when you ought to be here. Do not be absent from the services unnecessarily, and, if something, or someone, comes across your way that you do not like, please do not act in any disloyal way. You are part of the Church. You are to carry some of its burdens—not to leave them all to the older members to bear, but you are to bear each other's burdens and thus fulfil the law of Christ. Remember, too, you are responsible for the maintenance of the great distinctive principles for which we stand—the grand fundamental doctrines of Christ. Do not let them go. Do not budge an inch from them. And as you understand the New Testament and Church life therein, hold to it, and never, never depart from it. God help you to bear the responsibility of maintaining the great truths for which we as a community stand. That is why we are a Baptist Church—a Particular Baptist Church in that particular sense. Do not be squeamish about things that do not matter, but be uncompromising about the things that signify. Then I want you to remember, too, that not only must you stand for this, but also you need to recognise the financial part, and the additional responsibility in relation to the support of the Church devolves upon each individual member of the Church. Give of your substance as the Lord has blessed you. So the support of the community rests upon you, be it ever so little. Never be mean in this direction, but always recognise that that is your highest privilege. Then there is a responsibility in connection with prayer, whether you are able to be present at the meetings or not. Pray for the preacher, especially when you think him a bit flat ; pray him into a right mind. Pray for the deacons. You will not find them any more perfect than the pastor. We are a bundle of imperfection, the lot of us, and, as far as that goes, there is not a perfect brother or sister in the whole Church. There was once a man who wanted to join a perfect Church, and he was told that as soon as ever he joined it the Church would soon be changed into an imperfect one. Pray for each member of this Church—these dear brothers and sisters present. You must also bear your responsibility in the service. “Ye are Christ's,” and He therefore has a claim on you for service, and I want you to remember this—we must do what we can as far as our respective talents allow. God will not expect more. Then, be peacemakers. Go about with the oil and pour it on troubled waters ; when you see a spark of strife kindling, put your foot on it—put it out. Be witnesses for Christ. Be bright lights and shine. As you join this Church, ever remember you will be watched. Christians will watch you and the world will watch you, the ungodly will watch you and the devil will watch you, and God will watch you. Therefore, “watch and pray that ye enter not into temptation.”

## "A GREAT WOMAN."

2 Kings iv. 8.

IN what particular sense this woman of Shunem was *great* is not precisely stated, but to the discerning and observant mind the fact is evident. One cannot read the narrative without being very much impressed by the singularly beautiful and noble character and disposition manifested. Sublimely simple, yet withal supremely grand, she stands as a type of all that is highest and best in womanhood.

Her name, her social status, her wealth, we hear nothing of, which in itself should be an encouragement to all who would emulate her example, or aspire to the possession of those womanly qualities which served to make her great in the truest sense. It is not needful to be gifted, rich, nor in a high position to be great.

"Kind hearts are more than coronets  
And simple faith than Norman blood,"

is a truism the truth of which this instance abundantly attests.

*Womanliness* is the noblest crown of virtue or of honour which can ever adorn the brow of woman. One feature of this was manifested by this great woman of Shunem in her ready hospitality and thoughtful provision for the prophet of the Lord. The exhortation, "Use hospitality without grudging," was beautifully exemplified in her conduct. The prevailing idea with her seemed to be that in entertaining a good man and a prophet of the Lord she was doing good to herself and her household. That she was acting generously, conferring a favour, seems to have been farthest from her thoughts. Such real hospitality, such gracious attention, such genuine, wholesome kindness stamps her at once as a woman with a great, unselfish heart, a high and noble mind; a woman it would be a liberal education to know and to associate with.

The same true, womanly spirit is further manifested in her fond affection for her own people, her own home, and her contentedness with her lot in life.

Since no one can "receive a prophet in the name of a prophet" without the conclusion of the passage being fulfilled, the time came when this woman should "receive the prophet's reward."

Simple as the appointments of the chamber had been, and homely as the description of it sounds in our ears, it was evidently fully appreciated by the man of God. He puts it thus: "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host?"

Surely if she had been like some of the women of the present day, she would have rejoiced at this opportunity for improving her social position, but to her the impressiveness of state, the grandeur of the king's court, was nothing but an empty show. Her woman's heart found its true expression in the simple though grateful words, "I dwell among mine own people."

*Here* is woman's rightful sphere, *here* is ample scope for all her

powers, and in this we see the essence of true womanly dignity in that she is content to serve, to love, to live for her own people.

But womanly in so great a degree, as she undoubtedly is proved by the things we have named, there was yet one thing lacking which would make that womanliness still more perfect and complete. Love as she might her kindred, prize as she did those dear and natural ties which make this earthly life delightful and the social circle a round of pleasurable ministry and interchange of sympathy and affection, yet to her woman's heart the sweetest of all ties was as yet unknown. Doubtless—though, it may be, never breathed into a mortal ear—the heart had often yearned to know the sweet and tender bond of motherhood, especially dear to the women of the East.

Dearly as she loved her home, the prattle of childish voices had never made music within its walls. The soft touch of little clinging hands had never thrilled her being, and we can but feel the words, "she hath no child," embodied the secret which in her deep content she had never given expression to.

Be that as it may, the God who heard the unspoken desire of Hannah's heart understood just what this woman felt, and a son was given her according to the word of the Lord by the prophet.

Years pass away—quiet, peaceful, uneventful, happy years, as far as we can judge. The child has grown from babyhood into a sturdy, healthy boy. We can imagine him in all his youthful charms, the joy of his father's heart and the light of his mother's eyes. Like other boys he loved to share his father's pursuits and take his part in the busy scenes of the harvest-field.

Though given directly from the Lord and loved so fondly by those near and dear unto him, yet he was not exempt from danger or affliction. The glowing Eastern sun, with its fierce beams beating upon his head, was the cause of his sudden cry of pain and the signal for the father's word of command, "*Carry him to his mother.*"

The deep suggestiveness of these words makes us pause. Mothers perhaps can somewhat gauge the depth of feeling, of tender pity, of resourceful love which they contain. For the sick child there is no other haven, no other place of repose, than that implied by the simple language here employed, "*Carry him to his mother.*"

Great as we have already seen this woman to be, we see her now in a new phase. All the depths of her woman's heart is stirred with an agony of sorrow for the child of her love and prayers lying unconscious upon her knees. Slowly she has to watch the paling of the cheek and feel the heart-beats growing fainter, until hope itself grows cold and lifeless as the form grows rigid in her arms, and she knows her boy is dead.

Again this woman was the possessor of a great faith. In dumb, yet heroic silence she lays the lifeless clay upon the bed in the little chamber on the wall, and, with nerves and heartstrings stretched to their utmost, she goes her way to seek the man of God. Had not the child been given her according to the word of the Lord by the prophet, and could not the Giver restore that same gift? Truly

of her it might be said, "O woman, great is thy faith; be it unto thee even as thou wilt." How brave was her reply to the servant's enquiry, "Is it well with thee, is it well with thy husband, is it well with the child?" Surely she might have been pardoned if in the excess of her grief she had appealed to his pity and given expression to the anguish of her stricken heart. But no, calm and strong in her great faith, she answered, "It is well." *Well*, though her heart was breaking; *well*, though her child lay cold and still in death; *well*, though her home was dark and desolate.

The sequel proves that not in vain, not to be disappointed, did she trust the Lord God of Elisha, for her boy was given back to her and her woman's heart made to sing for joy.

What deep, sweet lessons does this simple narrative teach of wholesome domestic joys and sorrows, of womanly ministry and contentment, of faith and trust in the all-wise dealings of the Lord, and of His watchful care and tender regard for those who put their trust in Him.

Is it not true?—

"The dear Lord's best interpreters  
Are humble human souls;  
The gospel of a life like hers  
Is more than books or scrolls.  
From scheme and creed the light goes out,  
The saintly fact survives;  
The blessed Master none can doubt  
Revealed in holy lives."

Guildford.

CLARISSA.

### PRIVATE PRAYER.

Not the absolute sovereignty, but the revealed will of the Sovereign, is the unerring guide for all His subjects.

#### WHAT SAITH THE SCRIPTURE

on the important subject of private prayer? The divine direction embodies a divine command: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6).

The man after God's heart said: "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice" (Psa. lv. 17). Thus he bore the sorrow of desertion on the part of his close companion with whom he had taken "sweet counsel," and walked together to the house of God.

Surely private prayer is a divine appointment for the personal power of His persecuted, tried, and distressed people. It is one of the paths in which the Master Himself is met. He trod this road Himself. Blessed are all they who meet Him here.

"Cold mountains and the midnight air  
Witnessed the fervour of His prayer."

It was "when He had sent the multitudes away, He went up into

a mountain apart to pray." Oh! the power of those private moments in the life of the Prince of Preachers! When His soul was "exceeding sorrowful even unto death" He went *alone* to pour out His burden at His Father's feet. Holy privacy! where the strength of God becomes the power of frail man. If our blessed Lord found need to rise up "a great while before day" and depart to a solitary place for prayer (Mark i. 35), how much need have His servants for the early morning communion! Oh! for the determination of a Daniel that nothing shall hinder these seasons of devotion *ALONE WITH GOD*.

The above thoughts were generated by reading the following extract from the tenth pastoral address of the late beloved GEORGE WYARD. Being dead he yet speaketh, and his words to-day are

A WORD IN SEASON.

"Brethren, as you prize peace of mind and quietness of soul, let me entreat you not to restrain prayer before God—keep up, as much as in you lieth, intercourse with heaven; he that prevails here will find himself the better prepared for conflict with the world, the flesh, and the devil. Oh! to be familiar with God in prayer! It confirms hope, promotes faith, creates boldness, begets humility, and deadens to the world, proportionately as God so indulges us."

Have your stated times for prayer, brethren, if you can: "Morning, noon, and night will I pray," said David. Many high-notional religionists will laugh at you, and cry, "Legal, legal." The course, however, prescribed by the wisest of Teachers is the *best*, the *safest*, and the most *profitable*; and, doubtless, will secure the richest experience.

We have no right to expect God but in His own way—the *purpose*, the *promise*, and the *precept* agree, there can be no question. We read of God's purposing in Christ, and we read of His promising in Christ, and we no less read of the precept by Christ, that "Whatsoever ye ask in My name, believing, ye shall have."

Duty and dependence appear to be God's order—duty in the discharge of the precept, and dependence on the promise, in the expectation of the blessing sought and wanted. In keeping His command is the reward, though not *for* keeping.

The salvation of God, in the contrivance, the performance, the revelation, and the application of it to the saved, is entirely of God, and unconditional, so far as regards their interest in it and partaking of it, while their enjoyment and abiding sense of it is mainly conditional, for the Bible says, "If we walk contrary to Him, He will walk contrary to us." He, therefore, that thinks to enjoy fellowship with Him, irrespective of prescribed rule and divinely instituted means, greatly presumes, and treats reproachfully the wisdom of Him whom He presumes to honour.

The nature and extent of obligation is according to the nature and extent of relationship; so teacheth the Bible, and so maketh the Lord the appeal, saying, "If I be a Father, where is My

honour? and if I be a Master, where is My fear?" and, again, "Honour to whom honour is due." I take this opportunity, therefore, of expressing my abhorrence of a sentiment that sets aside either the preceptive, the promissory, the invitationary, or the doctrinal part of the Word of God.

The man of God in his right mind will have respect unto the whole, for all is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good work (2 Tim. iii. 16, 17). It will be helpful to you, therefore, my dear friends, to keep these things constantly in mind, for many there are who pervert the Word and ways of God to suit their own fleshly purposes. "I have no greater joy than to hear that my children walk in truth," said the venerable apostle John (3rd Epistle, verse 4).

Prayer neglected will tend to beget spiritual destitution, create distance from, and shyness with, God; for he that becomes prayerless becomes reckless; for though we take our bodies to the house of God, yet if we be there prayerless, we shall be there profitless; and our cry will be, "Oh! my leanness, my leanness!"

Preaching without prayer is likely to be preaching without power, and hearing without edification. There is nothing meritorious in prayer, nor will our prayers alter the purposes of heaven, but the purposes of heaven are not our rule, but the precepts of heaven are. Let us, therefore, be found in the practice of them, for Jesus hath said, "If any man serve Me him will My Father honour." Our misconduct or our right conduct in this present state, if we be the children of God, will not add to, or take from, our enjoyment of God in heaven, but it will take from, or materially interrupt, our enjoyment of God on the way to heaven; and he that sets lightly by fellowship with God here, gives very little proof that he is on the way to fellowship with God above. This is the safest state of mind expressed by the poet:—

"Oh for a closer walk with God,  
A calm, a heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb."

## WHY CALLED ISAAC.

By JOSIAH MORLING.

"Thou shalt call his name Isaac."—Gen. xvii. 19.

"And Abraham called the name of his son . . . Isaac."—Gen. xxi. 3.

At times there has been an apparent deferring of the fulfilment of new covenant promises; but that has never meant their forfeiture. Promises have frequently been given without the slightest intimation, at the time, as to the period of their intended fulfilment. It was so with the very first one Jehovah gave: ". . . her seed; it shall bruise thy head," spoken to the old serpent, but intended for the benefit of God's elect. Here was the grand bed-rock for faith to build upon, and furnished matter which gave plenty of work for



the exercise of faith for fully four thousand years. "In the fulness of the time" it was accomplished; it was not forfeited.

Abram was seventy-five years old when God first called him and gave to him the promise, "In thee shall all the families of the earth be blessed." Nothing could have been more *reasonable* than to suppose it was needful such a promise should begin at once to have its accomplishment. Yet strange to say, twenty-five weary years dragged away before the birth of Isaac. But long ere this, poor human nature, tired of waiting, had rushed in and attempted to force it, saying, "Hurry up; there's no time to be lost." However, it was a miserable failure. The tides, the rising nor setting sun, can never be hurried; their times are appointed. So God cannot, will not be hurried; He never does things in a hurry. "To everything there is a season, and a time to every purpose under the heaven." God never makes mistakes, nor does He ever forget, and never defers to verify His Word at the proper or purposed time. Hence spake the Holy Ghost by His servant Habakkuk, "The vision is yet for an appointed time, and at the end it shall speak, and not lie; though it tarry (longer, much longer, than you expected or desired), wait for it, because it will surely come, it will not tarry" (too long, or beyond the divinely "appointed time"). Then, like a beautiful star of the first magnitude, it shall shine out from behind all the dark clouds conspicuously and brilliantly, illumining the sky all around.

#### THE NAME OF ISAAC WAS DIVINELY IMPOSED.

"Thou shalt call his name Isaac." With broad, far-reaching, and lasting intentions of grace, God had sovereignly promised to Abraham a son in spite of apparently decayed human nature laws and regulations. He also claimed, and asserted the right, to fix the name. Who feels disposed to find fault? Had not Infinite Wisdom a reason or reasons for so doing? Reasons that were intended to be profitable not only to Abraham, but also to his true spiritual seed through all succeeding generations, and yield a revenue of glory to the Name of the Lord.

When the Lord changed the name of Solomon to Jedidiah it was because he was beloved of the Lord, and was destined to build for Jehovah a house which "must be exceeding magnificent of fame and of glory"; and so be a grand type of the truly "Beloved of the Lord," Who should build up the true temple of living souls, "the Church of God," where should be displayed His glory, not with mere shekinah brightness, but in the true revelation and manifestations of Himself, in the complexity of His Person and the wonderful inimitable exhibitions of His saving grace, and where the pealing hallelujahs of the redeemed are rendered to His Name.

When Gabriel announced the name of JESUS should be given to the coming Child it was because He should "save His people from their sins," and to the end of all the days, as long as a poor guilty sinner should feel his need of mercy, that very name should inspire him with an indestructible and imperishable hope.

Though the reasons for imposing the name of Isaac on this

wonderful child of promise were not given, they would most likely quickly suggest themselves to the sanctified mind of the godly Abraham; and those reasons should be for his future benefit, as also for the profit of the godly in all succeeding generations.

Isaac signifies *laughter*. Let us assume, then, that the name was to be

A LASTING REBUKE TO UNBELIEF.

Speaking of Sarah to Abraham the Lord said, "I will bless her, and give thee a son also of her." "Then Abraham fell on his face and laughed." (Sarah did the same thing a little later on, and then added a lie to attempt to cover her shame. In both cases it was the laugh of *incredulity*.\*) Unbelief asserted itself very strongly, even to the face of Jehovah. How desperately impudent is old carnal, human nature! Surely that man of God had not yet reached the fancied, unscriptural high ideal of having arrived at perfection in the flesh. And who has? Abraham *laughed* and said, "Shall a child be born to him that is an hundred years old? Is it not both improbable and impossible? Have not things greatly changed since the days of Methuselah?" Ah, how poor little limited human nature is ever seeking to limit the illimitable; How ready always to attempt to give the lie to infallible truth! How determined to thrust aside the gracious purposes of Divine love; and with all the effrontery imaginable is determined to override the gracious oath! He then proceeds to cry out, "O, that Ishmael (the child of flesh) may live before Thee." What, and inherit the covenant promise, and so rob God of His rightful glory in the exercise of the deep decisions of His sovereignty? From a new covenant standpoint *that* was the prayer of unbelief. But God had not been tantalizing. He meant what He had said, and therefore adds "Sarah thy (lawful) wife shall bear thee a son indeed." Aye, a son born in holy wedlock was to be the heir, and not the son of a bondwoman. "And thou shalt call his name Isaac." And so to the end of all time the very name shall be a standing rebuke to the laugh of unbelief.

THERE IS ALSO THE LAUGHTER OF JOY AND GLADNESS.

As said Bildad, "Till He fill thy mouth with laughing and thy lips with rejoicing." Again, the persecuted Church, being

---

\* There is another view of Abraham's laugh taken by many sound expositors:—"It was not the sneer of unbelief, but a smile of delight at the prospect of so improbable an event (Rom. iv. 20); he fully believed the word of God; there was humility blended with wonder and joy."—*The Critical and Experimental Commentary*. Thus Calvin on the passage: "This was in token not only of his reverence, but also of his faith. For Abraham not only adores God, but is giving Him thanks—testifies that he receives and embraces what was promised concerning a son. Hence also we infer that he laughed not because he either despised or regarded as fabulous or rejected the promise of God; but, as is commonly wont to happen in things which are least expected, partly exulting with joy and partly being carried beyond himself in admiration, he breaks forth into laughter." We may add that Rom. iv. 18–20 seems fully to bear out this view. Ver. 20 states: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," &c.—ED.

delivered from her foes, gratefully sang, "Then was our mouth filled with laughter and our tongue with singing."

It was the good purpose of our covenant God that both Abraham and Sarah should have real sacred, parental joy and gladness. And they had it, and that also involved a joy far, far deeper than all the shallow springs of nature—a joy which was linked with the salvation of their souls and the songs of heaven. How clearly and calmly the sun must have shone on that never-to-be-forgotten morn! How sweetly the birds seem to sing! Earth and heaven seemed to combine in holy harmony to praise the covenant Lord! How Sarah smiled upon and caressed that wonderful child of promise! It was now a time for calm, grateful reflection. Deferred and apparently blighted hopes had been revived and now realized. Those strong and legitimate desires which, long years ago, had so forcefully asserted themselves and which had been fostered by the promise and oath of Jehovah, had now been actually granted. The living child, *Sarah's* living child, was really embraced. O, surely "the desires of the righteous shall be granted." Now, with sacred, reverential obedience, Abraham does not hesitate to call "the name of his son, whom Sarah bare to him, Isaac." For his and her heart were filled with joy.

That joy would be greatly enhanced through meditating on

#### THE TRIUMPH OF DIVINE FAITHFULNESS OVER UNBELIEF.

The key-note of Jehovah's dealings with Abram, as with all the elect now, was "I will . . . I will . . . I will . . . I will," and "thou shalt" (Gen. xii. 2, 3). And He never departed from that order. Neither does He to-day. It is thus He sets before us the certainty, solidity, permanency and indestructibility of the covenant of grace.

Commenting on this the Apostle says: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation. . . ." "If we believe not, yet He abideth faithful: He cannot deny Himself." God's cannots and impossibilities are His infallibilities. The writer well remembers hearing a man in prayer say, "Our unbelief often paralyzes the arm of mercy." This was a gross libel, the product of ignorance. If Divine power and faithfulness can possibly be paralyzed by unbelief, every soul would surely be lost and no promise would ever be realised. God fulfils His covenant promises in spite of all our sin, our carnal nature, our unbelief. Blessed be His name, there are times when faith is enabled to rise above them all, and in the name of the Lord trample them underfoot, shouting, as Sisera lies stretched upon the floor of the tent of Jael with the tent-pin fastened securely through his temples, "O my soul, thou hast trodden down strength." And why? Because "God is faithful," "His faithfulness reacheth unto the clouds"—the clouds of our sins, the clouds of our unbelief, the clouds of our depressions and misgivings—and triumphs over them all. Blessed be His name, His faithfulness is

as firm as His throne. Abraham saw it. It gladdened his heart. He laughed as he saw it reflected in the face of the new-born babe and called his name Isaac.

---



---

## WATERS FOR THE THIRSTY.

BY THE LATE I. C. JOHNSON.

It is said by the Word of inspiration that, "As cold waters to a thirsty soul, so is good news from a far country," the truth of which I have often experimentally realised while attending to the messages delivered by the servants of the Most High God, or the secret yet sweet influences of the Holy Spirit of truth. Often have I, after a season of darkness, barrenness, and want of spiritual activity, been favoured with a drop of this celestial water—with a communication from this heavenly land. Weary and faint by reason of the hardening influences of this carnal world, and the passing trifles of this time state—far off in the feelings from my best Friend, and "a stranger in a strange land"—the soul is almost ready to say, with the many, "There is no hope for him in God." How sweet, under these circumstances, for the Lord to appear in the fulfilment of His promise, wherein He has said,

"I WILL POUR WATER UPON HIM THAT IS THIRSTY, AND  
FLOODS UPON THE DRY GROUND."

When the ministers of truth are thus enabled to bring near the waters of life, whereby the faint are strengthened, the weak are encouraged, and the sick healed, then it is that the cup of cold water is given to the Lord's little ones, and shall not lose its reward; then are they enabled to enjoy the privileges of Zion; the heart and tongue are set to work in praising and blessing God, who hath remembered us in our low estate, because His mercy endureth for ever. How conspicuously does the sovereignty of Jehovah, in His love and mercy, shine here! While

THE ELECTION OF GRACE ARE FAVOURED TO BEHOLD  
THE GLORIES OF SALVATION

manifested in Christ Jesus, and obtain a knowledge of their interest in eternal love, the rest are blinded, and go on all their days seeking (according to the dictates of their self-will) their destruction in the error of their ways.

This distinction was *made in eternity*, as it is written, "Jacob have I loved, Esau have I hated." It is *manifested in time*, by one being called by invincible grace to adore the Lord Jesus, and rejoice in the well-ordered covenant, others being left to fill up the measure of their iniquity—to go to their "own place." It will be more clearly developed when time shall be done away, when the soul shall drink full draughts out of the river of God's good pleasure; while those who have had their portion in this life will not have a drop of this cooling water to alleviate the torments of the wrath of God. While the believer contemplates these things,

he trembles, feeling himself to be as vile as Satan could wish him to be, and as unholy in his fallen nature as those in perdition, and can ascribe the difference to no other reason than that expressed by our Lord,

“EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT.”

It seemed good to inscribe our names in His glorious book, and we, being of one mind with Him, say it is good. It seemed good in His sight to provide a Saviour, and a great one, to put away sin by the sacrifice of Himself, and provide a covering for our defenceless souls; and we, approving right well of His purpose and His grace, say it is good. It seemed good in His sight to open the gates of Paradise unto us, and for ever shut the gates of hell against us, and we say it is good. Thus that which seemeth good in His sight is also good in the sight of His people, who must for ever speak good of His name, and say, “He hath done all things well.” Who can fully count up the full value of being

A CHOSEN VESSEL UNTO GOD,

to be filled with all the fulness of God, and dwell in His presence for ever? Angels in glory cannot, fallen spirits cannot, the saints on earth cannot, though they delight to tell of “love that passeth knowledge”; saints in bliss cannot. The subject is unsearchable, and while eternity pursues its course, will be “ever telling, yet untold.”

While here below may we be favoured in a greater degree with heavenly news from the King of kings; may tidings roll on like a river, sweeping away on its mighty bosom all idle speculations, vain theories, together with all frivolity and worldly-mindedness, so that the only true subject worthy the attention of immortal minds—Christ and His great salvation in its origin, progress, and consummation—may occupy our thoughts and engage our affections, by which means we shall be practically conformed to the precept, “Set your affections on things above, and not on things on the earth”; then the desires will be heavenward, and the soul will be altogether absorbed in the subject of eternal mercy, and Christ be all in all; and for this important end may the *Ambassador* be a means of conveying messages from the highest heavens to this lower world, until the earth and all created things shall be hurled into their original nothingness, and the saints of God surround the throne of glory, and so be “for ever with the Lord.”

Swanscombe, March, 1843.

(Contributed by Zeta. Extracted from “*Gospel Ambassador*.”)

REFLECTIONS.—Through the good hand of my God upon me I have finished my thirty-fifth year—one half of the age of man. It is high noon with me, but my sun may go down at noon. I was affected this morning when alone, thinking *what* I was born—a rational creature, a helpless creature, and a sinful creature; *where* I was born—in the Church of God, in a land of light, in a house of prayer; *what* I was born *for*—to glorify God my Maker, and prepare for heaven.—*M. Henry.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### STRICT BAPTIST MISSION.

A VALEDICTORY meeting was held on Friday evening, January 31st, 1913, to bid Godspeed to Missionary Booth and his wife on their return to India, and to commit them to the covenant care of God in His service. The meeting was presided over by the esteemed President, Pastor E. Mitchell, who gave a hearty welcome to all, and briefly voiced the feeling of many hearts in his expression of interest in our missionary and his work, with his helpers at home and abroad.

After the service of fellowship in prayer and praise, Pastor H. D. Tooke delivered an excellent address on Isa. vi. 8, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Our brother said, "No grander work could be found than the Christian ministry, and no higher work than missionary enterprise. The work had its difficulties above any other work, but above any other came its rich reward. God's servants are of His own choosing. The voice of the Trinity in Unity says, "Who will go for us?" The man sent of God had special qualifications — he had a vision of his God; a sense of sin; the realisation of pardon; the surrender of himself, time, talent, money, and every means in his power. "Here am I; send me." The speaker then earnestly appealed to all present, "Was not God calling and claiming some in that company to go forth in His service?"

Pastor L. A. Colls read a letter from "The Working Men's Association" meeting at Akeman Street, Tring, wishing Godspeed to Brother Booth and blessing on his work. He then referred to 1 Sam. xiv. 6 as setting forth our missionary's appeal to all well-wishers. How will the Churches respond? Seeking to interpret brother Booth's visit to this country, the speaker observed, "he," brother Booth, "has set forth the difficulties and the means by which God will display His power. We had need be warned against a flimsy optimism either about home or foreign mission work. We face today difficulties, but we summon God

to the field, and victory is ours. The Lord will work for us; there is no restraint to the Lord."

Missionary Booth then delivered his farewell address. After expressing his thanks for the abundant kindness received on every hand, he pleaded for greater support of the *Herald*, hoping that some kind friend would undertake the cost of providing a cover; then there might be 16 pages of literary matter instead of, as at present, only 12. On the fulfilment of the Church's obligations, he declared the command of Christ to "go ye into all the world" to be as binding as ever. The command and promise were linked together. Constructive criticism was welcomed; but, said our brother, "when criticism has said its last word, the command of our Lord is still binding upon His disciples, and the criticism that weakens our hold of that command is radically wrong." The speaker, after pleading for recruits and reinforcements, uttered an earnest plea for prayer for those on the field who need to keep fast hold on the power of prayer for themselves and their work—prayer for the native teachers—for the friends at home little think of the difficulties attending the labours of the native teachers, many of whom are in solitary places, and watched by thousands who have not only no sympathy with them, but seriously oppose their work.

Prayer was pleaded for for the heathen in Madras, the Namakal field, and the Kolli Mountains.

Closing an interesting and earnest address on the subject of the gracious help of the Lord and His divine skill, he used an illustration borrowed from one of our Tamil preachers:—

"In an Indian *chuttram*, or rest-house, there was a girl very musically inclined, who on every conceivable occasion took up her instrument and strummed out a tune, but being untrained, she made constant mistakes; and the other people in the rest-house got sick and tired of it. There came the next day a great musician, and the people said to themselves, Now, she will not dare to touch the instru-

ment in his presence. But she did. They thought, He will sternly rebuke her and she will be crushed; but to their surprise the great master musician just rose, went across to the girl, placed his hand upon the girl's hand, and they played the tune together, and there were no mistakes. Not only so, but he continued to guide her hand, and drew from the instrument the sweetest possible music, which thrilled the whole company. The music of my life and yours may be very faulty and discordant, but if our motive is right we shall find that the great Master Musician, our Lord Jesus Christ, out of even our faulty lives and service will bring forth notes that will sound to the praise of the glory of His grace throughout eternity."

Mr. W. Chisnall spoke on the word of power and promise, "My presence shall go with thee, and I will give thee rest"; expressed the joy he had felt in going from place to place with our missionary, in visits among the home Churches, and affectionately commended Mr. and Mrs. Booth and their children, whom they are leaving in England, to the care of our Lord in fervent prayer. He then presented a Tamil Bible to brother Booth from friends at Southampton.

The Valedictory Address was delivered by Pastor E. Mitchel. He said:—

"You will go back persuaded that you have the confidence and love of your brethren, that they will follow you with their prayers, that they love you personally, and that they are highly interested in the great work to which the Lord has called you. . . . Farewell, dear brother and sister; from our very hearts we commend you to the grace of God. We deeply feel the fact of your having to leave the dear children behind. . . . The Lord take you out in safety, preserve your lives, grant you grace in His work and service, and in due time bring you home safe again to see your beloved children. May He take care of them, bless them in answer to our brother's prayer, and may all be found at last bound up in the bundle of life. Farewell, my dear brother! Farewell, my dear sister! It is not likely that I shall be the one to welcome you

when you come back again. That will probably be done by someone younger than I am." Our beloved President then, on behalf of all present, shook hands with our two dear missionaries, addressing, with some emotion, a few final words to each.

We parted with our brother and his wife the next morning at Euston Station, who left later on in the day by the *City of London* from Birkenhead.

Among the congregation we were glad to notice several friends connected with the South Indian Mission, among them Missionary Cook and some of his helpers.

E. MARSH.

[For fuller particulars of this Valedictory Meeting see this month's *Mission Herald*. Address, W. Chisnall, Sec., Woodville, The Grove, Isleworth, Middlesex.]

#### "ZION," NEW CROSS.

On January 23rd, the annual congregational social was held, and was largely attended. After tea, an adjournment was made to the chapel, which was well filled, the Pastor (Mr. J. Bush) presiding, and giving a genial address of welcome. Prayer was offered by Mr. F. J. Catchpole, and addresses followed by Messrs. T. G. C. Armstrong, W. Howard, J. Martin, A. H. Riddle, and J. D. Taylor, interspersed with hymns.

On February 6th Pastor J. Bush gave the first of his lectures on his "Tour Round the World." The chapel was well filled. Prayer was offered by T. G. C. Armstrong, and after singing a hymn thrown on the screen, Mr. Bush proceeded to take us a journey of 5,600 miles in the course of two hours. Starting from Euston, boarding the steamer at Liverpool, and crossing the Atlantic, he reached Montreal, where a Sunday was spent. He worshipped at First Baptist Church, and made the acquaintance of Dr. Gordon, the author of "Quiet Talks," etc. He also visited the Y.M.C.A., and other places of interest in the city. From thence he reached Toronto, and crossed over Lake Ontario to Niagara Falls, and going over and under them. At Winnipeg he stayed with his younger son, and was there introduced to a Dr. Gordon (Baptist), a Dr. Gordon (Congregationalist), both of them very fine preachers. His description of crossing the Rockies and stay at Banff, etc., was very graphic; also his visit to the People's Park, and sojourn at Vancouver. The lecture was illustrated with about seventy dissolving views lent by the Canadian Pacific Railway Company through Mr. A. E.

Voysey, and shown by Mr. A. Wigner with his powerful oxyhydro lantern, to both of whom hearty thanks were accorded. The collection was on behalf of the Sunday-school funds, and realised £3 1s. 6d.

**BOW.**—A New Year's meeting was held on Tuesday, February 4th. After praise and reading by the chairman (Mr. Morton), who presided in place of our brother Baker (of Homerton Row), who, we regret, was unable to be present, brother Brown asked a blessing on the meeting. The Chairman's address was a New Year's blessing to us as a Church. Brother Holden gave an address on the text, "The grace of our Lord Jesus Christ." Brother G. Smith gave a comforting address on the words, "Your Heavenly Father knoweth." Brother Cornelius was helpful on the words, "Thy throne is established of old." Brother Crispin was heard well, his text being "The Lord is mindful of us." Brother Pardoe spoke from the words, "The Lord buildeth." Those present found it good to be there.—W. M.

**LEWISHAM (COLLEGE PARK).**—The thirty-eighth anniversary services of the Sunday-school were celebrated on Lord's-day, January 19th, and Tuesday the 21st. On the Lord's-day our pastor, W. F. Waller, conducted the morning and evening services; on both occasions it was felt that the Divine presence was realised by both speaker and hearers. In the afternoon, A. H. Riddle, of New Cross, addressed us from the words, "His holy place," pointing out that such places were just where God was pleased to reveal Himself. We are looking for blessings to follow the day's services, and are sure we shall not be disappointed. On the following Tuesday, at five o'clock, a tea to scholars and parents was given, of which about 70 children and 20 adults partook. At 6.30, the evening meeting commenced, presided over by R. S. W. Sears. After reading and prayer, the annual report and balance-sheet were presented, and then our Chairman gave a most interesting address on "The Five Senses," followed by W. H. Honeyball on "Good and Bad Lodgers in the Heart," and telling how the Lord Jesus alone is able to remove the latter and establish the former. The medals and prizes were then distributed, and after a few words from our pastor this most enjoyable meeting was concluded with singing and prayer. During the course of the evening many scholars gave recitations, and on each occasion special hymns were sung, and many expressions of approval at their excellent rendering, together with the two anthems, were heard. The collections realised £5 3s. 6d.—W. JEWELL, Secretary.

### "BETHESDA," IPSWICH.

THE annual meeting of the Sunday-school was held on Wednesday evening, January 15th, in the schoolroom, F. G. Moule, Esq., of London, presiding over a large attendance. "Stand up, stand up for Jesus," was the opening hymn, and Mr. A. E. Garrard (a former superintendent) sought the Divine blessing.

The secretary (Mr. Alfred G. Groves) presented an excellent Report of the past year's work, and prefaced his remarks with words of welcome to the Chairman, who opened that building after its erection some six years ago. Amid all the changing scenes in which they were surrounded, their service, he was glad to record, had been successful. There was an increase of 22 in the number of scholars since last year, making a total of 634. The workers totalled 40. Owing to the large number of scholars attending the school they had had to make three extra classes for girls. The Band of Hope was in a flourishing condition. In connection with the Girls' Prayer and Working Band, that branch of service had rendered valuable assistance to their own Baptist Missionary Society, and had made and sent out to India no less than 226 garments. The membership of the International Bible Reading Association in connection with the school numbered 249.

The treasurer (Mr. Geo. E. Daldy) presented the statement of accounts for the year, which showed an adverse balance of 7s. 2d.

The Chairman said he was delighted to hear the Reports, and to learn that they as a school had joined the Sunday School Union, and spoke in highest terms of the Scripture examinations as arranged by that body, and offered himself two prizes to the two scholars obtaining the highest number of marks in that examination.

All who were present will remember the excellent address of Pastor A. A. Dowssett, and his talk on "Christian Enthusiasm," also the admirable lessons that he sought to drive home from what he termed a "day-dream" he had had recently. In the course of his remarks he asked, What was enthusiasm? Was it excitement? Was it fanaticism? Was it sensationalism? There might be some of those elements in it, but that was not Christian enthusiasm. Those things after all might be very spasmodic, and would soon pass away. Christian enthusiasm was a soul filled with God—a Spirit-filled man or woman, able to say with the Apostle Paul, "The love of Christ constraineth me." In other words, this enthusiasm was "goodness on fire." There were several kinds of fire, but what he meant was a steady flame of white heat, for all knew the more



intense the flame the larger circle it influenced. That was what Christian enthusiasm was. The speaker then concluded by saying what we needed was "faith in Christ, friendship with Christ, fellowship with Christ, and service for Christ." Therefore, if all hearts were filled with the love of the Lord Jesus, service for Him became a delightful experience.

Pastor H. Tydeman Chilvers (the present), Pastor W. H. Ranson (Somersham), and the superintendent (Mr. E. Cailvers) also spoke during the evening, and at the close of the meeting a collection was taken, which was devoted to the funds of the school.

GEO. E. DALDY.

#### DOVECOTE, ELDON ROAD, WOOD GREEN.

BRIGHT and hearty services marked the fourth anniversary of the Church held on Sunday, February 16th. Brother S. T. Belcher preached both morning and evening. The morning text was from Ezra viii. 31, "And the hand of our God was upon us, and He delivered us from the hand of the enemy." Our brother spoke of the hand of God as being indicative of His eternal counsels and executive power. The evening's discourse was based on Ephes. iii. 19, "To know the love of Christ, which passeth knowledge"—a sweet and powerful discourse to a goodly gathering.

On Tuesday, the 18th, G. S. Faunoh, Esq., presided. Brother Elnaugh sought the divine blessing.

The secretary read a Report of the year's work, based on four P's—Praise, Prayer, Progress, and Prospect. The blessing of the Lord still rested on the work, as evidenced by the many tokens of His love and grace. The school had largely increased, the prayer-meetings were many of them seasons of refreshment, the open-air and tract distribution were still carrying on their work in faith and hope, and an earnest, longing desire for the salvation of souls manifested. Financially, in spite of many difficulties, the Church had been blessed, having received a net income from all sources of £131, and the liabilities of the Church's debt had been reduced to £44, almost entirely owing to great sacrifices made by its members and friends. The prospects of the Church were bright, for God, who has helped us hitherto, will still be our help, even unto the end, and the prayer of Jabez is expressive of the desire for this Cause to the honour and glory of God.

After the reading of the Cash Statement, a few sympathetic words were made by the chairman, who stated that "Walking out that which we profess is better than talking it out." Our

brother pleaded for practice as well as precept.

Brother Belcher followed on "O our God, we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee."

Brother A. E. Brown spoke on "What shall we say to these things? If God be for us, who can be against us?"

Brother Goodenough followed on Paul's prayer—"For this cause I bow my knees unto the Father of our Lord Jesus Christ." Our brother referred to this as the greatest change that can ever be wrought in a man's life. From prayer we were led to consider the great love of Christ, which passeth knowledge.

The last speaker (brother H. D. Tooke) led us to Psal. lxxiii. 2, "To see Thy power and Thy glory, so as I have seen Thee in the sanctuary." Our brother's remarks were full of the power of the Holy Ghost.

We take courage and go forward.

#### PARK RIDINGS.

##### PARENTS' MEETING.

ON Tuesday, January 21st, we held our annual parents' meeting in connection with the Sunday-school at Park Ridings, Wood Green, N. The children assembled to tea at 5.30. There was a public meeting at 7 o'clock. Pastor R. Robinson, of "Ebenezer," Fulham, who has just recently very kindly fulfilled the task of examining our scholars in Scripture knowledge, took the chair.

After singing a well-known hymn, brother P. J. Chambers sought the Divine blessing. The Chairman read Psalm i. He congratulated all who entered for the examination on their study and knowledge of the Word of truth, and gave them some useful hints on how to answer questions.

Brother R. Crowhurst spoke from Psalm cxxxix. 23, 24, "Search me, O God," etc. As we had been on the subject of examination, our brother's remarks on "the examination of the heart" fittingly followed. The sum of his address was, David's desire was to be right with God. Could we each apply the text to our own heart?

The next speaker was brother W. Sayers, who spoke some timely words to the children on "Samuel." He compared "Samuel" with "Self," pointing out how Samuel was obedient, faithful, prayerful, and that he "grew and knew the Lord." The secret of Samuel's greatness was "The Lord was with him." A word to the parents was also given, on "Christian home influence in word and deed."

Our superintendent, brother C. E. Waller, also made a few remarks on "True Greatness," mentioning the great need in the present day of Sunday-schools. He also called attention to

the children's week-night service to counteract the worldly amusements offered to the young. He exhorted parents to occasionally question their children on what they had learnt. Brother Waller then thanked the chairman, speakers, and all workers for the services rendered during the evening.

Suitable recitations were given by some of the little ones, and prizes were distributed for Scripture knowledge and attendance. A prize was awarded to one of two brothers, scholars (who had been presented with Bibles on leaving the school), who had gone out to Australia. The prizes will be sent to him there, and we hope it will be a lasting reminder of the old country and the Sunday-school.

The singing of "O God, our Help in ages past," and the Benediction, brought the happy evening to a close. May God's richest blessing rest upon the labour of love.

W. J. B.

#### CHADWELL STREET AND THE STRICT BAPTIST MISSION.

DEEPLY interesting exhibitions on behalf of the Strict Baptist Mission were held at White Lion Schoolrooms on Tuesday and Wednesday, February 18th and 19th, from 7 to 9.30 p.m. That of the 18th was opened by the president, Pastor E. Mitchell, and that of the following evening by the secretary, W. Chisnall. Visitors were conducted through the hall and classrooms, where stereoscopic views, models and curios were set out in abundance. From the Madras district were illustrated views of evangelistic, school, and Zenana work; models of Vepery Chapel and a village school, with relief map pointing out the exact spot of our various stations. In the Sendamangalam district were views of work in the Kolli Hills with models of native village, and relief map of the Namakal field and the Kolli Hills. A special room was devoted to the medical work, etc.; dispensary work at Madras and Sendamangalam, where was also a stall of fancy articles to be sold for the benefit of the Mission.

At 8 o'clock the hall was filled. A deeply interesting and instructive programme had been provided. A number of the scholars were attired in Indian costume and gave recitations from the writings of our workers on the field—Mrs. Booth, Mrs. Morling, Mrs. Elnaugh, Miss Elliott, Miss Harrie, Mr. Morling, and Mr. Brand. The recitations were interspersed with hymns, and one anthem at the close, sung by the scholars, accompanied with several musical instruments, under the conductorship of a lady teacher. The children were all attired in dresses like those sent to India in the Christmas-boxes. A more

entertaining and profitable evening for old and young we can hardly conceive, while the interest in the S.B.M. must have been stimulated. A special feature of these exhibitions was the fact that not only the recitations, but full and exhaustive explanations of views, models, curios, &c., &c., were all committed to memory and almost faultlessly recited by the children. Surely the young life under the pastoral care of President Mitchell and his helpers had lessons in these exhibitions they will never forget. Each did his and her part well.

E. MARSH.

#### ELTHAM.

THE twenty-ninth anniversary services were held at Baloaskie-road on Tuesday, January 21st, 1913. In the afternoon Pastor R. E. Sears preached from Haggai ii. 19, "From this day will I bless you." The subject was divided thus—(1) Memorable days in Old Testament history, (2) in the history of the Church, and (3) in our own experiences. The incarnation, crucifixion, and resurrection of Christ; our spiritual birth, deliverance, conquests; the blessings upon Abraham, Jacob, Moses, Solomon, and many other instances were noted.

The evening meeting was presided over by P. Barradell, who recalled reminiscences of early days in the house of God.

R. E. Sears took the subject of Matt. xi. 12—the violent taking the kingdom of heaven by force. Amongst the violent were mentioned Jacob (the wrestler), Moses (for Israel), Jabez, Jonah, Bartimaeus, the importunate widow, and the woman of Canaan.

Mr. E. White dwelt upon Rev. xxiii. 3, 4, showing the spiritual contrast with the early chapters in Genesis. In the Revelation was "no curse"; there was the throne of God and the Lamb. This throne was a holy, glorious, and eternal one. "There we shall see His face;" know Him perfectly, and have abiding conformity to Him; also abiding fellowship. "Name in the forehead"—the Lord owns them and has marked them.

The pastor (Mr. S. Banks) said he had a motto sent him—"Go forward"—which he desired to do. He would commend to them Acts xvi. 9, "Come over and help us." We have many school-children who need to be taught the principles of our faith. We need more congregation and Church members; therefore we cry, "Come and help us."

Mr. J. Jarvis gave as his message, "O Lord, revive Thy work." Saving souls is the Lord's business. The only cure for the low state of Zion is God's visitation. His work is going on secretly, but we long to see it. When

God lights a fire in our hearts it must appear; we pray, "Let Thy work appear unto Thy servants." We want amongst us more earnest prayer and service for the Lord.

Mr. S. J. Taylor was glad of this day because it was the thirty-ninth anniversary of the consciousness of his being a child of God. To the young people present he related a few facts of that memorable event. To the pastor and people he would give the text on the "Cheering Words" Almanack for January 21st—"Quiet resting-places"—which had also been given him. As David committed the ark into the care of God, and prayed for the Lord to enter into His rest (see Psalm cxxii.), so may the Church at Balcaekie Road be committed, cared for, and prospered.

Mr. E. P. Baldwin referred to Josh. iii. 11—the ark of the covenant of the Lord passing over before Israel in Jordan. It was the symbol of the Lord's presence, care, guidance and defence of His people. Though now we have no ark, no temple, yet we have Jesus, the spiritual, personal Ark—the Ark of God, who is in heaven as our Forerunner, Leader and Guide to the Eternal City. In Him the Father dwells, and the people of God dwell in Him.

The Benediction was then pronounced by the chairman.

SAMUEL J. TAYLOR.

Forest Gate.

#### GREAT BLAKENHAM, SUFFOLK.

On January 8th we had a social meeting connected with our branch of the I.B.E.A. About ninety sat down to tea. A pleasant evening was spent. Our pastor presided. The Word was read, the Divine blessing sought, and all joined in singing God's praises. Others recited, or read, and the pastor gave an address. Miss A. E. Carr resigned her secretaryship, and the work was taken up by Miss Clayden.

On January 19th we held our children's winter anniversary. The children and choir rendered sweet singing throughout the day, and several boys and girls recited. The pastor preached morning and evening, and gave an address at the children's service in the afternoon.

On January 26th, at the close of the afternoon service, Mr. Lock presented to Miss A. E. Carr from the Sunday-school teachers, Church, and congregation, a very nice travelling-bag, and from the school children a silver-plated butter dish.

On the following Monday the President of the Women's Social Meeting, connected with our Church, presented Miss Carr with a biscuit barrel as a token of love from the women.

On February 5th, Miss Carr was married by Pastor J. Wren to Mr. J.

Lewin, of Bedford. We shall miss her in the school, and at other services, as she was beloved by young and old; and our prayer is that God may bless her in her new home and sphere, and continue His blessing with us. M. A. MOORE.

IPSWICH (ZOAR).—The annual winter tea and prize distribution of the Sunday-school took place on Wednesday, February 5th, 1913. A large number of scholars attended. A number of friends joined the children at the meeting after tea, and it was encouraging to see parents of scholars living in the locality, and who we believe rarely enter a place of worship. Our president, Pastor Philip Reynolds, presided, and delivered an appropriate address, his subject being "The one thing needful." Addressees were also given by G. W. Gardner and G. Banks; the superintendent, J. Threadkell, also had a word or two to say before the chief event of the evening, and the Chairman proceeded to give the rewards to the scholars; all who did not receive prizes were given a Scripture text-card. Mr. Throssell, on behalf of a friend, presented the Chairman with a prize in brown paper, and curious souls were disappointed because it was not opened in public. A vote of thanks to the kind friends who had helped us was carried unanimously, and before leaving, an orange was given each child, the gift of our treasurer. It might be mentioned that the cost of the tea was entirely defrayed by the generous donations of friends. In the memory of the writer it was the largest gathering of its kind ever held.

ALBERT W. WHAYMAN, *Hon. Sec.*

#### TOTTENHAM.

On Tuesday, January 14th, a large gathering of parents and friends assembled for the annual social of the Young People's Society, and parents of our scholars. The pastor occupied the chair, and suitable addresses were given by H. C. Tryon, W. C. Kyte, and the pastor, which were listened to with rapt attention. During the evening three recitations were given by teachers—Mrs. Haydon, Miss E. Coales, and Miss M. Coales. An interval afforded opportunity for refreshments. The meeting was convened with the prayer that God would bless the means used to bring the parents under the sound of the Gospel, and we felt our prayers were answered in blessing received.

Lord's-day, January 19th, and Tuesday the 21st, were set apart to celebrate the twenty-fifth anniversary of the opening of the chapel. The pastor, A. E. Brown, occupied the pulpit on the Lord's-day, and preached two appropriate sermons, in the morning from John xvi. 33, and in the evening from Mark i. 45.

On Tuesday a good company from far

and near gathered to listen to two sermons preached by Pastor M. J. Tryon (of Stamford); in the afternoon from Gal. iv. 4-6, and in the evening from Ruth ii. 19, "Where hast thou gleaned to-day?" Both sermons were full of teaching and comfort, and heartily appreciated. During the interval of worship, a well-spread tea was enjoyed. These services will be remembered for many days to come by the Lord's people.

#### STRICT BAPTIST MINISTERS' ASSOCIATION.

THROUGH the repeated kindness of the pastor and deacons of Brixton Tabernacle the Association of Particular and Strict Baptist Ministers held their fifth anniversary services there on Tuesday, February 11th, 1913.

In the afternoon, after the usual devotional service, Pastor C. A. Freston preached from Phil. ii. 9-11. The matchless Person of Jesus was proclaimed, His unparalleled glory declared, and His unlimited power set forth by the preacher as he spoke of the exaltation of Jesus because of His humiliation. His name was sweetly dwelt upon in its power, pre-eminence and preciousness.

After a well-attended tea, the evening meeting commenced, presided over by the president of the Ministers' Association, Mr. R. E. Sears, who read Psalm xlv., and brother Newman engaged in prayer.

The chairman felt it to be an honour to be president of the Society, as it was a power for good, and its members determined to preach "Christ, and Him crucified," which he first did over fifty years ago.

Mr. E. Marsh spoke from "Life" (John x. 10). This is the language of the Servant of the Most High God: "I am come that they might have life." Jesus possessed as the Servant a consciousness of His own commission. Jesus, too, had power in service as well as personal glory. The text, as regarding ourselves as ministers, is most encouraging. The Lord has sent us that an issue may be accomplished—that He may say, "Live" to the souls we preach to.

Pastor T. L. Sapey's subject was "Light" (Matt. v. 14). Light is whatever doth "make manifest." The analogy between natural and spiritual light was drawn by the speaker in many ways. God's people are called lights, that they may make manifest to an ungodly world the manifold wisdom of God displayed in His manifestation of grace to His elect people. And unless our darkness is lightened by the light of the Gospel, we see not the mystery of the Gospel or the cross of Jesus Christ. The Psalmist in Ps. 1. 2 says, "Out of Zion the perfection of beauty God hath shined." So the Church reflects the glory of her Lord.

Mr. G. F. Staddon's text was 2 Cor. iii. 17, "Liberty." Our brother spoke of its enjoyment under the Gospel proclamation, under the finished work of Christ, and under the power of the Holy Ghost; it becomes through all these an experienced possession. According to Rotherham, the rendering is, "Where the Spirit of the Lord is Lord, there is liberty"—where the Spirit lords, reigns, rules.

Mr. F. T. Waller was given the word "Love," found in 1 John iv. 11. He declared the love of God is measured by His gift. This also is stupendous. "If God so loved, so we," was largely and forcibly dwelt upon, to the edification of the audience. Many differences in us, but, as God loves all His children alike, so we should, notwithstanding the faults and failings to be seen in them. As the fulness of God's love is given to us, so we should be full of love to our brethren and sisters.

Mr. E. G. Vine gave us his meditation on "Joy" (Phil. iv. 4). The source of all true joy is God Himself. Paul often reiterates the word "rejoice"—and in the Lord. The better acquaintance we have with the Christ of God the more we have the joy of the Lord, as He is continually revealing Himself to us—"always," the apostle says. The Master's words are, "My joy in you"—your joy full.

Mr. S. H. Brown, the secretary, in reading the Report, stated that there had been prosperity in all respects during the past year. Increase of members was six, the number being now 63 (27 of these being pastors); 148 different Churches had been supplied with preachers; while one brother had been called to a pastorate. Four brethren have suffered bereavement in the loss of their wives. The financial side is £3 to the good at the end of 1912. The Benevolent Fund secretary (Mr. S. J. Taylor) stated that nearly £7 had been distributed to needy servants of God, and there was a balance on the right side of £7 16s. 7d.

The collections for the day amounted to over £3. SAMUEL J. TAYLOR.  
Forest Gate.

#### CHADWELL STREET.

THE forty-first anniversary of our Sunday-school was held on Lord's-day, February 9th, and Tuesday, the 10th. Pastor John Bush preached on the Lord's-day. Morning text, "Out of the mouth of babes and sucklings hast Thou ordained strength" (Psa. viii. 2), pointing out how God had accomplished great purposes by babes fore-ordained as instruments for His praise; specially mentioning two instances where God had used little ones as messengers of comfort to His people in distress. In the afternoon the preacher addressed the assembled

children from Jacob's prayer—"Bless the lads"—and referred to eight lads in the Bible. In the evening Mr. Bush discoursed on Mark iv. 26-29, under the heads, (1) what we can do—viz., put the seed in the ground; (2) what we cannot do—make it grow.

On Tuesday afternoon Pastor H. D. Tooke preached from Isa. lviii. 1, "Who hath believed our report?" and showed that our reports should be about the Lord Jesus. We should study to instruct the children in the Word of God and look for results. The evening meeting was presided over by J. B. Collin, Esq., supported by our pastor, brethren S. Hutchinson, J. G. Mackenzie, and H. D. Tooke. Prayer was offered by Pastor W. H. Rose.

The Annual Report was read by the secretary, G. E. Sheppard, and was very encouraging, showing that five scholars had joined the Church during the year.

The Cash Statement was read by the treasurer, F. B. Applegate, which showed a deficit that was heartily cleared off during the evening. The chairman commented on the solid facts the Report contained, and expressed his great sympathy with the work. Mr. Hutchinson moved the adoption of the Report and spoke from "Whatever thy hand findeth to do," etc. Pastor H. D. Tooke seconded and dwelt on 1 Cor. i. 27. J. G. Mackenzie gave several illustrations from our Lord's miracles, principally that of the five loaves and two fishes, as illustrating five points for Christian service and two motives essential to it, viz., love to God and to the children. Our pastor heartily thanked the chairman and all friends for labour expended in these services, especially the ladies for the excellent tea. To our heavenly Father be all our praise for sparing mercy and blessing given through another year.

D. BUTCHER.

#### "ELIM," LIMEHOUSE.

On Lord's-day, January 26th, and Tuesday, 28th, services were held in commemoration of the formation of the Church forty-three years ago, the pastor preaching on Lord's-day, as usual.

On Tuesday, brother Mitchell preached a Christ-exalting sermon in the afternoon from John ix. 11, and after tea in the schoolroom, a public meeting was held, kindly presided over by Deacon Ridley, of Chadwell-street. Very excellent and deeply spiritual addresses were given by brethren G. Smith, E. Mitchell, J. Parnell, H. Galley, and E. Marsh. Brother Johnson, of West Ham, offered the opening prayer, and brother Lowrie, of Manor Park, the closing prayer. The Lord's presence, help, and blessing was realised and enjoyed at all the services. Collections totalled a little over £5.

On Thursday, January 29th, we had

our New Year's social gathering for praise, prayer, and testimony. The pastor, F. C. Holden, presided, and gave a short address. Brethren Dent, Baldwin, and Crispin offered prayer. Suitable hymns were sung, and addresses given by brethren B. J. Nash, McCrow, Wellstand, Crispin, and Dent. The pastor closed with hymn and prayer, and all present joined in singing "Praise God from Whom all blessings flow." Though not a numerous company those present felt it had been a very profitable opportunity, and returned to their homes glorifying God for His goodness, mercy, and grace.

#### "EBENEZER," NEWQUAY.

In connection with the Sunday-school, the annual tea and prize distribution was held on February 12th, 1913.

Proceedings commenced with a tea, to which a goodly number sat down.

The evening meeting was presided over by the pastor. After the reading of the Word, and prayer, the Report was read by the Superintendent. This showed an increase during the year of four scholars. Five of the scholars obtained full marks for attendance, whilst two more were absent only once. A branch of the I.B.R.A. has been started in connection with the Cause here, with Miss Raven as an energetic secretary, and it is very gratifying to know that some of our elder scholars have joined.

The children recited, and special hymns were sung.

Miss Husband read a paper on "What to Read," which was much appreciated.

The beloved Pastor gave a very appropriate address from the words, "I press towards the mark for the prize," etc.

It was felt that there was much cause for encouragement, and for gratitude to God for all His goodness through another year. The meeting closed by singing the Doxology.

We pray that the hand of the Lord may continue to be with us, and may the dear teachers themselves be blessed as they thus lovingly labour for the spiritual welfare of the children.

THE SECRETARY.

#### STAINES.

SERVICES in connection with the Sunday-school anniversary were held on Lord's-day, January 19th, and Thursday, January 23rd. The pastor preached morning and evening to excellent congregations, and a children's service in the afternoon was addressed by the superintendent of the school, Mr. G. F. Higgs. His remarks took the form of an anagram of the word *poison*, pointing out that the worst poison in the world was *sin*, and the only antidote for it the *Son of God*. The Lord's blessing was manifestly upon these services, as

two young friends have already expressed a desire to be baptised, having been brought into Gospel liberty at the evening service.

On Thursday afternoon Pastor R. E. Sears delivered a very impressive sermon, and the evening meeting was presided over by our esteemed brother, Mr. J. B. Collin. The meeting was opened with prayer by Mr. J. E. Elsey.

The secretary, Mr. J. Holden, reported that there was a decrease in the number of scholars on the books, caused chiefly by the removal of several families from the town. Over £10 had been collected during the year for foreign missions, being an increase of about £2 over the year before. Three members of the Bible-classes, and one teacher, had been baptised.

After a few well-chosen remarks by the Chairman, addresses were delivered by Pastor R. E. Sears on "Prayer," and by Mr. A. J. Elsey on "Wolves in sheeps' clothing."

Several children recited, and special anniversary hymns were sung. The collections amounted to over £8, being more than £3 in excess of last year.

The Lord was pleased to answer the many prayers that had been offered on behalf of these gatherings, and by His Spirit made them seasons of special blessing, for which we are deeply thankful.

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

HELD their annual meeting on January 28th at "Ebenezer," Tottenham. Pastor A. E. Brown, in the afternoon, preached an instructive sermon from Prov. xi. 30, "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

In the evening, the president, Pastor R. E. Sears, occupied the chair, and after reading part of Matt. xviii., called upon brother Vinall to pray.

The annual report was given by the secretary, brother T. R. Loosley, showing the success of last year's Scripture examination, special united prayer-meetings, and conferences held; the continued success of the Eastern Auxiliary; an encouraging report from visitors to our schools. The Young People's Mission Hymn-book is finding its way into fresh schools, and for use in many of our chapels where an address is given to the children. There has been a steady and increasing demand for our Catechisms, many feeling the need of catechizing our children, and bringing before them the whole teaching of God's Word. Arrangements have been made for the Scripture examination to take place on March 28th. The catalogues of books for rewards and libraries is in the printer's hands, and will be forwarded, when ready, to Associated schools; others may have a copy by sending penny stamp to secre-

tary. In the financial statement we were pleased to note that the loan to Hymn-book account had been re-paid.

Our President's address was, as usual, bright and cheery, with many useful hints upon winning souls. The speakers, Pastor J. Hughes and H. D. Tooke, both followed somewhat similar lines, the former taking for his subject 2 Cor. v. 14, "For the love of Christ constraineth us." Pastor Tooke spoke from 1 Cor. ix. 16, "For necessity is laid upon me," etc., showing that as we see the great needs of our fellow-creatures, so we must tell out the Gospel message. Pastor Brown followed with most helpful remarks from 2 Tim. ii. 21, "Sanctified, and meet for the Master's use." The services deserved a much greater attendance of our teachers.

#### Aged Pilgrims' Corner.

THE South London Sale of Work at 33, De Crespigny Park, Denmark Hill, has been fixed for Thursday, June 18th, to be opened at 3 p.m. Mrs. James Jones Mrs. McCarthy, and the lady visitors of the Camberwell Home will be thankful to receive gifts of work and the co-operation of all well-wishers of the Institution.

Friends in the North of London are cordially invited by the lady visitors of the Hornsey Rise Home to assist in making their Sale of Work on July 4th a success. Articles for sale and donations will be thankfully received. The warden and matron will be glad to conduct any callers over the building and grounds.

The Society's financial year will close on March 31st, when it is hoped that satisfactory results will be reported. Will any of our kind well-wishers and supporters who have not yet sent their contributions be good enough to remit before the date named? It would facilitate the work.

An excellent Drawing-room Meeting has been held at Bickley, under the auspices of Mrs. James Jones, and the secretary has also visited several other places in the interests of the Society. The committee are endeavouring to obtain many new annual subscribers in commemoration of the 106th year of the Society's history. Will you help?

Here are a few glimpses of some of our new pensioners:—(a) C. S. V., aged 70, has been a helpless invalid for seventeen years. (b) J. F. for some years has been a complete invalid through rheumatic gout; he is but 61 years of age. (c) E. L., aged 74, adopted an orphan niece when an infant; the niece is unable now to earn a livelihood, through spinal curvature. For seven years E. L. had boarders, but can no longer take them. (d) G. W., aged 60, is paralysed. (e) S. S., aged 67, has been for twenty-four years a village preacher. (f) K. G. was led to walk "in the footsteps of the flock" sixty-four years ago. And (g) J. H. S., aged 73, was awakened by reading the "Pilgrim's Progress."

During the last 106 years upwards of 9,200 of the Lord's aged poor have been upon the books and have received no less than £49,000 in life pensions.

## Gone Home.

MARTIN COBB.

It was a calm and beautiful ending to a life of 92 years when our brother sank to rest in the everlasting arms of Jesus, to awake with His likeness and to be for ever with Him.

He was born at Stoke Ash, Suffolk, in 1820; came to London when very young and attended and drank in the ministry of John Foreman (the first pastor of Mount Zion, Hill-street), by whom he was baptized in November, 1859, with ten others. With one of that number (Mr. C. C. Harris) he was chosen deacon twenty-nine years ago, and they enjoyed sweet fellowship together until his home-call on December 21st, 1912.

Mr. Cobb was very useful, during his years of health and strength, in visiting the poor and afflicted of Christ's flock. His cheery words were highly appreciated and his visits much missed when the infirmities of age compelled him to keep at home, even from the house of God, where he had received so many blessings. His prayers were still constant for the peace and prosperity of the Church with which he had been so long united. Each of its service hours was still remembered, every sorrow keenly shared, and every favour granted by our King was rejoiced over with great joy; for he was a happy Christian, and his Bible was his constant companion—not read casually, nor hurriedly, but studied and searched through and through, as one seeks for treasures which he is confident of finding. With pleasure we recall the triumphant look on his beaming face as he heartily declared, "My God has said, 'I will never leave thee, nor forsake thee.' He never has forsaken me, and He never will."

His dear wife, who, although delicate and far advanced in years, waited upon and ministered to him to the last, writes thus:—"A precious Christ enabled him to exemplify the holiness and heavenly nature of those doctrines in the grace of which his heart was established, and which maintained in him to the last, liveliness of devotion, and zeal for the honour of God and His Cause. He has finished his course with joy and has entered into glory, in the right of his redeeming Lord, to help to swell the song of praise to Him who loved him and washed him in His own blood."

His departure is a loss to our Church, but we thank God that the bright record of his life still remains.

A. L. H.

WALTER GOODCHILD.

Our dear father quietly fell asleep in Jesus on December 16th, 1912, after an operation, in his 69th year. The last ten years of his life he suffered much.

His end came very suddenly. He was called by grace thirty-nine years since, under the preaching of the late Mr. James Clark. He often spoke of the Association Meetings in Suffolk, the various blessings he had received there in hearing Mr. Charles Hill, Mr. Kern, and others; also in reading the "E. V. & G. H." Coming to London, his steps were ordered by an unerring Providence to Wandsworth, attending the old Waterside Chapel there, and afterwards to the present chapel at West Hill. Many movements in providence subsequently took place. Leaving Stookwell eighteen years since, having by force of circumstances to retire, he removed to Upper Tooting, and attended principally at Chatham-road, Wandsworth Common, till affliction prevented; then, when able, he attended divine service at Bonndaries-road, Balham. Our dear father was a most zealous Christian; rain, snow or hail never would keep him from the house of God. He often said to us late, "There would be a time when he could not do so." His Bible was his constant companion, being well versed in it, and taught by the eternal Spirit. The Lord favoured him much on his death-bed. Before passing the river he quoted Psalm xxi. When he came to after the operation he kept repeating, "For I know that my Redeemer liveth," with other sweet portions, quoting the first verse of hymn 224, "Jesus, Thy blood and righteousness." Our dear father gave us all his blessing, praying for us, and committing us all to our heavenly Father's keeping. Thus ended the life of one who talked little, but warned his children of the wages of sin. He lived the life of a Christian, and died triumphant through the power of God. May the great Head of the Church sanctify this affliction to his children's god and to His glory. "Be ye also ready, for the Son of Man cometh at an hour when ye think not."

W. F. GOODCHILD.

ISAAC GOSLING.

Our dear brother was called to the homeland on January 30th, having for fifty-six years been a member of the Church at Wattisham. Baptized by the late John Cooper on May 3rd, 1857, he was elected deacon on April 24th, 1887, which office he honourably filled till his death. For this long period of years our brother had only been absent from the Lord's table three times, the last time he was present being the first Lord's-day in December, when our pastor gave the right hand of fellowship to four believers. We were impressed by the singing of this verse—

"And when by turns we pass away,  
As star by star grows dim,  
May each translated into day  
Be lost and found in Him."

Our brother will be greatly missed by

old and young; always ready to give a kind word and a helping hand to those in need. The last time he met with us for worship was December 22nd, and he was impressed it would be the last time, and so it proved. The enemy was permitted to worry him, but his end was triumphant. His mortal remains were interred in the chapel yard on February 3rd by our pastor. The number of friends at the graveside expressed the esteem in which our brother was held.

On the following Lord's-day suitable remarks were made by our pastor from the text, "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons buried him."

Our pastor said:—"Our Isaac was in many respects like the Isaac of the Bible. The Isaac of the Bible was a humble man, so was ours; he was a peaceful man, so was ours; he was a kind man, so was ours; God blessed him, so He did ours; He married Rebekah, so did ours; he died, so did our Isaac; he was gathered unto his people, being old and full of days, and so was ours; his own sons buried him, and so did the sons of our Isaac." This verse was dear to our brother:—

"But O what a life, what a rest, what a joy,  
Shall I know when I've mounted above!  
Praise, praise, shall my triumphing powers  
employ;  
My God, I shall burn with Thy love."

W. DEAVES.

GEORGE MEADOWS  
(of Tunstall, Suffolk).

Our dear brother and uncle, after three years and two months of prostration and sickness, was called home to his eternal rest on December 14th, 1912, and on the following Thursday his mortal remains were interred in the chapel cemetery in the presence of a good number of friends. Our pastor comforted the mourners from the words, "He is gone in peace," and on the following Lord's-day a memorial service was held, when our pastor, Mr. W. J. Dennee, preached from the words, "To die is gain," and we can well apply the words to him, "To live was Christ."

The departed was born at Wanliden on April 21st, 1847. From a child he was taught the Word of God, and early in life had deep convictions of sin. He was brought into Gospel liberty under a sermon preached by the late Wm. Large at Sudbourne from Matt. xi. 26, and from that time became a follower of his Lord. He was baptised at Tunstall in 1869, and in 1870, with five others, formed the Sunday-school. Soon after he began to assist in the services at the village stations; his burning desire was to

— Tell to sinners round  
What a dear Saviour he had found";

and from this he was called to visit several of the Churches in Suffolk, and preached with much acceptance the "Word of God," and had the joy of knowing the Word was made a blessing to precious souls.

His path was one of tribulation; he suffered many losses and bereavements. He was a kind husband and loving father. For forty-three years he was a consistent member of the Church, and for twenty-six years filled the office of deacon. He was a faithful friend to the Lord's servants. All through his long illness he was never heard to murmur or complain; the Lord blessed him with wonderful patience and resignation. His heart was well in tune with his two favourite hymns—" 'Tis all for the best," and "My Jesus hath done all things well." He expressed a wish, a few days prior to his home-call, that he should once more meet with the friends at Cranford, and on being questioned by his dear wife what his text should be, he said, as best he could, "He hath done all things well." We sorrow not as those without hope. "For God took him."

F. MEADOWS.

A. J. MOAT.

Mr. and Mrs. J. Moat, of Sturry, have suffered a severe loss in the death of their eldest son, Arthur J. Moat, at the early age of 23. A slight illness, following a chill, suddenly developed inflammation of the brain in its most acute form, and the deceased passed away on Feb. 4th. The early impressions he received in the Sunday-school, and afterwards in the Bible-class at Sturry, conducted by Mr. L. Schweitzer, bore good fruit as time went on.

Since 1909 he had lived at Herne Bay and attended Cecil Park Independent Chapel, where Mr. Porter is minister-in-charge. His love for the Word of God, and regularity in the means of grace, gave evidence of his piety. In his business calling he was firm in his regard for the sanctity of the Lord's-day, though at some loss to himself.

At the annual Good Friday meeting, 1912, in Sturry Chapel, an address from his lips made a most favourable impression by its frank, courageous testimony, and excited hopes of future usefulness in the Lord's service.

The funeral took place on the 8th. The body was borne into the chapel at Sturry, which was filled to its utmost capacity with mourners and friends. After the singing of "Asleep in Jesus," Mr. M. Hancock offered prayer and read John xi. 14-44, afterwards addressing some words of comfort to the mourners. The singing of the hymn, "Everlasting kindness," and prayer by Mr. Porter, concluded the first portion of the Burial Service. The sad procession then wended its way to the village church-



yard, where a grave had been dug near that of his great-grandfather, Robert Fullforth, of sainted memory. Mr. Hancock read the Scripture (1 Cor. xv. 20—58), and after the coffin had been lowered Mr. Porter addressed the large gathering on "Be ye also ready." The singing of "Brief life is here our portion" and the Benediction concluded an impressive service.

On the following Sunday evening a funeral sermon was preached by Mr. Hancock, who took for his text Luke vii. 13.

—  
MRS. M. A. REYNOLDS  
(of Burgh).

On January 13th our dear mother was called home in the 88th year of her age. She was baptized in 1856 by Mr. Hoddy at Horham and removed to Tuddenham, where she was married to Mr. H. Reynolds, and joined the Church at Grundisburgh, then under the pastorate of Mr. S. Colline. She afterwards removed to Burgh, and for many years her home was open to all the ministers who visited Grundisburgh as pastors or preachers.

Her long and useful life ended very peacefully, without a pain or doubt or fear, in the presence of her daughters.

The Rector of Burgh (Mr. A. Maude) on the day of the funeral held a service in the home, and Mr. Francis E. Cossey, her nephew, conducted the service in the presence of a number of friends who gathered in the old and historic Meeting-house of Suffolk Baptists.

On Lord's-day, Mr. Cossey preached the funeral sermon from Rev. xxii. 4, "They shall see His face." We weep, but she is with her Lord, and our tears are not for her, but for ourselves—in all the love we miss so much to-day in the home in which she lived so long and loved and served so well. E. R.

—  
CHARLES SEARLE

was called home on January 9th, 1913, aged 74 years. He was for upwards of thirty-six years a member of the London Road Baptist Chapel, Saffron Walden, and for many years he led the praises of God in the sanctuary and took a loving interest in the young and the Sunday-school. He will be greatly missed, as he was constantly in his place both at Lord's-day and week-evening services, when he often expressed his desires by quoting the verse—

"Show us that loving Man

That rules the courts of bliss—

The Lord of hosts, the mighty God,  
Th' eternal Prince of Peace,"

which we believe he now by grace fully realises. He was only ill a few days, meeting with us on January 2nd and cheerfully wishing each other a happy New Year.

He calmly and peacefully passed

away, and his remains were interred by our brother O. T. Parsonage.

H. R.

—  
JEMIMA SEARS,  
the beloved wife of Robert Edward Sears, editor of "Life and Light," fell asleep in Jesus, February 20th, 1913. Funeral at Wandsworth Cemetery, on February 27th, at 3. Memoir next month.

—  
MARY A. WRIGHT.

Our beloved sister entered her eternal home on December 31st, 1912, in her 69th year. She was a member of the Church worshipping at Rehoboth, Manor Park. She was left an orphan at the age of 16. Under the ministry of Mr. Young her longing and burdened soul was set at liberty, and she followed the believers' baptism at the age of 30, or thereabout. For many years she was blinded by cataract, and the writer in his boyhood, for about 15 years, led her backwards and forwards, Lord's-days and week-days, to Rehoboth, Wellesley-street, Stepney, where she was received into Church-fellowship eighteen years ago by Pastor J. Parnell. She continued with the Church when it removed to Manor Park, for she much enjoyed our pastor's ministry. How she would pour out her soul to me as we walked along, and tell me all about her "dear and precious Lord"; and often would she enquire how matters stood with me. Hearing her speak so lovingly of her Lord, and extol Him as she did, first awakened my own soul, and set me thinking. Often when I met her she was singing to herself her favourite hymn—

"Not all the blood of beasts

On Jewish altars slain," etc.

Other favourites of hers were "On Christ the solid Rock I stand," and "Oh, for a heart prepared to sing!" etc. Her favourite portion was Psa. xxvii., especially verse 10. All through her life she vowed that so long as God gave her breath she would extol her precious Lord. He gave her a text at the beginning of the year 1912, which was burnt into her soul as a living fire—"Be thou faithful unto death, and I will give thee a crown of life," which was literally fulfilled, for He took her home on the last day of the year.

Her mortal remains were laid to rest at Nunhead Cemetery, January 4th, 1913. A memorial service was held at the chapel on the following Sunday evening, when our beloved pastor preached from Isa. lxiii., part of verse 9, "He redeemed them; and He bare them, and carried them all the days of old." In it tribute was paid to our departed sister's devotion, love, and self-sacrifice to the cause of God.

H. W. J. J.

# What Seest Thou?

(Jer. i. 11, 12.)

By "EPIUROPOS."

In these words Jehovah calls upon His servant Jeremiah to declare his vision. The specific reason He had in so doing is not clear, but the prophet's response called forth the Lord's approving words, "Thou hast well seen." The subject of vision readily calls to mind other relative Scriptures. Habakkuk was commanded to write his vision upon tables. By Jeremiah false prophets were denounced for speaking a vision out of their own hearts. Our Lord once took a blind man in hand, who saw "men as trees walking." James speaks of natural men who see and forget what manner of men they were. In the second epistle to the Corinthians we read of the transforming vision of the Lord's glory; and Christ tells us in the sermon on the mount that "the pure in heart shall see God."

This question, "What seest thou?" may profitably be re-echoed, for in all our lives is a series of visions, each with its own peculiar features, and affecting us in various ways.

## TO DESCRIBE OUR VISION IS BENEFICIAL.

Considerable educational value lies in the habit of observation and description of what is before us. The concentration of mind, the exercise of its correlative powers, the perception of and distinguishing of the order, relations, features, beauties, uses, likenesses and disparities, combine to place the things seen in their proper niche in the great fabric of existence, and to endow them with that value and significance which is proportionate to right living and use. This habit of describing our vision tends to open our minds to influences which are absent from vague and indistinct generalities.

## THE VISION WILL BE LARGELY AFFECTED BY OUR OWN CHARACTER.

It is reported of Mozart, the eminent composer, that once walking the fields with his friend, the royal huntsman, the wind came heavily through the trees. "Look," said the huntsman, "it will startle a hare!" "Listen," said Mozart, "what a diapason from God's great organ." A lark rose on soaring wing with its sweet song. "Look," said the gamester, "what a shot!" "Ah," said Mozart, "what would I give could I catch that trill." So is it throughout the world. The same things are seen by different souls in many and diverse lights. Constitution and temperament, education and environment, may produce a colour blindness in the mental and moral spheres, creating disabilities of even greater moment than those of the physical. By the too frequent use of the coloured glasses of predilection the fair face of truth and righteousness may become changed. "If the light in us should be darkness!" How solemn the thought that the *objectives* are liable to become distorted, magnified or contracted, light-reflecting or shadow-

casting, according to our *subjective* condition. The prodigal's own distorted character made him view his father as the "*curtailer of youth's liberties and pleasures*," instead of the "*loving custodian of his welfare*." The one-talent man, selfish in heart and lazy in limb, saw only an austere man instead of his righteous Lord and Master. And have we no distorted images? Would we all care to describe our vision? Is there no colour blindness? Are there no coloured spectacles? Is everything relating to us individually, as Churches, or denominationally, always seen in its own true light and significance? Undeclared the vision may be, but none the less what we see and how we see will affect us in many ways of which we may have little consciousness. Are we always *only* desirous of the Lord's approving words, "Thou hast well seen"?

#### OUR VISION AFFECTS OUR LIFE-WALK AND CONDUCT.

The man who saw "men as trees walking," had he continued in that condition, would have become very erratic in his deportment. The demented—those pitiable wrecks of reason—have visions vivid but so false to facts as to bring them into painful collision with the realities of organised life and society. In various departments of life, clutching at the stars and stumbling over shadows are not altogether unknown. It is only as *realities* are recognised in their true composition and relation that their effects upon our spirit and conduct will be for good. Deviation from the right and the true must necessarily follow a vision obscurely perceived. What the vision is to a man is the measure of its power over him for good or ill. Vague generalities may be dangerous, but a clear-cut outline, due sense of proportion, and a proper estimate of value in all things (doctrinal, experimental, or practical), will sustain and nourish true life and service. In all things the question asked and determined, "What is this to me?" is conducive to profit.

#### JESUS CHRIST ALONE CAN MAKE US TO SEE CLEARLY.

The blind man we have referred to, when first touched saw but indistinctly. After the second touch he saw clearly. Christ has His first and second touches for human blindness. In spiritual things many can only see "men as trees walking." For these, clearer light is possible. Among other characteristics of first-touched souls might be mentioned that of looking for the extraordinary and startling in things religious. Just as attention is aroused and enquiry stimulated far more for the comet's appearance than for the every-day sun, so some startling manifestation of the Divine is looked for, often to the overlooking of God in the common-places of life. But under the gentle hands of Jesus the soul at length comes to perceive the glory of Him of whom, through whom, and to whom are all things, in the mirror of the ordinary experiences of life. God is as much in the oft-clouded sunlight of every day as in the comet of a century. Happy the soul whose vision of God, with all its cheer and support, comes with the changes of the passing hours—who lives upon His present goodness and love, and trustfully awaits the full fruition of hope. The Christian confession is not a narration of our call by grace before

the Church, so much as the heavenly-pilgrim and world-stranger life day by day under the faith-vision of the celestial controlling and arranging our terrestrial things. For this second touch—this heavenly eye-salve—let us ever pray, lest in our quest for greater things we lose the blessing near at hand, for

“The glory of the Lord is there.  
The blessed Light—the joy divinely sweet  
Where least you think the Lord Himself to meet  
Upon the plain—not lowland nor on height,  
But 'mid the common things—transcendent, bright.  
Illumining the common, till divine,  
Because God's glory all around doth shine.”

#### CHRIST ASSURES THAT THE PURE IN HEART SHALL SEE GOD.

The purer the character the clearer the vision. To see is to know; to know is to commune; to commune is fellowship with Father, Son, and Holy Ghost. God is to be seen in Christ, and Christ is seen in the Holy Scriptures and revealed in the heart by the Holy Ghost. In this light we see light. Not by brilliancy of intellect, but by hearts enlightened by truth attuned to righteousness and indwelt by the Light of Life, is our Heavenly Father recognised and rejoiced in. For the joy of this fellowship we walk in the light and rest upon the blood that cleanseth from all sin (John i. 1—7); in this world in measure, but in fulness beyond the grave, where our perfected spirits shall be freed from all limitations and disabilities.

#### OUR VISION NEEDS CONSTANT RENEWAL.

Life is a series of new situations for which past experience seldom finds full solution and power of control. We mourn over the declining influences of past visions and the obscuring mists that rise. But the King is held in the galleries of the new situation, and when our hearts are adjusted and focussed by the Holy Spirit, things will be seen in their true light. Expect the vision of the living Christ, not in the tomb of past feelings, nor in the same forms that memory has photographed; for in other forms He communicates again and again with His own. For these visits wait in lowly dependence on the Holy Revealer. It will surely come—the light suited to the occasion. In the secret place—the sanctuary—the problems of this world's affairs—will be settled for you as for Asaph. In the light of His glory even affliction worketh a far more exceeding and eternal weight of glory.

APPLY THIS QUESTION, “WHAT SEEST THOU?” TO A FEW FAMILIAR THINGS.

*What seest thou in the chapel you attend?* What is your view and thought concerning it? Is it but bricks and mortar, or a sacred spot, made so by the communications of God to your soul? As set apart for the Lord's service, let not its “local” holiness be lost sight of. We deplore the growing irreverence in chapels as evidence of a beclouded vision.

*What seest thou in religious exercises?* Is the Lord set before your face? Do you as a first requisite seek to have the soul

impressed with the fact that God is there? With whose presence is your consciousness mostly taken—the Lord's or the people? Are the times of reading the Word or prayer dominated by duty and routine or by the spirit of the poet's words?

“Thou callest me to seek Thy face;  
'Tis all I wish to seek—  
To attend the whispers of Thy grace,  
And hear Thee inly speak.”

*What seest thou in Church ordinances?* Are they no more than mere denominational badges or non-essential side-shows of the faith? Seest thou not thy Saviour's will and promised approval in them and thy mystic union with Him? In baptism thy death, burial and resurrection to newness of life, in Him. In the Supper the gift of Himself in all the fulness of His incarnation and substitution, saying “Eat, O! friends; drink, yea drink abundantly O! beloved.”

*What seest thou in life's difficulties, trials and temptations?* Are they nothing more than the vexations and fruits of the curse? Seest thou not that they are now God's moulding processes to train thy personality for His use? Gracious processes to keep carnal confidence under; the challenge of thy faith, the appointed periods for the communications of heavenly wisdom and strength, the gift to be rolled on the Lord, the mirror revealing the executive intent on the old order and the establishment of all things new in Christ Jesus.

“Open my eyes that I may see  
Glimpses of truth Thou hast for me.  
Place in my hands the wonderful key  
That shall unclasp and set me free.  
Silently now I wait for Thee,  
Ready, my God, Thy will to see;  
Open my eyes, illumine me, Spirit Divine.  
  
O touch mine eyes that I may see  
In cloudless rapture Thy dear face;  
And in that calm serenity  
With patience run the glorious race.”

## ON KEEPING THE HEART.

By A. E. REALFF.

“Keep thy heart with all diligence; for out of it are the issues of life.”—Proverbs iv. 23.

SOME painful and disgusting circumstances recently detailed in the daily newspapers have powerfully reminded us of these admonitory words in the Holy Book, which teach us that

### SIN ORIGINATES IN THE HEART.

It is there, first of all, in nebulous form, long before it crystalises into words and deeds. “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth

death" (James i. 14). And it is the Saviour Himself who informs us that "out of the heart proceed evil thoughts, murders, adulteries, fornications . . . these are the things which defile a man" (Matt. xv. 19). See also Matt. xii. 34, 35. Jesus also informs us that lust may look out of the eyes, and then result in heart-crime (Matt. v. 28—30). And the ancient patriarch says, "I made a covenant with mine eyes," etc. (Job xxxi. 1), and we must needs do so too. Are we not also taught by the beloved evangelist that "whosoever hateth his brother is a murderer" (1 John iii. 15)? So we see that the awful crime of murder, as well as sins of uncleanness, may be (and, alas! they often are) committed in the heart, and no one may suspect such a thing but God, who sees and knows all. Therefore it is that we are so constantly exhorted to watchfulness—"Watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak." Yes, for—

"'Tis not in things o'er thought to domineer;  
Guard well thy thoughts—our thoughts are heard in heaven."

No person, even the holiest and purest of mortals, can prevent evil thoughts occurring in the mind—foul suggestions of the enemy, "fiery darts of the Wicked One," acting upon the innate depravity of the nature of fallen man. But what we are exhorted to do is to resist them, there and then, the moment they are perceived; and, in the strength which the Lord gives, to overcome them. Thus sin is nipped in the bud, and so prevented from working mischief in the heart and life. Thus we see that

#### THE HEART IS THE GREAT BATTLEFIELD.

That is the scene of the Christian's conflict. There every traitor Diabolian that lurks in secret places has to be hunted out, and driven forth, or destroyed on the spot, *i.e.*, in so far as destruction is possible. Therefore, we are exhorted to "mortify the deeds of the body," to "crucify the flesh, with its affections and lusts," and to "put off the old man with his deeds"; and this because "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9)—even the heart of the child of God, albeit he has been renewed and quickened by God the Holy Spirit. Yes, there—*there* it is that—

"Swarms of ill thoughts their bane diffuse—  
Unholy, false, unclean;  
And every ransacked corner shows  
Some unsuspected sin."

Only one blessed Man could truly say, "The prince of this world cometh, and *hath nothing in Me*." Although the believer is a "spiritual" man, he is "carnal" also, for the "old man of sin" yet remains, undestroyed for the present—remains as a constant incentive to watchfulness, and prayer, and "patient continuance in well doing" (Rom. ii. 7). Surely this answers the question—

"CAN A CHILD OF GOD FALL?"

Most assuredly he can.\* Have we not in the Word of God

---

\* Into sin, I mean; not out of Christ and into perdition.

examples as well as precepts concerning this? Were not Simon Peter and David true believers? Yet how awfully they both sinned, at least on one very conspicuous occasion in the life of each! It is not only true that a genuine believer *may* sin, but also that he most certainly *will* unless he keeps *constant watch* over his heart, and in a determined manner habitually *fights every lust there*. Sin allowed to remain in the heart, then secretly indulged in the thoughts and desires, though no one may know but himself and the Lord, will most assuredly break out some day, when it has been thus inwardly cherished and nourished into strength and power; yea, though the subject of it may have no such intention at first. As soon as a suitable occasion arrives it will be found ripe for action, and then comes the awful fall! And, O, what

#### OCCASION TO THE ENEMY

is thus given to blaspheme! The atheist, the unbeliever, the worldling—all these will then point the finger of scorn at the poor backslider, and cry out with wicked exultation, "There, that is one of your religious people! Even *parsons* are no better than other men!" One case perhaps in a thousand, or ten thousand, and only once in a lifetime of that one, is sufficient to condemn the whole Christian community as being all alike counterfeit and base hypocrites! What would such persons have said in our Lord's day, when one out of twelve turned out to be "a devil"? But the Word admonishes us further, saying,

"BE SURE YOUR SIN WILL FIND YOU OUT."

Although even a true child of God may sin, he will not go unpunished. The rod of chastisement will most certainly fall upon him, and terrible will be the strokes. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 7, 8). Most bitter will be the fruit, for it is said that "the backslider in heart shall be filled with his own ways" (Prov. xiv. 14). Very

#### AWFUL IS THE FASCINATION OF LUST.

It casts a fearful spell over a man or woman who gives way to it, yea, though only in heart. One may indeed be a professed believer, a Church member, a worker, even a Church officer, yea, a minister in holy things; and yet, while living in most scandalous sin, may go on performing sacred duties—*may even approach the table of the Lord!* O the deceitfulness of sin—the depravity of the human heart! And all the time these persons may smile, and seem what the world calls "happy"! But their judgment must and will come, sooner or later, and then conscience will make her voice heard once more. O the misery, the ruin, the wreck of lives!

"The mills of God grind slowly,  
But they grind exceeding small."

In conclusion, these reflections lead us to consider the absolute

#### NECESSITY FOR CLOSE COMMUNION.

If we would avoid "the paths of the destroyer"; if we would

“make straight paths” for our feet; if we would “adorn the doctrine of God our Saviour,” we must walk with God, and “have no fellowship with the unfruitful works of darkness, but rather reprove them.” Let this, then, be our language, and not language only, but the mighty longing of our heart—

“O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!”

We read concerning Enoch of old that he “walked with God . . . three hundred years, and begat sons and daughters”; and also concerning Noah that he “was a just man, and perfect in his generations, and Noah walked with God” (Gen. v. 22, vi. 9). Such Scriptures may well move us to cry—

“The dearest idol I have known,  
Whate’er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.  
  
So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.”

O the blessedness of it! O the eternal gain! Such will be able to say, with the beloved disciple, “Truly our fellowship is with the Father, and with His Son Jesus Christ.” And such have for their encouragement many sweet promises, as that which the gentle Hannah uttered in her inspired thanksgiving—“*He will keep the feet of His saints, and the wicked shall be silent in darkness.*” O most precious truth! The chosen and redeemed family are all “kept by the power of God through faith unto salvation” (1 Peter i. 5); and these are all taught to “keep” themselves “in the love of God” (Jude 21); and for such the sacred writer adds his concluding doxology: “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.”

---

### WHY CALLED ISAAC.

(Concluded from page 365.)

“Thou shalt call his name Isaac.”—Gen. xvii. 19.

“And Abraham called the name of his son . . . Isaac.”—Gen. xxi. 3.

Would not Abraham’s joy be still further augmented in seeing in the birth and name of Isaac the actual and literal

BEGINNING OF THE FULFILMENT OF THE COVENANT PROMISE?

“So shall thy seed be,” was God’s word to him. It is said there are comparatively few nights when the astronomer in this country is able to really get clear observations, on account of either clouds or the humidity of the atmosphere. But what a night that must



have been when God bade Abram gaze at the heavens. No clouds were there; no thick vapours to hinder the visual powers of the man of God. It was indeed the clearness of an eastern sky. From zenith to horizon myriads of brilliant orbs, like sparkling jewels, met his eye as he gazed into the deep, deep blue vault. Perhaps nothing is more calculated to impress the mind with the infinity of God than a view of the starry heavens; hence the Lord said, "Look now toward heaven and tell the stars, if thou be able to number them." How wonderfully his utter incompetency must have impressed the mind of the good man! He would say, "Oh, that is utterly impossible." "Even so," says the Lord, "it shall be as utterly impossible for you to number your literal posterity, or those who, like yourself, shall be true believers in the coming Seed, and to whom, as in your own case, it shall be counted to them for righteousness." Faith grasped the promise; it was strong and active. He was fully persuaded that his covenant God would assuredly verify every word He had spoken. But as the years sped away faith was assailed. At times the battle was sharp. Hope deferred had often made the heart sick. But at last the battle was won. Carnal nature was vanquished. Faith triumphed. Hope was realised. The first child of promise was born. Laughter rings through that home. Joy and gladness is running at high-water mark and fills the grand old centenarian's heart. He could now turn upon the great enemy of souls and his ally, old carnal nature, and say, "After all your assaults, evil suggestions and lies, we have undeniable proof that nothing is too hard for our covenant God." Seeing that a child had been given to them in fulfilment of the Lord's gracious word, under such humanly impossible circumstances, was it not a sure and unimpeachable pledge that the teeming unborn multitudes should as surely be born, notwithstanding all the apparently impossible circumstances which might afterward present themselves? So Abraham regarded it. Therefore, in obedience to his Lord's command, he named his son Isaac. And thus both the *person*, as also the *name*, were in all after-days to be a reminder of the promise and the means of reviving his joy and filling his mouth with laughter.

Yet once more

HERE WAS A LIVING PLEDGE—THE TRUE SEED SHOULD COME.

That is Christ. "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." That, in God's estimation, was the grand *summum bonum*; and through grace in the heart, and the teachings of the Holy Ghost, had become so in Abraham's estimation also. Hence it was the greatest and most important thing which concerned him. In comparison, everything else to him would sink into insignificance. The Seed—the true, living Seed—was all-in-all to him. What would Canaan with its flowing milk and honey be, and the fact that an innumerable multitude of his literal posterity should possess it, if he had no interest in Him who was promised to bruise the serpent's head and to open the gates of the heavenly Canaan? This was the

priceless jewel—the inestimable Koh-i-noor—that made the man of God to laugh with holy laughter. Hence, said Jesus to the carping scribes and Pharisees, “Your father Abraham rejoiced to see My day; he saw it, and was glad.” Yes, his faith peered through the vista of the centuries and gazed upon the true mystical Isaac, God’s only begotten Son, who was destined by covenant love to fill to overflowing the hearts of tens of thousands with purest joy and cause their tongues to sing such sacred songs which angels will never learn. Had Dr. Doddridge’s immortal hymn then been penned, may-be Abraham, as thousands of his mystical followers have since done, would have sang with all the powers of his consecrated soul—

“Jesus, I love Thy charming name; 'tis music to my ear;  
Fain would I sound it out so loud that earth and heaven might hear.  
Yes, Thou art precious to my soul, my transport, and my trust;  
Jewels to Thee are gaudy toys, and gold is sordid dust.”

“There is none other name under heaven given among men” that can make a poor sinner laugh the laughter that will bear the gaze and receive the approval of Jehovah. The laughter of fools is in the Word compared to “the crackling of thorns under a pot.” It is soon over, and ends in a little useless smoke and ashes. But the laughter of faith and the joy of God’s covenanted ones not only has the approval of the Lord, but it is such joy and singing in which He Himself evidently joins. “He will rejoice over thee with joy . . . He will joy over thee with singing.” “As a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Our laughter and joy are the legitimate outcome of free, sovereign, discriminating covenant love.

BUT THIS WAS ALSO TO GREATLY CONCERN ISAAC.

The experience of some of the Old Testament saints corresponded with the names given to them, intimating to us there was an overruling Providence in the conferring such names (see Moses, Aaron, David, Isaiah, &c.). So it was evidently designed that not only Abraham, but Isaac also, should laugh. His experience should be of such a character to make him laugh. Take two incidents in his life.

(1) *The casting out of Ishmael, the son of the bondslave.* It cannot be supposed that Isaac knew the importance of this at the time, either *literally* or *spiritually*; but in the after-years neither Sarah nor Abraham would omit to convey all the information needed, which no doubt the Holy Spirit wrote indelibly on his heart in a spiritual fashion. This is a very interesting theme and might well form the groundwork for a separate paper (see Gal. iv. 22—31). Suffice it now to say it wonderfully displays the sovereign and discriminating grace of the Lord. By Divine authority Ishmael was cast out and Isaac became the rightful, legitimate heir to all his father’s possessions, and had the joy of being in the direct genealogical line of the coming Seed, as also spiritually interested in its great privileges. Surely this was enough to make him laugh.

(2) *When delivered from death by the substitutionary ram.* We have in this narrative something so pathetic, so interesting, so instructive, so sacred and spiritual, both in doctrine and experience, as well as historically, that no Christian can afford to treat it with indifference. In one sense the narrative is unique, and yet, less or more, involves a common experience. Certainly we should approach it with profound reverence. Mark the two as they wend their way to that sacred mountain top; the aged patriarch, grave and solemn, with the voice of God still ringing in his inmost soul, "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him there for a burnt offering." Nature trembles with emotion, but he bids nature be quiet. His faith is firm and unflinching as a rock, determined to obey. There is Isaac also, carrying a bundle of wood which is intended to be used to burn him to ashes. He is in ignorance of this fact, unconscious of death being so apparently near. The mountain top is reached. The loving father, obedient to the voice of God, proceeds to bind the lad and lay him upon the hastily prepared altar, the wood having already been arranged. Whether in almost heart-breaking silence, or with gentle words assuring the son of his love that, though he should die, God would raise him again to life, history does not reveal. However, the agonies of a sacrificial death must have appeared as a dread reality. We seem to almost hear the heart-throbbings of both the tender son and also of the aged sire as he stretches out his hand to take the sacrificial knife to shed his blood. Just then a voice, well known to the aged patriarch, suddenly splits the skies: "Abraham, Abraham, lay not thy hand upon the lad." How speedily those dreadful cords were unfastened is best imagined. Isaac is loosed—freed—never to be so bound again. Oh, with what joy did he behold that substitutionary ram offered up in his stead! With what light steps he wends his way to his father's home! What a day was that to fill his heart with joy and laughter to occupy his lips!—a never-to-be-forgotten day. Well might he approve of the Divine command—"Thou shalt call his name Isaac"—for to the end of his days had he sacred cause for laughter.

In conclusion,

TURN FROM THE MERE HISTORY TO THE MYSTERY.

The Holy Ghost saith by Paul, "So then they who be of faith are blessed with faithful Abraham." And again, "Now we, brethren, as Isaac was, are the children of promise." And so, sooner or later, God makes all His Isaacs to laugh. They are the rightful heirs, through faith, to the "inheritance incorruptible, and undefiled and that fadeth not away." Aye, and do they not all, less or more, know something of the awfulness of being bound and seemingly appointed unto death? And by the effectual work of the Holy Ghost they are brought to realise their deliverance and everlasting freedom by the substitutionary Lamb of God, and with Toplady to sing with holy joy—

“Complete atonement Thou hast made,  
 And to the utmost farthing paid  
 Whate'er Thy people owed.  
 How then can wrath on me take place  
 If sheltered in Thy righteousness  
 And sprinkled with Thy blood?”

May this be the happy experience of both reader and writer, for Christ's sake. Amen.

---



---

### “EASTER EGGS.”

*A Talk with the Bairns on Luke xi. 12.*

BY PASTOR H. BULL, SALEM, RAMSEY.

“If he shall ask an egg, will he offer him a scorpion?”

In this and the previous verse our Lord Jesus Christ is teaching the disciples the lovingkindness of God by means of a simple illustration. He says in effect to them, Suppose any one of you had a little boy, and he was hungry, and came to you saying, “Father, I should like an egg,” would you give him a scorpion? Something that would injure him, and very likely cause his death? Why, no; of course no loving father would do that, but would give him at once either “bread” or an egg, or something to eat that would be good for him.

If, then, God is so much more wise and kind than any earthly father can be, surely He will not treat those who come to Him and ask for food, worse than an earthly father would do? By no means; so we learn that “every good gift and every perfect gift is from above” (James i. 17).

Now, amongst the many good things God has given us, are “good books,” and I am going to compare good books to eggs this morning, and see what lessons we may learn from them. I say good books, because bad books are like bad eggs—good for nothing.

Now, the perfect “egg” is made up of three parts: (I.) the shell; (II.) The white; (III.) The yolk.

I.—The shell. Every boy and girl knows that eggshells vary in colour and substance, or thickness.

In colour, from the almost pure white to a very deep buff, with almost every shade between; not to speak of the beautiful tints and spots to be found on those of the smaller birds. In thickness, from the thin tissue paper to the stoutest of brown paper, or even cardboard. So also do the covers or bindings of our books. Some are beautifully bound and tinted; some are poorly bound and quite plain, and it often happens the best books, like the finest eggs, have a very plain shell. Especially so with the best Book of all. The Bible is often bound in a plain brown shell with no beautiful spots on its surface, but never despise it on that account. The “egg,” however, is of little value to anyone whilst on exhibition in a shop window; nor are your good books or Bibles, whilst lying on the sideboard, or on exhibition in the bookcase. The eggshell needs to be broken or opened if we are to obtain the food inside,

and so with the covers of your Bibles, if you wish to benefit by them. How much you may learn as you watch people do little things. Some boys and girls break eggshells so carelessly that they often make a terrible hash of it before they have done. Others remove the shell so carefully that they seldom, if ever, disturb or injure the interior. So it is with their books and Bibles. You may always discover the careless boy's Bible; the covers are broken, the leaves torn or turned in at the corners; indeed, it may be described as a perfect hash, just like their eggs. Not so the tidy boy. His book is clean, the covers good, the leaves intact, and it will all depend on opening and closing in most cases. Take pains both in opening covers and removing shells.

II.—Having broken the "shell," we come to

"The white," and Job says of the white of an egg, it is unsavoury, and needs some salt to make it tasty (see Job vi. 6). How much that is like our books! The "Introduction," the "Preface," and often the first few chapters, are very uninteresting, and need the "salt" of patience or of grace to make them at all palatable. This is especially so with our Bibles. You all know the great theme of the Bible is salvation, but that is the very heart of it. We need to be taught the unpalatable truth of our sin, and separation from God by sin, before we shall find any pleasure in the grand subject of salvation. Every boy and girl is taught in the Bible, and by Sunday School teachers, that they are born in sin, and by nature are lost to God and heaven. Now this, like the white of an egg, is very tasteless and unsavoury, I know. But if it be seasoned with "salt," or the grace of God, it will become palatable, and you will prove it very necessary. I am told that every particle of a good egg is nourishment, and makes bone, muscle, and blood. So it is with your Bible; every particle is good and wholesome. So every bit is necessary, white as well as yolk, to feed and strengthen us. However, we must hasten and find

III.—The yolk. And this is, as you know, the very best. No wonder, then, that it is right in the centre or heart of the egg. Like the best of all good things, it wants looking for, but when found, pays for all the trouble. So the very best of our good books is the very heart of the story. The hero or heroine, and what is said about them, is the part that always attracts us, calls forth our admiration, and is full of sweet savour to us. And is it not especially so with regard to our Bibles? However poor and unattractive the "shell" may be, however unpalatable the "white" may be to our poor human nature, how "savoury" and how sweet and nourishing is the "yolk," the very heart of the Bible! I mean, of course, the story of "Jesus and His love"; the love that brought Him to Calvary; the story of how He suffered for poor sinners like you and me. Is not that wonderful? Isn't that worth searching for? This is the very marrow and fatness of the Gospel; the very "yolk" of the Bible; the sum and substance of my "Easter Egg."

"He knew how wicked men had been,  
And knew that God must punish sin;  
So for His people Jesus said  
He'd bear the punishment instead."

## THE LANGUAGE OF SCRIPTURE.

## AN ENQUIRY AND ANSWER

*Touching an unguarded expression and its origin.*

At an opportune moment when seeking to reply to the query, "Is it right to use such an expression as 'one drop of the blood of Jesus Christ is sufficient to atone for the sins of ten thousand worlds'?" we came across a letter in the *Gospel Magazine* for 1777 on the subject that we felt worthy a perusal to-day.

"The words the Holy Ghost useth" cannot be too closely adhered to. Unguarded expressions at any time in matters touching our Lord and His work are to be avoided.

The writer of the following letter has long since passed to his (or her) rest, but the witness and testimony for truth is worth republishing.

"Many excellent divines have unguardedly asserted that *one drop* of Christ's blood is sufficient to atone for the guilt of ten thousand worlds," which I am persuaded they would not have done had they duly considered (as this paper is designed to prove) that it is an unscriptural tenet, and had its rise from the corrupt Church of Rome.

## I.—That THE SENTIMENT IS UNSCRIPTURAL

is evident, for every person who is acquainted with his New Testament knows that our Lord shed not only *one* but innumerable drops of His precious blood in the Garden of Gethsemane, when, in His agony, as the Evangelist Luke informs us (chap. xxii. 44), "His sweat was, as it were, *great drops* of blood falling down to the ground." Did not our blessed Redeemer also suffer *many drops* of blood to be drawn from His sacred body when He was scourged by Pilate? (John xix. 1). Then was the prophecy (Isa. i. 6) fulfilled, "I gave My back to the smiters"; and if we consider the nature of this punishment, as inflicted by the Jews and Romans, it is more than probable that the Psalmist had a reference to this transaction, and spake the language of the Messiah, when he said (Psa. cxxix. 3), "The plowers plowed upon My back, and made long their furrows." Our blessed Saviour likewise shed many drops of blood when He was crowned with thorns. "Hereby they intended to expose His *pretended* royalty to contempt (says Dr. Doddridge); but had that been all, a *crown of straw* might have served as well. They undoubtedly meant to add *cruelty* to their *scorn*, which especially appeared in their *striking Him on the head* when this *crown* was put on, and thereby nailed down the thorns into His temples and forehead and occasioned exquisite pain, as well as a *great effusion of blood.*"

Thus it also appears that our adorable Jesus shed *many drops of blood* in His agony in the Garden; and when His back was lacerated with the scourge, and His temples pierced with thorns; and yet all this was not sufficient to atone our guilt—He must give *His life* a ransom for many. He must *die* the painful, shameful, accursed death of the cross, or we must perish for ever.

## II.—The sentiment we oppose

TOOK ITS RISE FROM THE CORRUPT CHURCH OF ROME;

and upon this foundation are built the popish doctrines of merit and indulgences. This may appear strange to some readers of this paper; however, it is not more strange than true.

This opinion comes from Pope Clement VI. in order to fill his coffers; we have the whole in the papal cannon law (Extrar. Com. ii., Lib. v., Cap 2. Unigenitus). “The Son of God, through a *moderate drop* of His blood would have sufficed for the redemption of all mankind, yet shed the *whole*. That therefore the *remainder* of His blood (*i.e.*, above all that drop) might not be unprofitable, vain, and superfluous, it was left as a treasure to the Church, which treasure Christ did not hide in a napkin, or in a field, but committed it to St. Peter, the *key-keeper* of heaven, and to His *successors*, *Christ’s vicars* on earth, to be disposed of for the remission of sins.”

Since, then, the doctrine of the efficacy of *one* drop of the blood of Christ to atone for sin has no foundation in Scripture, but is derived from that “mystery of abominations,” the Romish Church, how concerned should we be to speak the language of inspiration, which declares that Jesus, the Good Shepherd, “laid down *His life* for the sheep”—that “He gave *Himself* an offering and a sacrifice to God for us”—that “*His own Self* bare our sins *in His own body* on the tree,” etc. If one drop of Christ’s blood had been sufficient to atone for the guilt of His elect, I can see no manner of necessity for His becoming “obedient unto death, even the death of the cross”; but it is clear from the sacred volume that the stress of our redemption is laid upon the *death* of Christ. He shed His heart’s blood for this purpose (see John xix. 34). By *dying* Jesus satisfied the demands of divine justice. By *dying* He conquered all the powers of darkness. By *dying* He finished the work of our redemption; and thereby procured life spiritual and eternal for all believers.

I conclude, therefore, “that the awakened sons of Adam, that feel their miseries, see a fulness of merit (not in one drop of Christ’s blood, but) *in the death* of Christ, sufficient to atone for the guilt of ten thousand worlds.”

L. S. W.

## DIVINELY CHOSEN—WHY?

AN old disciple who was called by divine grace among the Wesleyans, but afterwards became a defender of the distinguishing doctrines of grace, made the following extract from the writings of Thomas Adams, simply for recreation. The manuscript was sent to the beloved Dr. Doudney, who published it in 1867. We came across it at an opportune moment, and it having given *rest* to an anxious enquirer after truth, and *rebuked* a scoffing critic of the Word, we give it our readers for any use the Author of TRUTH may graciously make of it.

## THE EXTRACT.

“I pray not for the world,” saith Christ. There are two main parts of His mediatorship—His redemption and His intercession. Now, He excludes the world from His intercession; therefore from redemption; for whom He does not pray, He did not die. He did not open His side, if He will not open His mouth for them. Let not men bear themselves too bold upon their acquaintance with Christ, when their affections lie another way. Those merchants are blessed who sell the world to buy Christ; not they who sell Christ to buy the world. The covenant is too good for them that slight it; and it is but a poor valuation to make it the best flower of our garland—one among others, though a principal one. Nay, we have no flower, no garland but Christ. The covenant of grace is all our tenure, and as that is sure, and can never be taken from them that have it, so there is nothing but woe to them that have it not. The free mercy and good pleasure of God is the cause of this covenant. God did not choose you for number or goodness, but “because He loved you,” saith Moses to Israel. The same may be said of all God’s chosen. Election hath no cause but delection. To seek for a reason why God loved Jacob before he was, is to seek for the beginning of eternity. Why did God make the world? Because He would. Why would He? An idle question. Why did God choose some men to life everlasting in Christ? Because He loved them. Why did He love them? This is a vain query. There is no cause for the first cause. So high we can go, but higher we dare not attempt. How comes it to pass that we have wine and bread? Because the earth yields us those fruits—“The earth shall bear the corn and wine.” Why doth the earth afford them? Because the heavens give it their kindly influence—“The heavens shall hear the earth.” How doth the heavens impart the influence? Because the Lord has so ordained it: “I will hear the heavens.” Thus far we can go. But why hath God ordained it? To ask this is a presumptuous folly. “Christ loved us, and gave Himself for us.” He gave Himself for us because He loved us. Why did He love us? There is no cause for that; we may as well seek for a place above heaven, or below the centre, as a cause beyond love. There must be no query where can be given no *quid*. Oh, the bottomless depths of that love! “Herein is love, not that we loved God, but that God loved us.” Here is love indeed, as if other love was not worth naming or mention in respect to this. Thus Christ loved us, and gave Himself a sacrifice for us. There is nothing better than Christ; nothing better in Christ than love; no love better than to give; no gift better than Himself; no way better to give Himself than in sacrifice. Other graces are spoken of God in oblique—God of mercy, God of peace, God of comfort—but love absolutely; “*God is love.*” Thus the cause of all causes is the love of God, and that love limited by this bound, “According as He hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love.”

*Reader, Do you love HIM, because He first loved you?*



## THE INSPIRATION OF THE SCRIPTURES.

"WHILE the books of the Bible were written by human authors (whose personal peculiarities are often apparent in their compositions) they were produced under the direct influence of the Holy Spirit, which rendered them authentic communications from God.

"Thus we are assured that the writers of the Old Testament 'spoke from God, being moved (or borne along) by the Holy Ghost' (2 Peter i. 21), and that every one of these sacred writings was 'given by inspiration of God' (2 Tim. iii. 16). The writers of the New Testament claim to have produced what they wrote in a similar way. Paul delivered that which he 'received of the Lord' (1 Cor. xi. 23) and 'in words which the Holy Spirit' taught him, as one of the company of inspired men (1 Cor. ii. 13). John claims to have had 'commandment from God' (1 John iv. 21). Peter asserts that what he wrote was 'the word of the Lord' (1 Peter i. 25).

## THE BIBLE WAS VERBALLY INSPIRED;

that is to say, its writers did not simply deliver their messages in a vague and general way, but in the very words which the Holy Spirit induced them to employ.

"This is plain from the fact that, in some places, weighty arguments are founded on the very *words* of other passages which the writers quote; and when the Lord Jesus cites Psalm lxxxii. 6, in John x. 34, 35, and Paul buttresses his great demonstration of the justification of believers by faith by referring to the fact that in Gen. xii. 3, 7 we read 'seed' and not 'seeds' (Gal. iii. 16).

## THE BIBLE CLAIMS VERBAL INSPIRATION FOR ITS WRITERS.

The Lord declares of the Old Testament, 'The Scriptures cannot be broken' (John x. 35); that is to say, must be literally fulfilled, and the context (see above) makes it plain that He is referring to the very words of the record. Moreover, Old Testament writers often asserted that the words they employed were given them by God (Psa. xii. 6; Prov. xxx. 5).

"Similarly, the writers of the New Testament claim to have received their messages verbally from God. 'Which things also we speak in *words* which the Spirit teacheth' is Paul's assertion. That this doctrine involves difficulties is not denied, but the denial of verbal inspiration involves far greater ones.

"The only way in which thought can be conveyed to the mind is by the medium of the words which express them. We think in words. The thoughts which the men who produced the Bible obtained from God could not have been received by them apart from the words that conveyed them, nor could they have conveyed these exact thoughts in other words than those by which they were communicated to their own minds. An inspiration short of this would, therefore, have been no real inspiration at all. The documents would have been simply human compositions, conveying the vague religious opinions of their writers, and none would have admitted their validity or authority."—From "Church Fellowship," by W. Jeyes Styles.

## WHAT SHALL I RENDER?

“What shall I render unto the Lord for all His benefits toward me?”—  
Psalm cxvi. 12.

THE exclamation of the full heart recognising the debt incurred by divine favour. God's blessings are BENEFITS—goodness that fits us for all good. Grace bestowed and glory promised. What but to benefit the child of His love moves Him to chasten for sin and correct for folly? What is there we receive at His hand that is not a benefit—a benefit springing from free grace flowing to the undeserving, supplying all our needs, and laying us under daily obligation to His mercy? Think of the eternal love of the Father, the perfect work of His Son, and the abode of His Spirit in the heart of His chosen to comfort and cheer, correct and counsel, guide and direct; witnessing and sealing the soul's interest in the covenant ordered in all things and sure, and say, Oh, my soul, “what shall I render” for all such grace and mercy given? What have we that we have not received? And what have we to render that is not His to claim? Our time or talents are but tokens of His favour toward us, given to be expended in His praise and bring glory to His name.

Our work in His vineyard, warfare against His foes, and witnesses for His truth, He will receive when laid at His feet as expressive of gratitude and confession of debt that can never be met, a bill that can never be paid.

“Oh! take my life and let it be  
Consecrated, Lord, to Thee.”

S. TO S.

## “FORTY STRIPES SAVE ONE.”

2 Cor. xi. 29.

“WHIPPING or scourging, in criminal cases, was a punishment frequently used both by the Jews and Romans. The Jews commonly inflicted it by a whip of three cords, and limited the number of stripes to 39 (2 Cor. xi. 29), and so they gave only 13 strokes with the scourge of three lashes, that they might be sure not to exceed 40 stripes, according to the law (Deut. xxv. 3). But the Romans' most usual way of scourging was with such rods or wands as the lictors carried before their chief magistrates; and they, not confining themselves to the Jewish number, were exceedingly cruel in this sort of punishment, as appears from Eusebius' account of their inflicting it on the primitive martyrs, of whom, he says, “All the spectators were astonished when they saw their flesh torn with scourges, even to their veins and arteries, so that their very bowels might be seen” (Euseb. Eccl. Hist., Lib. v., Cap 15). And as our Saviour was scourged by Pilate's order, it seems to have been done by his officers, after the Roman fashion, and to have been very severe as well as disgraceful.”

(See Guyse's Paraphr. on Matt. xxii. 26).

## REGENERATION AND ASSURANCE.

(From the pen of the late George Wright, of Beccles).

REGENERATION.—He who is born again discovers his new nature and life by new apprehensions of God—of himself, of the world, of eternity, of Jesus Christ the Saviour of sinners, and of all the ordinances of His appointment. The new nature will discover itself by great humility. The regenerated man is humble before God, towards his fellow-creatures; and in the estimate he forms of himself, either as a sinner or a saint, he accounts himself the chief of sinners, the least of saints. He is humble in every respect—inwardly, habitually, constantly, and universally. Pride was the sin by which angels fell, the chief ingredient in the first sin of man, and in general the leading part of a sinful character. Other excellent and useful evidences of regeneration are the sanctification of natural and lawful affections, and the moderation of our attachment to worldly enjoyments, with a general and habitual submission to the will of God; in a word, the superiority of the interest of God and the Redeemed in the heart above that of inferior good.

“I thirst to drink unmingled love  
From the pure Fountain-head above.”

“As I have loved you, that ye also love one another.” Tenderness and self-sacrifice marked the love of Christ; delight in its objects, and desire to be with them. But one feature particularly is necessary as a pattern for ours, though, alas! too often a contrast to it.

Christ's love was marked by *wisdom*. It ever tended to *strengthen* in the ways of God. As far as our love to one another is like His, we shall be helpers of each other in the spiritual pilgrimage. Let us watch against the power of that earthly affection which draws us from Jesus. This power creeps in almost imperceptibly, but can claim no such influence as to make us hinderers of each other, where the soul is abiding in the liberty of redemption and adoption, receiving every blessing (earthly love among the rest—the sweetest and brightest) as the gift of a Father's hand for Christ's sake.

ASSURANCE.—I am made to feel the necessity and importance of having a lively, settled assurance of my personal interest in the superabounding grace of the triune God. This assurance must be inlaid in the heart's experience in order that we may enjoy perfect peace, and have our fruit unto holiness. Yet how little is this understood; and how few consider it essential to pure and undefiled religion! Is not the want of this feeling, experimental consciousness of personal interest in the free, rich, and abounding grace of God, flowing down to us through the righteousness, blood, and merit of the altogether lovely and precious Immanuel, the principal reason of the levity, frivolity, and worldliness of many who name the name of Christ? What I mean is thus expressed by the apostle, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I live in the flesh I live by the faith of the Son of God, who *loved me*, and *gave Himself for me*.” In proportion as we feel the necessity of living in the exercise

of such a realising faith, we shall be sensible of our inability to maintain it. Impotent and helpless, we shall give ourselves unto prayer, and wait with great searchings of heart-growing discoveries of sin, both in heart and life, and earnest confession and wrestlings for the supply of the spirit of Jesus; for as Jesus has meritoriously accomplished our salvation, so He is the Author and Finisher of our faith. My heart's desire is that you may learn to live upon His fulness, and sweetly prove that God, even the Father, by one sovereign act of His everlasting love, hath made you accepted in the Beloved, to the praise of the glory of His grace. Of late I have been learning more deeply and fully the truth of an observation of Mr. Romaine's to this effect, "It needs all the love of the Father and all the grace of the Spirit to enable a sinner to live upon the fulness of Christ."

### AS THE HART PANTETH.

THE following letter was sent to the late editor. We gladly insert it, and ask our Brother Maynard to send on more such from the living streams of divine truth.

"Dear Sir and Brother, interested in that covenant once made with David's Lord and ours, Who from the burning bush proclaimed His mysterious name to Moses, 'I Am that I Am,' grace rest upon you. How scattered are the Lord's people, yet all concentrated in one glorious Head. His watchful eye is over them. The flock, 'His own peculiar care,' are placed where the wisdom of an unerring God has allotted them. What a favour to see the hand of Omnipotence guiding us through all our journey home."

### AS THE HART PANTETH AFTER THE WATERBROOK SO PANTETH MY SOUL AFTER THEE, O GOD.

How beautiful a simile—the hart, pursued by the hunter, seeking some cooling stream in which to bathe its weary limbs, have a little respite from the ravenous pack; so the child of God, hunted by Satan—"you call yourself a child of God—a poor defiled thing like you, who is nothing but a mass of sin, and does it not say, 'be ye holy for I am holy?' It is no good for you to think of that"; and how the soul is tossed about like a feather on the troubled waters. Well, my brother, trying as these things are, it is the footsteps of all the flock. But it is a safe path, and leads to a city of habitation; the way-faring man shall not err therein. Sweet to look inward to hear "the whispers of His love" and "see eternal joys our own." Here we can "with joy draw water from wells of salvation" which will follow us all our journey home. The visits of His love are only known to His bosom friends, and "if such the sweetness of the stream, what must the Fountain be?" How refreshing to the weary pilgrim is that promise—"I ascend unto My Father and your Father; to My God and your God." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He has put a new song in my mouth, set my feet on a rock, and established my going. This will dry the mourner's tears.

F. MAYNARD.

Bell Street, Victoria, Australia.

At a wry word from Christ would'st thou be gone; not considering the many wry words He has had from thee?—*Rufus*.

CHRIST doth not come to blows upon every provocation. Though *deserved* they are not *dealt*.

## "MY LORD AND MY GOD."

PRECIOUS words! that brought our first ray of hope. How the heart melted once more under them as we read the following by the late C. H. Spurgeon:—

"When the Spirit of God has revealed the Lord Jesus to us, and in us, then have we cried, 'My Lord and my God.' Though not after the flesh, yet in very deed and truth we have seen the Lord. On a day which I had given up to prayer, I sat before the Lord in holy peacefulness, wrapped in solemn contemplation, and though I did not see a vision, nor wish to see one, yet I so realised my Master's presence that I was borne away from all earthly things, and knew of no man save Jesus only. Then a sense of His Godhead filled me, till I would fain have stood up where I was and have proclaimed aloud, as with the voice of a trumpet, that He was my Lord and my God. Such times you also have known."

"THERE is a noise of war in the camp," said Joshua (Exod. xxxii. 17), to whom God had given a martial spirit, but Moses knew it was *frivolity*. It had been well for the people at that time had they been found shouting for the mastery, instead of singing to the music.

THE publican's grace was under a cloud, and yet the Pharisee despised him for it. David's grace was in its meridian, and yet Michal despised him for it.

THE worst wounds the members of the body of Christ receive here are but as bruises of the heel. They cause *lameness*, and (strange to say) *liveliness*.

☞ "THEY shall praise the Lord that seek Him" (Psa. xxii. 26). This pledge was given as from the Cross. Will it not be redeemed from the Throne?

## "FEAR NOT; I AM—THE LAST."

It had not dawned upon my soul—  
The beauty of this living Word;  
Nor had I thought how it revealed  
The lovingkindness of the Lord;  
But I have learned to-day,  
Come on God's child what may—  
After the cares of men's contriving,  
After the impotence of striving,  
Though earth be spoiled beyond recall,  
Jesus comes *last*, and straightens all.

The last, though men, in spite of warning,  
Have hung a pall before God's morning;  
And where the children go about  
Have ceiled the Scriptural sunlight out;  
A weak and impious nation  
May curse its generation;  
May make a channel for the flood  
Which fouls and swamps the truth of God—  
May shelter Rome's cast out pollution;  
But God comes last with retribution!

And oh, believer, what to thee  
Should this divine assurance be?  
If, as in Patmos, even here  
That voice, that hand, shall banish fear;

Wait on, oh weary soul;  
"A few more years shall roll,"

And lo, to crown thy waiting years,  
Jesus, the Lamb of God, appears;  
He bears thee where no sin can sever,  
To follow Him in peace for ever.

Jesus is *last*. We know not how  
The martyrs to their pains did bow;  
Awful the very thought; and yet  
Their mighty comforts we forget;

Beyond all human fury

They saw the King of glory,  
With His pierced hands and many crowns;  
Then the dark sea of mortal frowns  
Receded like an ebbing tide,  
And they passed on to "Christ that died."  
*He is the last.*

Galleywood.

M. A. CHAPLIN.

## REVIEWS, LITERARY NOTES, ETC.

### *The Preacher, his Life and Work.*

Yale lectures by Rev. J. H. Jowett, M.A., D.D., author of "Apostolic Optimism," "The Passion for Souls," "The Silver Lining," &c. Third edition. Hodder and Stoughton, London, New York, Toronto. Price 5s.

Not a book to feed the brain alone, but fill the heart. Here is an intellectual treat and spiritual feast. The book is light in weight but heavy in matter, and though only containing 245 pages contains more than many a volume double its size. It must have been a feast of fat things to have heard these lectures. The themes dealt with are "The Call to be a Preacher," "Separated unto the Gospel of God," "The Perils of the Preacher," "Lest I Should be a Castaway," "The Preacher's Themes," "Feed my Sheep," "The Preacher in his Study," "A Wise Master Builder," "The Preacher in his Pulpit," "The Service of the Sanctuary," "The Preacher in the Home," "From House to House," "The Preacher as a Man of Affairs," "Like unto a Merchantman." These seven lectures are a treasury of such truth as those called of God to officiate in the ministry, especially as pastors, will know how to value. To many dear brethren the price will prohibit possession. Any "hearer of the Word" will become a "doer of it" who will make this their next present to the toiling pastor; the investment will bring a good interest in

such a case. Would you receive your own with usury? Give a volume of Dr. Jowett's "Preacher" and mark the result. We hope to give some extracts later on. We anticipate many editions of this magnificent help for ministers.

*God's Way of Salvation*, set forth in His own terms in a conversation between two friends. A 16-page tract by W. B. Highgate. To be had of D. Catt, 74, Strand, W.C. Price 12 $\frac{1}{2}$  for 6d., 5s. per 100.

In the appendix the author gives his reason for writing this little brochure. It is of the Lord and He will own His truth. It is exactly what it professes to be—a help for anxious souls, written in the form of a dialogue. Just the tract for pastors and teachers to enclose in letters to anxious enquirers. In a private note the author states it is his first attempt at tract writing. We hope it is not the last by many. Get it and scatter broadcast.

*The Bible Study League Quarterly.* A Magazine for Bible students. Edited by David Catt, jun., F.R.H.S. Price One Penny. D. Catt, 74, Strand, London, W.C.

A MARVELLOUS pennyworth. Must be helpful to the study of the Word. The "Notes on the Daily Portions," by F. T. Gregg, M.A., are worth all the money. Here is an immense amount of labour

such as God will bless to those who not only read but "search" the Scripture. We hope it will have many subscribers.

*The Gospel Book Mission to the Army and Navy.*

THE 39th annual report of this excellent Mission among our soldiers and sailors can be had of Mr. R. C. Bridger, 6, Stirling Road, Bristol. It should be widely circulated and carefully read. To all who love the distinguishing doctrines of grace, and seek to spread them, here is an opening for their labour and opportunity for their prayers. Patient and persevering, this beloved friend to our Army and Navy plods on in the work to which she has given her life, the legacy of her devoted Christian husband.

As heartily as would our late beloved brother, Dr. Doudney, commend this work so would we also. This 39th annual report breathes the spirit of devotion to Christ, dependence upon the Spirit, delight in His service, and yearning for souls, such as only the love of the truth can create.

Deeply grateful for all encouragement in the work, the report contains words of gratitude from the beneficiaries of the Mission. We can only find space for one such expression.

A Sergeant-Major writes: "Thanke very much for books. The Lord Jesus came and touched me some ten years ago, and has been and is very precious to me since. Satan sometimes tries me very hard, but 'none shall pluck you from My Father's hand.'" I love the Word of God. The promises of God are in Christ yea and amen. Your books will be appreciated wherever you send them, and may God richly reward and bless you for your love and labour to the saints."

Surely such a work with such a field before it as "Our Soldiers and Sailors" should issue a balance sheet declaring an income for a whole year far beyond £42 4s. 7d. Obtain the report, and help in every way it suggests that may be possible to you and He will reward.

*Thirza*; or, the Attractive Power of the Cross. From the German by Elizabeth Maria Lloyd. To be had only of Mr. W. H. Paul, 47, Shakespeare Road, Herne Hill, S.E., or of Mr. R. Mansbridge, 49, Park Street, Horsham, Sussex. Price, paper covers, 6d.; stiff covers, gold lettering, well bound, 1s.; postage 1½d. extra.

We heartily welcome the reprint of this valuable testimony to the call by grace of this Jewish family. Every Sunday School library should have a copy. Just the book to place in the hands of the young in our Bible Classes. Let it have a place when selecting prizes. We may not be quite sound in the estimation of some in this note, seeing both the father and child came to the "font" instead of "the river," or "pool," in the open confession of the Lord Jesus Christ; but take the environment of these happy converts into consideration, where they no doubt had not so much as heard of immersion only as being baptism, and let this part of the narrative stir up to the need of clear teaching in truth at every opportunity. We wish it a very wide circulation, feeling assured God will bless it.

*The Christian Powers and Weaker Races.* An Open Letter to the League of Honour, January, 1913. By the Hon. Sec., the Ven. Archdeacon Potter, M.A., F.R.G.S. Price 6d., 20 copies half-price.

IF any argument was needed to strengthen those of this excellent pamphlet it should be found in the revolting picture accompanying it on NEGRO BURNING. The words of the Ven. Archdeacon are true: "The moral principles underlying Christianity should be an essential basis of the life of nations." Let this be acted on, and such scenes as those pictured and exposed in this pamphlet must become impossible. We wish it a wide circulation, producing increased membership of the League of Honour, for particulars of which, address Hon. Sec., Rake Manor, Milford, Surrey.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE annual meetings were held on March 11th, 1913, at Zion, New Cross. Favoured with a fine day, there was a good number of pastors

and delegates assembled for business at 10.30. The president was in the chair. A portion of Scripture was read by Pastor T. L. Sapey, and Pastor J. Bush fervently sought the divine blessing.

The chairman very heartily welcomed the ministers and delegates, and in a few words, forcibly though briefly pointed out the seriousness of the times in which we lived, calling for increased spirituality in our Churches. Dwelling upon the power of prayer, he said he hoped the day's proceedings would be spiritual, enjoyable, and stimulating.

Mr. F. T. Newman presented the Report for the year, which showed that, while there was cause for gratitude, there was also cause for serious consideration touching the condition of the Churches.

The various reports and accounts were read and officers for the ensuing year nominated, Messrs. E. Mitchell, J. Bush and E. White being nominated for the vice-presidency.

It was stated that the "Strict Baptist Directory" was now on sale, and whilst perfection could not be claimed for it, it was hoped that by the co-operation of friends any further issue might show great improvements.

At the close of the report stage, Pastor R. Mutimer, after heartily thanking the brethren for all their help during his presidency, cordially welcomed the incoming president to office.

An excellent repast was provided by the friends at Zion at 1 o'clock in the capacious schoolroom.

#### THE AFTERNOON MEETING

commenced at 2.30. The president, T. L. Sapey, occupied the chair. The vice-president, Pastor J. E. Flegg, read Acts iv., and prayer was offered by brethren Guille, Fells and H. T. Chilvers.

The chairman heartily welcomed the delegates representing the Suffolk and Norfolk Association—Messrs. W. H. Berry and D. Butcher.

Pastor E. White delivered a powerful address on the words, "Until the Spirit be poured out from on high," in which he emphasized the need of the power of the Holy Ghost in the study and in the pulpit, in the prayer-meeting and in the Church meeting, in the Church life and in the Christian life, leading our thoughts afterwards to consider what the results of the Spirit poured out from on high would be. It was evident our brother spoke

under the influence of the Spirit, which made his testimony felt with power, producing prayer, inciting to praise, and stimulating to all engaged in the service of Christ and seeking the salvation of men.

Mr. W. H. Berry, after warmly expressing the hearty wishes of the Suffolk and Norfolk Association for the well-being and prosperity of the Metropolitan Association, delivered a stirring address from the words, "I will build my Church." He stated He was rather fond of Bible words, and saw in these words of the Saviour something very beautiful. He referred briefly to the connection in which these words were found, and spoke of the Church as the possession of Christ Jesus, whose words might be looked at in various ways. We might speak of Him as the great Architect of the universe—the Lord God Almighty, who had a plan or covenant, and then of the Lord Jesus Christ as the Master Builder. He then spoke of the work of the Holy Spirit in gathering out the Lord's people and thus realising the Lord's purpose.

Pastor J. P. Goodenough was greatly helped in speaking from Acts xxxiii. 10. "These words," he observed, "went back a long way in the history of the Church—to the days when Christianity was in its infancy. The Lord had been crucified, and those who knew Him still lived and could say to others, 'We preach Christ; we have seen Him. You know He was killed; we know He was raised.' Peter had a prejudice; he thought salvation was for the Jews only, but God gave him a vision. God had regard for a Christian soldier—Cornelius. Cornelius had gathered his people, and when Peter arrived said, 'We are all gathered together to hear what the Lord will say.'" He noticed three or four outstanding features—(1) There was an atmosphere of solemnity. They were gathered before God. God sees, God knows, God judges, and from that judgment there is no appeal. This we need to realise in our assemblies—we are before God. (2) "We are present before God to hear." There was a spirit of expectancy. They were not asleep. There is always this spirit of



expectancy in a truly spiritual congregation. The Lord says, "Blessed are they that hunger and thirst after righteousness." The convinced soul is awake. They expected to hear the human voice. You cannot get rid of the minister. God has commanded us to preach. They knew that behind the human voice there was the marvellous revelation they desired to hear—"whatsoever things are commanded of God." (3) There was a spirit of discernment—"whatsoever things are commanded of God." Paul said some things, but he drew a distinction between what he thought and what the Spirit said. After that little sermon Peter commanded them to be baptized.

Extracts from the letters received from the Churches were then read by the secretaries, brethren F. T. Newman and J. E. Flegg; after which Mr. Butcher made some very profitable remarks upon the words, "He strengthened his hand in God." Emphasizing the cordial expressions of Mr. Berry in the good wishes from Suffolk and Norfolk, he felt to some extent these interchanges answered the need here expressed. We met that we might encourage each other in the work to which the Lord had called us. The fellowship one with another strengthened our hands in God, in whose service each Association was engaged in seeking the extension of His kingdom. The deeply interesting and profitable address of this delegate from Suffolk was heartily received.

A large number assembled for tea, the schoolroom being filled and an overflow gathering in the lower vestries.

During the morning a telegram of sympathy in his heavy bereavement was sent our esteemed brother Mr. R. E. Sears. Our brother unexpectedly came in at tea-time, and in a few touching words expressed his appreciation of the message, and also of the many letters of sympathy received.

#### THE EVENING MEETING

was presided over by the president. After reading Psalm xix., brethren Beecher, Hill and Chisnall engaged in prayer. The Report was read by the secretary and the collection taken, which amounted to £12 14s.

The friends at New Cross, who

always spare no trouble in providing for the temporal needs of the ministers, delegates and friends, were heartily accorded a well-earned vote of thanks for their hospitality.

The president delivered his address,\* after which a paper was read by Vice-President J. E. Flegg, the subject being "Justification." These were followed by a thoughtful and inspiring address by Pastor W. S. Baker from the words, "Behold, I stand at the door and knock."

The meetings throughout the day were very hearty and stimulating.

#### "REHOBOTH," MANOR PARK.

THE first of four meetings arranged for the present year for the purpose (God-willing) of removing the remainder of debt upon the building was held on February 18th.

Pastor John Bush delivered a clear testimony to "the Word of the Lord, which endureth for ever." The Gospel is the revelation, or Word of the Person and work of Christ. There is but one Word, one Gospel, one Saviour, one Atonement. We felt we were taken close to the ignominious tree, and beneath the shadow of that cross we heard the Saviour's dying word, which shook the gates of hell. The word of the cross is the word of the Rock of Ages (Isa. xvi. 4). "It is finished"; "Look unto Me and be ye saved." It is the word of faith, of justice—holy, infinite, divine justice; it is the word of love. "The embodiment of the whole Gospel is couched in Christ."

It was pleasing to have our Pastor presiding over evening meeting, and to hear his firm declaration of "Trust in the Lord." Mr. Bush, Mr. Galley, Mr. Tettmar, and Mr. White, were all specially helped to give us the Word of the Lord, and the addresses fell upon some of our spirits as the dew of Hermon, and we pray that the same anointing, which teaching us all things and is truth, and is no lie, may abide in us, and be more abundantly upon us and upon every living member of the Church of Christ.

Since the last Church anniversary, by whole-hearted endeavours, we have reduced the debt by no less a sum (including promises) than nearly £90. This leaves a balance of £250. A friend has promised £50 providing we clear this debt during present year. May we affectionately appeal to gracious hearts and lovers of God's poor to help the King's children in their time of need? "Now the Lord of peace Himself give

\* This will be found in full in the Record published by the Association, but we regret it is too lengthy for the pages of this Magazine.

you peace always by all means. The Lord be with you all." J. H. K.

[We very heartily support the appeal of our esteemed brother Parnell, who is one of the senior Pastors in the denomination, and his hard-working flock, and should rejoice to know the generous offer has been secured by them, and the beautiful and substantial building free from debt.—Ed.]

#### "ZION," HIGH WYCOMBE.

A RED-LETTER day in the history of this place of worship was the Jubilee of the building on Tuesday, March 4th, when special services were held. A devotional service commenced at 2 o'clock. A good number gathered for prayer. Several brethren asked the Lord's help on the services and His blessing on the Cause.

At 3 o'clock the service commenced by singing hymn 890 (Denham's). Mr. R. E. Sears took his text from Psa. lxxx. 1-3 also Isa. lx. 1—(1) a beautiful character, (2) a gracious leading, (3) a wonderful dwelling-place, (4) a fervent prayer, (5) light given, and life bestowed—proving a very helpful and encouraging discourse.

Tea was provided in the schoolroom, when a record number sat down. The tables were presided over by Mrs. Mayo, Miss Rogers, Mrs. Sooto, Mrs. Saunders, Mrs. Brion, Mrs. Watts, Mrs. Taylor, Misses M. and R. Rogers, and Miss L. Watto.

Mrs. Taylor presided at the organ.

The evening meeting commenced at 6 o'clock. Chairman, J. E. Mayo, Church secretary. Hymn 315 was sung, Psalm lxxv. read, and prayer offered by Mr. Freston, of Watford Tabernacle. The Chairman in his remarks said the Lord hath done great things for us, not only during the fifty years in this building, but also from the formation of the Cause, dating from 1680. The communion cups we use every month, which were shown at the tea-table, date from the year 1692.

The first speaker was Mr. G. Ives (the oldest member, and useful servant of God, who has been connected with this place for over seventy-five years), who dwelt upon "Consider her palaces." He spoke of the contrast in our present chapel—renovated inside and out, comfortable, and well-lighted—to the first place he was led to when a little boy. Although the tallow candles were often troublesome, and the hat-pegs often overcrowded with hats, God was known there, and the barn often proved a palace.

Mr. Freston felt a pleasure in being in such a beautiful place of worship, and spoke from Prov. viii. 31, "My delights were with the sons of men." He planned out salvation, delighted in making provision and carrying it out;

therefore there is joy in heaven. He protects, and rejoices to receive them at last.

Mr. Sears believed in the five points; the five he brought to us were:—(1) History—He led them; (2) Mystery—He led them about; (3) Mercy—"Thou shalt"; (4) Certainty—"Certainly I will be with thee"; (5) Majesty—"Thou that dwellest," etc. He spoke of God as a refuge, fortress, and home. What a God to trust in!

Mr. Witton said he felt quite at home, "Zion" being his home many years ago, when he was colporteur of the town. "Faithful is He that hath promised." The state of the Church was very low. They were in need of prayer. Indications of His faithfulness were—He had been with us and blessed us; He was blessing us, in some wishing to confess Him; and He will carry on His cause, there being thirty-one thousand precious promises in His Word. We as a Church can say He does answer prayer. Unto Him be all the praise and glory.

#### SALEM SUNDAY SCHOOL, WINDMILL ROAD, CROYDON.

OUR winter tea and distribution of 104 articles of clothing took place on Wednesday, February 5th, when ninety-six children, besides friends, partook of tea. We are thankful to God for His goodness in giving us kind friends, who made and sent garments, etc. May they all realise our loving Saviour's words—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

The evening meeting was opened by the children singing "There's not a friend like the lowly Jesus," after which Mr. Smith prayed. We were cheered by the presence of our dear friend, Mr. E. Beecher, who, after giving us one of his encouraging addresses, presented Leonard Mitchell with a silver medal for attending school regularly for three years, being one of the lads present when we opened in January, 1910. Fifteen other medals were presented to children who had made the full number of marks during the year. This is nearly double the number won last year, and is most encouraging, when we know that many of our dear children are out in the streets until late at night while their parents are at "The Black Dragon," &c. Such places abound in this neighbourhood and are a great hindrance to Christian work. The children love their Sunday-school, and our difficulty is not in getting the children to come, but how to get them out after closing-time.

Our prayer is for more workers. The harvest truly is great, but the labourers are few. During the evening Mr. Smither gave a recitation. The "Bands of Hope and Mercy" are prospering and

doing a good work. Our "Mothers' Meetings" are well attended. A Coal Club has been started and is largely patronised by the members.

We should very gladly welcome any friend who may be visiting or living in Croydon to help us in the school on Sunday afternoons at 3, and in paying a visit to the chapel they would hear a good Gospel sermon from Mr. Beecher, who is now regularly supplying the pulpit for us.

Fifteen new scholars have been added to our number during the year. This happy meeting was closed by singing "Blest be the tie that binds."

M. A. GRIFFIN CARTER, *Sec.*

MARGATE ("REHOBOTH").—On Feb. 18th the friends at "Rehoboth" provided a tea and lantern lecture for the Sunday-school children. About 35 children assembled at 5 o'clock, and enjoyed the repast. The evening meeting was attended by a good number of adults, who, with the children, enjoyed the instructive lecture delivered by Mr. Barratt on some of Esop's pictures. The proceeds of this happy occasion realised a substantial amount for Sunday-school work. Another delightful season was spent, too, on March 6th, when a public tea was held, followed by an evening service. About 50 friends sat down to tea. The spirit of joy and fellowship was in our midst. The Lord is with us, visiting us with His favour in all branches of Christian service. Our congregations have increased of late, while the prayer-meetings have been times of rich blessing and powerful pleadings with God.

WOOD GREEN, PARK RIDINGS. THE twentieth anniversary of the Tract Society, with which the Open-air Mission is associated, was held on Tuesday, Feb. 25th. Brother Faunoh, of Ilford, kindly presided. The reading was Phil. ii. Brother Whomer, of Tottenham, sought the Divine blessing.

The secretary of the Society (brother Bunyan) read a concise Report of the past year's work. Six thousand tracts had been distributed during the year in nine different streets near the chapel. "The Silent Messenger," composed by one of the members of the Church, and the tracts issued and given by the Strict and Particular Baptist Society, were circulated bi-monthly. Eighteen services had been held at the corner of the street in Green Lanes, and the brethren had sought to "keep near the Cross." No definite results could be reported, but, like General White at Ladysmith, the Society had been "able to keep the flag flying," and, like Missionary Judson, "its outlook was as bright as the promises."

Three speakers spoke encouragingly of our Home Missionary labours.

In much earnestness brother Franks held up the words before us, "Feed My sheep."

Brother Higgins gave us the words in Matt. ix. 38, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." He referred to the early history of Tract Societies, and, with regard to open-air preaching, emphasised the urgent need for more open-air gatherings to sound forth the Gospel of free and sovereign grace.

Pastor Robinson, of Fulham, was helped to unfold the words, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). "It pleased God." "This is safe ground," our brother said. It pleased God (1) by preaching the substitutionary work of Christ, (2) according to the method of His good pleasure, (3) by means of imparting faith to save them that believe. Tract distribution, open-air preaching, seems foolishness—"seems like casting seeds upon a hard stone." Every form of Christian service seems foolishness, yet it is pleasing to God. On the other hand, it is the pleasure of God's children to work along the line of His declared will.

Our Chairman's remarks were pointed and practical on the chapter he read. Here are a few of his words:—(1) In all missionary service make yourself of no reputation. (2) Preach Christ, and water the seed with prayer. (3) Remember 'it is God which worketh in you both to will and to do of His good pleasure. (4) In your tract distribution and open-air speaking does it arise from the love of Christ constraining you?

Missionary hymns were sung, and the gathering proved inspiring. May the day not be far distant when all our Churches hold open-air services

P. J. C.

#### RE-OPENING OF OUNDLE CHAPEL.

By the good hand of the Lord "Zion" Chapel, Oundle, which had been closed for the past fifteen months, was re-opened on Wednesday, March 12th. There was a good attendance, friends coming from various parts. The Wellingborough and District Association of Strict and Particular Baptists, in conjunction with the Strict and Particular Baptist Society, have for some time past been interesting themselves in regard to the matter, with the result that the trustees of the chapel consented to its being re-opened, and Mr. G. F. Staddon (the former Pastor of the Church at Stevenage) has been located at Oundle as the resident minister. The opening was in the form of a prayer-meeting, in which four brethren took part, and was followed by a weighty sermon, preached by Mr. O. S. Dohney, the Chairman of the Strict and Particular Baptist Society, who took for his

text Acts xi. 20, 21, and divided his subject thus:—1. The preachers—(a) Men born from above, (b) believing men, (c) men taught of God, (d) obedient men. 2. The great subject—the Lord Jesus Christ—(a) The mighty God, (b) the wondrous Man, (c) the mysterious Emmanuel. 3. A very encouraging fact—the hand of the Lord was with the preachers. He asked, What good is a man apart from the hand of the Lord? The hand of the Lord is the Lord Himself. 4. The great result—a large number believed, and turned to the Lord.

At the conclusion of this service, tea was partaken of, and in the evening a public meeting was held, presided over by Mr. J. B. Collin (the vice-chairman of the Strict and Particular Baptist Society). He spoke a few weighty words upon "Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem" (Psa. li. 18), and "Except the Lord build the house, they labour in vain that build it" (Psa. cxxvii. 1).

Mr. H. Newton (the President of the Wellingborough Association) then spoke of the way in which the Lord had led that Association in regard to the matter of the re-opening of the chapel, and mentioned that the closing of the chapel might be looked upon as the means, in God's hand, of the formation of the Association.

Mr. Dolbey followed, and pointed out that after careful and prayerful consideration the Strict and Particular Baptist Society had resolved to take the matter up, in conjunction with the Wellingborough Association, and spoke a few forcible words upon "What do these feeble Jews?" (Neh. iv. 2).

Mr. Staddon then spoke, dividing his remarks into three heads—(a) What I am, (b) what I believe, (c) what I shall preach. He was listened to with great attention, and his statements gave general satisfaction. At the conclusion of his remarks Mr. Dolbey earnestly besought the blessing of the Lord to rest upon him and his partner in life, and upon the re-opened chapel. Mr. B. J. Northfield pointed out that the occasion was an unique one, and divided his remarks into (a) Something accomplished (Ezra vi. 16), (b) something anticipated (Ezra vii. 20), (c) something assured (Psa. lxxix. 7). Mr. J. Jarman, of Irthlingboro', said the words "Behold, I have set before thee an open door" (Rev. iii. 8) had been greatly impressed upon his mind, and he felt he could not get away from them, and made some weighty remarks with regard thereto. Mr. J. Bennett, of Rushden, spoke of his long connection with the Cause, and of the necessity there was for preaching the truth in love. Mr. A. G. Blackman (the Secretary of the Strict and Particular Baptist

Society) followed, speaking from the words, "The God of heaven, He will prosper us" (Neh. ii. 20). He gave three reasons why he believed the Lord would prosper the Cause at Oundle, viz.:—(a) Because the work in regard to the opening was God's work; (b) because God was a faithful God, and had promised that in all places where He recorded His name, there He would meet with His people and bless them, and His name had been recorded there that very day; (c) because He is the hearer of prayer. Very many prayers had been put up that He would bless the Cause.

"Praise God from Whom all blessings flow" was then sung most heartily, and the happy meeting was brought to a close with the hymn, "Saviour, again to Thy dear Name we raise," and prayer being offered by Mr. Newton.

#### BETHESDA, IPSWICH.

The Sunday services in the Public Hall continue to be well attended by attentive and deeply-impressed gatherings. We give thanks to the Almighty for the way in which He has revealed Himself to us as a Church and congregation in the hall; in every way we have been much blessed. The time is now drawing close for us to turn our eyes to the beloved site of the old chapel, which has now been replaced by our future house of prayer and praise. There we have a monument of the Divine answer to prayer. Praise the Lord! The date of the opening is announced for Wednesday, July 2nd.

The week-night services (held in the schoolroom, Fonnereau-road, at 7.30 on Mondays and Thursdays) are a source of much spiritual help to all participating therein, and is rightly looked upon as the power-house of the Church. At the Thursday evening service our Pastor is discoursing on the Epistle to the Romans, and as on a previous occasion when the Pastor took the same Epistle it proved a spiritual blessing to many and the means of conversion of others, it is hoped it may be the means of again receiving the Divine blessing.

In connection with the Men's Sunday Afternoon Bible-class (held at the Preparatory School, Northgate-street) the Pastor's Bible Studies are greatly appreciated (as shown by the large attendance each Sunday afternoon). The complete Bible is being taken; the clear way in which it is explained, and the overruling Divine will traced, is very helpful.

In the Schoolroom at Bethesda, Fonnereau-road, Ipswich, on Wednesday evening, February 26th, Mr. E. K. Simpson, M.A., kindly gave an interesting lecture on "Calvin, and the Rise of the Huguenots," to a large and appreciative audience. The pastor (Mr. H. Tydeman Chilvers) presided. In the

course of his lecture Mr. Simpson clearly brought out Calvin's fidelity and strength of character as a Christian reformer, describing his life from boyhood, his connection with the Romish priesthood, his conversion, and the many cruel persecutions which he and the Huguenots were subjected to. Reference was made to Calvin's error in the position he took up as to Sarvetus. As showing Calvin's strength of will and character, the lecturer described how, when desperately ill, he was carried on a litter to preach. At the close, on the proposition of Mr. A. E. Garrard, seconded by Mr. Page, a hearty vote of thanks was accorded Mr. Simpson, who briefly replied.

**REHOBOTH SUNDAY SCHOOL,**  
TERWICK STREET, PORTSMOUTH.  
ON the evening of February 12th the annual prize distribution meeting took place, many friends of the school being present to encourage the teachers. The meeting was commenced by singing Hymn 102 (Young People's Mission Hymn Book).

Mr. C. W. Spratt, the superintendent, gave an address on Bible "rewards" or "prizes," speaking from such passages as 1 Cor. ii. 9; 2 Cor. v. 5; Phil. ii. 16. iii. 14; 2 Tim. iv. 7, 8; and Heb. xii. 1.

Mr. Beech, of the "Circus" Sunday-school, prayed and delivered an acrostic on the word "Bible." It was the

**Best Book**, for it had the best Author. Higher critics might say it was a bad Book; but it came by inspiration of God, and holy men of old wrote as they were moved by the Holy Ghost. He told the children how Jesus quoted from this "best Book" on the journey to Emmaus.

**Important Book.** Where should we be without it? The speaker compared a person without the Bible to a captain without a chart. He directed the attention of the children to Psa. cxix., "Wherewithal shall a young man cleanse his way?" and to Ecclesiastes, "Rejoice, O young man," and "Remember thy Creator."

**Blessing.** The Bible was a Book of blessing. God blessed His people in heavenly places. Mr. Beech spoke of Psa. i. 1, 2. What a precious "but" in the second verse!

**Love.** The Bible was a Book of love. It told of everlasting love. He spoke of the great love of the Lord Jesus, for "God so loved the world" (see John iii. 16).

**Eternity.** The Bible spoke of eternity and eternal life (see Rom. vi. 23 and 1 Cor. ii. 9). The speaker dwelt on the great value of the Word of God as a guide to eternity, and asked the parents present to see that their children well searched the Scriptures.

Several of the scholars recited and sang. The reward books, numbering

upwards of 100, were then distributed by Mr. Beech.

The singing of "All hail the power of Jesu's name" and prayer by Mr. C. W. Spratt brought a happy meeting to a close.

#### EBENEZER SUNDAY SCHOOL, TOTTENHAM.

THE annual scholars' tea and prize distribution was held on Wednesday, February 19th, when 236 teachers and scholars sat down to tea.

In the evening a public meeting was held, commencing at 6.30. Mr. Abbott, superintendent of West Hill Sunday School, presided and spoke encouragingly to teachers and scholars.

Mr. Adams' (superintendent of High-bury Sunday School) address arrested the attention of young and old, and many spoke of blessing received.

During the evening thirteen suitable recitations were given by scholars and special hymns sung. At the close of the meeting the pastor, A. E. Brown, spoke a few words to the parents and friends and distributed the prizes for regular attendance and good conduct. The chapel was crowded to its utmost limit. The Lord continue to bless His work.

#### WATTISHAM.

WE held our members' tea on Feb. 19th. A good number were present, Mrs. H. Squirrell, Mrs. G. Squirrell, and Mrs. Gosling presiding at the tables. Some of our friends were absent through distance.

After tea, we spent a happy and profitable evening in prayer, praise and addresses. Our pastor read Ephes. ii. H. Squirrell prayed. G. Squirrell gave a financial statement. Brethren Raynham and D. Garner prayed. Brother Walter Deaves spoke from the words, "The Lord is good." William Deaves spoke from "The Lord hath done great things for us." Our pastor, Mr. Hitchcock, dwelt on "The Lord of hosts is with us." We feel it is true, for many have been blessed among us and are being blessed.

On Lord's-day, March 2nd, our pastor baptized four believers and at the ordinance received them into Church fellowship, one being his dear wife and one a young girl from our Sunday-school—our superintendent's daughter. It is a great encouragement to us as teachers. "Blessed are they that sow beside all waters." K. L. D.

#### HORHAM.

THE Bible-class and teachers of the Sabbath-school held their annual tea and social meeting on February 19th. Tea was provided by the lady friends.

The evening meeting was presided over by the pastor, C. J. Welsford. The report of the week-evening Bible-class was given by the secretary, giving

an account of interesting studies from the Word.

The report of the work amongst the young in the Sabbath-school was given by the superintendent, who spoke of the old, old story as God's means of salvation.

William Mayhew spoke from Luke v. 4, noticing four "deeps" necessary for Christian workers to launch into—the deep of the future, of Christian service, of prayer, and of divine truth.

Joseph Canham spoke from Proverbs xxvii. 18, "He that waiteth on his master shall be honoured," noticing the duty of servants and their reward.

John Harvey sounded a solemn note of warning to the unseared sinner from the words, "But he seemed as one that mocked unto his sons in law" (Genesis ix. 14).

R. Hawes, vice-president of the Bible-class, followed with choice words from "Come thou with us, and we will do thee good" (Numb. xix. 29).

The pastor spoke words suitable to the occasion and pronounced the Benediction. J. A. FLORY.

## Aged Pilgrims' Corner.

THE *Quarterly Record* for April is now ready, containing a portrait and sketch of the late Mr. Jasper Keeble and articles and illustrations bearing upon the Institution. Copies can be had post free for distribution amongst non-subscribers, together with new booklet and leaflets.

On Friday evening, April 11th, a sermon in aid of the Society will be preached in St. Bride's Church, Fleet-street, by Mr. Moore, of Emmanuel Church, Wimbledon; service to commence at 7 o'clock. The committee hope to see a large attendance of friends on this occasion.

On Friday evening, May 2nd, the 107th annual meeting of the Society will (D.V.) be held in the Pillar Hall of the Cannon-street Hotel at 6 o'clock. The Hon. Mr. Justice Lush will preside and addresses given by Messrs. Nutmer, Turpin, Hallett, Bevan, Inskip and Hayles. All interested in the welfare of the Lord's aged poor are heartily invited.

The gardens of the Homes are very attractive at this season of the year, and the aged inmates more so. It is hoped that many friends will make their way to these quiet dwellings, where they will receive a cordial welcome, and see for themselves what this ministration means in one phase of its results.

Collections have been made at Norbiton, Richmond, Brentford, Biokley,

Kingston and Hastings, and it is hoped many other Churches will follow these examples. Such help is of the greatest benefit to the Institution, not only financially, but in creating new interest.

Udenominational in its scope and working, the Society is rooted in the unchanging truths of Holy Scripture. The command and example of our Divine Redeemer, the injunctions of the apostles, the practice of the early Church, and "the love of God shed abroad in the heart by the Holy Ghost, who is given unto us," constitute a clear Scriptural call to the Lord's people to this service. In those good days described in the Acts of the Apostles, when the disciples, "walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied," care of the poor, and especially of widows, was shared by all, and this Institution becomes an auxiliary to the Church of Christ in this service.

## Gone Home.

MINNIE BROOM.

On February 5th at Claydon, at the age of 42, after a long affliction, borne with patience and meekness, Minnie, the youngest daughter of the late Caleb Broom (for twenty-eight years pastor at Fressingfield), passed away. The mortal remains were laid to rest in the burying-ground at Blakenham, Pastor H. Lock officiating.

Her hope was built on nothing less  
Than Jesus' blood and righteousness.

M. A. MOORE.

JOHNSON GRIMWOOD

was called home February 7th, 1913, aged 84 years. Our dear brother was Pastor at Charsfield eleven years; Stonham Parva seventeen years and ten months. His last pastorate was Cransford, Suffolk, and the writer well remembers the services he has conducted in his house; how sweet their memory still. Though not a great preacher he was a good man, a gracious man, and a diligent man in this world's affairs. I have heard him say he has been at his work all day, drove home, had some refreshment, walked to Charsfield (eleven miles) on a winter's night, and home again; sometimes nearly midnight before he reached home. Our dear brother would rise at any hour to show an act of kindness to anyone in need.

He was brought out of the Church of England under one Charles Shorting, a very truthful man, another John Ryle (of Stradbroke) for earnestness.

Our brother was highly esteemed by the Suffolk Churches and Pastors.

He was buried in Gosbeck Churchyard.

There were twenty-three friends from Stonham Parva to his burial. On Lord's-day, March 9th, our Pastor improved his death from the words in 1 Chron. xxix. 28: "He died in a good old age; full of days." A. G. HALL.

MRS. MARY JENNER.

On February 10th the redeemed spirit of Mary Jenner was received into the halls of the glorified by Him whom her soul loved.

Born eighty-one years ago, this dear clect vessel of mercy was graciously preserved (long beyond the allotted space) and kept firm in the doctrines of true and sovereign grace.

Twenty-two years since she entered into communion with the friends at Zion, New Cross. Her last attendance there was on January 26th, when the testimony was much blessed to her weary, waiting, wanting soul.

On February 1st she was seized with a violent attack of bronchitis, and that disease, accompanied with senile decay, released her from all the changes of this time-state on the 10th of the same month.

She was greatly favoured with sweet communion with her blessed Lord, and if ever those sweet words were exemplified in the dying days of a ransomed sinner they were in hers—

"Prayer is the breath of God in man,  
Returning whences it came;  
Love is the sacred fire within,  
And prayer the rising flame."

During her short illness she requested her daughter (Mrs. Page) to repeat those precious lines—

"Jesus can make a dying bed  
Feel soft as downy pillows are."

Now left behind for a little while is the dear, venerable husband and his daughters, who are also "waiting for the coming of our Lord and Saviour Jesus Christ."

As a wife, the dear departed was all that grace could make her; as a mother, wise, loving and prudent; as a friend, self-sacrificing, studying the comfort and welfare of others before her own. She was indeed "a succourer of many." May the mighty God of Jacob give us grace to follow her, even as she followed Christ.

Her mortal remains were laid in Forest Hill Cemetery on February 17th.

"Changeless the way of peace;  
Changeless Immanuel's name;  
Changeless the covenant of grace;  
Eternally the same.

'I change not,' is Jehovah's word;  
Thou art my portion, gracious Lord."

J. B. LATHAM.

JOSEPH MARTIN.

The Church at Mount Zion, Chadwell-street, has sustained another loss in the home-call of our brother Joseph Martin at the ripe age of 85 years.

Our brother was born at Sharnbrook on October 10th, 1827. He seems to have been converted whilst a young man and was baptized at his native place, with his first wife, over fifty years ago. At a later date he removed to London and soon took an active part in the Lord's work, being elected a deacon at a small Church named Bethel, in Wharfedale-road, King's Cross. At a later date he cast in his lot at Providence Chapel, Islington Green, from which place he left for Keppel-street, where he enjoyed the ministry of Mr. W. Jeyes Styles, to whom he owed much.

About twenty-four years ago he attended Mount Zion, Chadwell-street, and was received into Church fellowship by our beloved pastor, Mr. E. Mitchell, on the first Lord's-day in October, 1889. He was the first member that our pastor welcomed in, and was consistent until the end. The writer first met him in October, 1902, and we were very intimate up to the last. He was always present at our Sunday morning prayer-meetings if able, also on week-evenings, and much enjoyed our pastor's ministry. One of his texts he constantly quoted during his last illness was Psal. xli. 7, "The God of Jacob is our refuge"; this had been sweetly blessed to his soul. He much appreciated the help given him by our Church, and if he received kindness he was willing to show his gratitude. When our chapel was put in repair some years since, we were all surprised that our dear brother should give the sum of £5; but it was given with a loving spirit, as he had recently received the Old Age Pension for the first time. He was of a generous, quaint and outspoken nature, and this much endeared him to my soul. During his last illness I visited him two or three times a week and watched his exercises of mind, gathering some choice remarks.

Our pastor visited him in December, and our brother spoke freely of the Lord's goodness to his soul. He also chose his own epitaph for his mourning cards, which was, "This poor man died longing to see Jesus."

He would often imagine he was at chapel, and would pour out his soul for his pastor and deacons. The end came on Monday morning, January 6th, 1913, when he passed peacefully away.

Our pastor was taken ill during that week, and hence was unable to attend his funeral; but our departed brother had expressed a wish that, if the pastor was unable to bury him, I would officiate. Our good deacons, brethren Ridley and Applegate, kindly assisted me at the house and at the grave, and our brother J. G. Mackenzie (another deacon) preached for our pastor the following Lord's-day and made suitable allusions to our dear friend.

Our brother was poor in this world's goods, but he was rich in faith, and has now gone to be with his Lord in the celestial city.  
D. BUTCHER.

SABAH ANNIE PAUL,  
late of 47, Shakespeare-road, Herne Hill, entered her eternal rest on Jan. 22nd, 1913, aged 73 years. She was the only child of Mr. and Mrs. Goddard, of Wallingford, Berks.

At the age of four years she was able to read a chapter in the Bible. She acquired a large knowledge of the Word and hymns in waiting on her godly mother during her illness, and whose death made a strong impression upon her.

On leaving home she took situations as teacher and governess in ladies' schools. Through the companionship of a young French lady she imbibed infidel principles, from which she was mercifully delivered.

Her call by grace was effected by the words, "Having no hope and without God in the world." This portion of the Word was applied with power when returning home late with a card-party, who had to traverse a narrow pathway skirting a deep chalk-pit. This was the means of turning her course of life. The singing of the hymn, "When I survey the wondrous cross," &c., in a village mission-room, created a deeper concern to know whether she had an interest in the Sufferer's death, and she often resorted to a cottage to hear an old lady read the Scriptures. On one occasion she and a lady friend were religiously prevailed upon by a Mormon, who visited them, to accompany him to Salt Lake City, but the vessel sailed the day before the advertised time. Her steps were now ordered to London on a visit to an uncle and aunt, Croxford, who were members of the Church at Chadwell-street, Clerkenwell, then under the pastorate of the late John Hazelton. She was nourished up under his ministry, received in membership, and there married about the year 1865, the names being the first on the Chapel Marriage Register. After many removals and trials she settled down for over thirty years in the South of London, being greatly blessed under the ministry of the late Mr. Thomas Bradbury, of the Grove, Camberwell. Possessing a retiring and uncontentious disposition, she always rested in the words, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Heart and other complicated troubles laid her low for four months, during the former part of which she was subjected to spiritual darkness, and was in due time mercifully delivered by the words,

"Is Ephraim My dear son, is he a pleasant child?" &c.; also, "Weeping may endure for a night, but joy cometh in the morning."

She retained consciousness to the end, saying, "God bless you"; "Blessed mercy—mercy"; "Hasten His coming"; "Come, Lord Jesus, come quickly." Thus her desire was granted—that at "evening time" it might be "light."  
W. H. PAUL.

#### ELIZABETH PERCIVAL

Our sister was called home on Monday, December 9th, 1912, at the age of 89 years, having been an honourable member of the Church at Meopham, Kent, for sixty-three years.

She was taught to fear God in early life; was baptized, and joined the Church during the ministry of Mr. Pope, the first Pastor at Meopham. She loved God's Cause and His people; was a most active member until the last few years; possessed a meek and quiet spirit, and her gentle character was admired by all who knew her. To converse with her on the things of God was a real joy, for she ever sought to extol her Lord, admiring the love, mercy, and grace that brought her to His feet. Reclining on His arm she fell asleep.  
J. N. THROSELL.

THOMAS RUSH (Chessington, Surrey).

My dear husband was born of godly parents in 1842, and was the subject of many serious impressions in his childhood. About the year 1865 he was baptized at Brentford, and joined the Church at "Salem," Richmond. In the providence of God he was removed to Chessington, and attended at Claygate. He joined the Church on Oct. 28th, 1877, and laboured there as Pastor from 1894 until 1901. While feeling his work as a Pastor was done he continued to serve Churches of the same faith and order.

In 1911 his health failed him, and he could not preach again. He passed through many changes, but God kept him firm on the Rock. He would often sing,

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

He loved to repeat the songs of Zion. His prayers were often up to the Lord that He would bless His children, and give them to seek after and love the same precious Jesus that he loved. The Lord sustained him in his affliction, and made much of His mercy and goodness to go before him, so that he desired to be raised again, and to declare what great things God had revealed unto him as he lay on the bed of affliction. The last three weeks of his life, as he felt it was not God's will to raise him up to speak again in public, he begged the Lord to give him his "home-call," and take him to Himself, to be for ever



with the Lord whom he loved. His request was granted on Feb. 21st, 1913, leaving his bereaved widow and family to mourn their loss, which to him was eternal gain.

The mortal remains were laid to rest in Chessington Parish Churchyard on Feb. 24th in the presence of friends, old and young, by whom he was beloved.

ANNA RUSH.

—  
MRS. R. E. SEARS.

Miss Jemima Wilson was born September 21st, 1842. Her parents, Charles and Jemima Wilson, were both godly persons, walking in the fear of God daily. They trained up their children in the fear and nurture of the Lord. Happy was their childhood spent in such a home! At an early age she went to a boarding-school at Ealing with her only sister, Mrs. C. C. Harris. There they attended the Congregational chapel, under the ministry of Mr. Isaacs. It was under one of his sermons the arrow of conviction entered her heart. The message, "Is it well with thee?" by the power of the Holy Spirit brought life to her soul, working true repentance for sin. She was much encouraged by the word preached, but it was not until she returned home, and listening to an address by her future husband, Mr. R. E. Sears, who had recently joined the Church, on "Calvary," she was brought into full Gospel liberty, and could rejoice in the pardon of sin and an assured salvation. She was baptized by Mr. J. Foreman when about 15 years of age and united to the Church at Mount Zion, Hill-street. On October 4th, 1860, she was united to R. E. Sears. This proved a very happy union, continuing for the space of fifty-two years. The young couple removed to Laxfield, Suffolk, where nearly eighteen happy years of service were spent. Our brother's ministry was much blessed of God. He found a true helpmeet in his wife, esteemed by all who knew her. Their family increased, calling forth all the mother's care and prayers for their children. In 1877 they removed to Foot's Cray. There the writer, being a member of that Church, was brought into fellowship with Mrs. Sears, and found her a true Christian, courteous lady. We have had the privilege of visiting their home on several occasions for more than thirty years. Our sister was very helpful in the Churches over which her husband was Pastor, as far as her time and strength would allow; her graceful pen contributing articles to *Life and Light* from time to time, which were much appreciated by the readers. She had the joy of seeing all their children brought to the Lord under the ministry of her husband, and baptized by him. Happy mother to see her prayers thus answered! Thirteen precious souls saved! Standing around

their mother's grave, they each had the joyous hope they would meet her again to part no more.

Our sister suffered during the last three years of her life from bronchial affection and heart weakness, which prevented her getting out much in the winter-time. In one of her last entries in her diary she wrote:—"My best and dearest Friend and Saviour knows that though not in His house to-night I do not forget Him, for to me no name is so sweet as Jesus."

We took tea with our dear brother and his wife about a month before her decease. We found her bright and cheerful, as usual. The end came somewhat suddenly. She came downstairs for the last time on Lord's-day, Feb. 16th. During the following day she said, "I feel very tired." On Thursday morning one of her daughters heard her speaking to herself: "Some say I shall not know my dear husband. Not know my dear husband! I know I shall." Thus her last thoughts, next to her Saviour, were of him with whom she had spent so many happy years. She was able to drink part of a cup of tea given to her. A smile lit up her countenance, then a shadow passed over it, and she was ushered into His presence, where all shadows for ever pass away.

"Happy entrance then was given,

All her sorrows left behind,

Earth exchanged for heaven."

On the day of interment (Feb. 27th), in Wandsworth Cemetery, many friends gathered to show their sympathy with our brother and his family in the great loss they had sustained and their esteem for the departed. Many beautiful wreaths were placed on her coffin. The service was conducted by E. Mitchell and E. White. Mr. Mitchell read and prayed in the chapel. E. White gave an address of sympathy and comfort to the bereaved husband and children, and spoke of the worth of the departed; what grace had made her as a Christian, a wife, a mother; and pressing home on each present the personal question, "Is that Saviour who was so dear to Mrs. Sears for so many years your Saviour too?" The funeral *cortege* then went to the grave—the bereaved husband, children, grandchildren, relatives, hundreds of mourners; while Mr. Mitchell spoke to all assembled of the solemnity of death, the happiness of the departure of the believer to be with Christ. He then committed the body of our sister into the care of Him who had redeemed it, "in the sure and certain hope of a joyful resurrection to a life everlasting with Him." E. White concluded the solemn service with prayer. May those precious truths which our brother has preached so many years comfort his own heart now, and his dear family. So prays a friend of the family for many years,  
EDWIN WHITE.

# Justification.\*

BY PASTOR JAMES E. FLEGG.

I HAVE been asked to write a paper on the important subject of Justification.

It has been observed that justification by the righteousness of Christ was the great doctrine of the Reformation; that by it the Reformers cut the sinews of Popery, the Antichristian doctrines of penance and purgatory, of pardons and indulgences, of the merit of good works, etc. Luther called it the Article of the Church by which it stands or falls. As this is, the Church is; if this obtains, the Church is in a well-settled and prosperous state; but if this loses ground and is rejected it is in a ruinous one.

This topic, upon which I am to address you for about twenty minutes, is one concerning which volumes have been written; therefore, owing to the limited space allowed, many interesting points will have to be passed over. Perhaps the more correct title for my observations would be "Some Thoughts on Justification."

How can man be just before God? is a question which was asked centuries ago, and which, but for the revelation of His gracious purposes which the Lord has given, must have remained unanswered, but which happily is answered in the glorious, glad tidings of His grace.

"By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities," was the prophetic declaration concerning the Surety of the better covenant.

"Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified." "By the works of the law shall no flesh be justified."

"By Him all that believe are justified from all things from which ye could not be justified by the law of Moses."

"Who was delivered for our offences and raised again for our justification."

"The righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference. Being justified freely by His grace through the redemption which is in Christ Jesus; whom God hath set forth to be the propitiation of our sins through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time His righteousness that He might be just, and the Justifier of Him that believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law." "Whom He

---

\* A Paper read at the M.A.S.B.C. Annual Meetings.

called them He also justified." "That being justified we should be made heirs according to the hope of eternal life."

Such are some of the declarations of Scripture upon this momentous subject, declaring justification to be impossible on the principle of works and manifesting it to be of grace on the ground of a righteousness provided by God Himself, and evincing the eternal security of the people of God; for who shall lay anything to the charge of God's elect, seeing it is God that justifieth?

What, then, is justification?

In order to a right comprehension of the doctrine, it is necessary to seek an exact understanding of the word by which that doctrine is expressed.

Justification is a word that belongs to courts of law—is a legal term—and by it our thoughts are directed to the Judge upon His seat, rather than to the King upon His throne.

Let us take our place for a moment in a criminal court. There in the dock stands a man charged with a breach of the law; opposite to him in his official robes is the judge; in the seats along the side in two rows sit the jury; and facing them are some spectators. In the well of the court, counsel are in their places. The silence of the court is broken by the reading of the indictment. The accused is asked whether he pleads "guilty" or "not guilty," and he answers, "Not guilty"; that is, he claims innocence (at least so far as that charge is concerned); and the question is, Will he be justified or condemned? Evidence having been submitted on both sides, the jury consider the case and bring in their verdict. If it be "Guilty," the man must be sentenced. If "Not guilty," he must be acquitted, for the law has no claim upon him. The jury say "Not guilty," *i. e.*, they pronounce him guiltless—he is justified. Whilst the illustration may be imperfect, it furnishes us with the true idea of justification, for the meaning of the word is "to pronounce guiltless." There is no ground for condemnation, for the law has not been broken—"the doers of the law are justified."

Although pardon and justification are alike blessings of grace and closely connected, they are to be distinguished the one from the other. The justification of the believer involves the remission of sin, but goes beyond it. As has been pointed out, pardon is of men that are sinners, and who remain such, and may be termed pardoned sinners; but justification is a pronouncing men righteous, as if they had never sinned. It is one thing for a man to be arraigned at the bar as a criminal to be tried and condemned and then pardoned, and another thing for a man to be tried by law and to be found and declared righteous by it, as though he had not transgressed it. To pardon is the exercise of the prerogative of the Sovereign, wherein the exaction of the penal sanctions of the law are waived. To justify is to declare that the demands of the law are satisfied, not waived.

Further, the true signification of the term is seen by observing the connection in which it stands, and the word to which it is opposed, *viz.*, condemnation. Let us notice a few passages. "If there be a controversy among men, and they come into judgment

that the judges may judge them, they shall justify the righteous and condemn the wicked." "He that justifieth the wicked and he that condemneth the just, even they both are abomination unto the Lord." "It is God that justifieth; who is he that condemneth?"

It is to be observed that the declaration, neither in the one case nor the other, *makes* the man what he is pronounced to be; but states what the man *is*. A verdict of guilty does not *make* a man guilty, nor does the verdict not guilty *make* a man righteous; it is a declaration that a man *is* either righteous or unrighteous. Rome confuses justification and sanctification, regarding justification as the infusion of righteousness into the sinner by the Spirit of God. The distinction between the Protestant and Popish positions is thus pointed out by Magee. We say there is righteousness imputed; she that it is a righteousness implanted. We say it is a righteousness wrought for us; she it is a righteousness wrought in us. We say God for Christ's sake reckons us as perfectly righteous, and then proceeds to make us holy; she says God for Christ's sake makes us perfectly holy, *i.e.*, righteousness is infused in baptising, and then pronounces us, because of this inherent righteousness, to be holy. In other words, we hold that God justifies and sanctifies; Rome holds that He only sanctifies.

Justification cannot perhaps be better defined than in the words of Mr. W. J. Styles. It is a judicial act of God by which His people are regarded and pronounced free from guilt ("blessed is the man unto whom the Lord will not impute sin"), exempt from punishment ("He that heareth My word and believeth on Him that sent Me shall never come into condemnation"), and irreproachable in character solely on account of the righteousness which the Lord Jesus has wrought out and brought in on their behalf.

It is evident that perfect conformity to the law is essential to justification. None but a righteous man can be justified. To justify the wicked is abomination to the Lord; and woe is pronounced upon the man who justifies the wicked for reward and takes away the righteousness of the righteous from him. And shall not the Judge of all the earth do right? Yea, verily! The claims of His most holy law cannot be waived. Partial conformity will not do. The law requires that in no part shall there be failure. He who would be justified must be blameless. The law cannot relax its claims—the guilty must suffer. Oh, the blindness and folly of men; they measure themselves among themselves, and some, deeming they have not gone so far in sin as others, cherish a delusive hope that by some means or other they will come out right at last. He, however, who would be justified must be—not merely better than his neighbour—but righteous. Righteousness admits of no degrees. However little one may have deviated, he is unrighteous.

But there is no man who is perfectly conformed to the law. Since Adam fell, not one of all his race has been so found. The declaration of Scripture is most emphatic. By the offence of one, judgment came upon all men unto condemnation. All have sinned and come short of the glory of God. There may be a

difference in the *degree* of guilt, but so far as the *fact* of guilt is concerned there is no difference.

How sad and solemn is the statement of the Apostle in Rom. iii. 19.

By the deeds of the law, then, no man can be justified. Future obedience can neither make amends for nor obliterate the disobedience of the past, and man stands before the throne of the righteous Judge without a righteousness of his own.

“Here, Lord, my soul convicted stands  
Of breaking all Thy just commands ;  
And on me justly might'st Thou pour  
Thy wrath in one eternal shower.

But, thanks to God, its loud alarms  
Have warned me of approaching harms ;  
And now, O Lord, my wants I see,  
Lost and undone, I come to Thee.

I see my fig-leaf righteousness  
Can ne'er Thy broken law redress ;  
Yet in Thy Gospel plan I see  
There's hope of pardon e'en for me.

Here I behold Thy wonders, Lord—  
How Christ hath to Thy law restored  
Those honours on the atoning day,  
Which guilty sinners took away.”

We are justified freely by His grace, for apart from sovereign grace there could be no hope for guilty man.

When the Apostle in Rom. iii. had proved the impossibility of justification by the deeds of the law he proceeded to unfold the divine plan, showing how God can be just and yet justify the ungodly. He leads us into the blessed truth of being justified by grace on the ground of the righteousness of Christ.

It is from the Supreme Judge Himself that the declaration issues forth. It is God that justifieth. But if the holy Judge is to justify the sinner it must be in a manner consistent with His own character. Will He lower the standard of His law and accept something less than obedience as satisfying its claims? Would not the lowering of that standard imply that at the first it was too rigorous? And if too rigorous how, then, could it be perfect—holy, just and good? No; the law shall be magnified, its claims shall be met, mercy and truth shall meet together, righteousness and peace shall kiss each other.

If the sinner is to be justified he cannot be justified on the ground of his own righteousness, for he has none; yet nothing less than righteousness can be accepted. He can, therefore, only be justified through the righteousness of another being imputed to him.

In the 1st chapter of the Epistle to the Romans and the 16th verse the Apostle Paul says: “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith.” The righteousness, then, which is imputed to the believer, and on the ground of which he is justified, is a righteousness of God's providing. Later in the Epistle the

righteousness which the Jews sought to establish and God's righteousness is thus contrasted: "They being ignorant of the righteousness of God, and going about to establish a righteousness of their own, have not submitted themselves to the righteousness of God." By the righteousness of God we are not, of course, to understand His essential righteousness, but that righteousness which He has provided and effected for His people through the obedience and death of His Son.

One writer, speaking of this term as used in Rom. iii., points out that no explanation of the expression, "the righteousness of God," will at once suit the phrase and the situation in which it is found, but that which makes it that righteousness or obedience to the law, both in its penalty and requirements, which has been yielded to it by the Lord Jesus Christ. This is, indeed, the righteousness of God, for it has been provided by God, and from first to last has been effected by His Son Jesus Christ, who is the mighty God and Father of eternity. Everything that draws it off from this signification tends to darken the Scripture, to cloud the apprehension of the truth, and to corrupt the simplicity which is in Christ. To that righteousness is the eye of the believer to be directed, on that righteousness must he rest, on that righteousness must he live, on that righteousness must he die, in that righteousness must he appear before the judgment seat, in that righteousness must he stand for ever in the presence of a righteous God.

In harmony with this sentiment the believer sings—

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds in these arrayed,  
With joy shall I lift up my head."

The Lord Jesus Christ, as the Surety of His people, engaged to meet all claims and to perform everything necessary for the eternal salvation of His people. Thus our thoughts are led to the work of our great and glorious Substitute.

In the fulness of time God sent forth His Son, made of a woman, *made under the law*, that He might redeem them that were under the law. He, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross. In all that Jesus Christ did and suffered here below He was the representative of His people. Voluntarily He took upon Himself their liabilities. His work in effecting their righteousness was one, but is regarded in two aspects, usually termed His active and passive obedience. By this is meant that for those who are justified He met all the claims of God's most righteous law and He bore the penalty due in consequence of transgressions of that law. Both the obedience of His life and the sacrifice He offered are referred to in connection with the justification of believers. Being justified freely by His grace through the redemption which is in Christ Jesus. He was

delivered for our offences and raised again for our justification. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous

The precept of the law may be obeyed by man, or he may suffer its penalty, but cannot do both. Christ, however, was capable at the same time of suffering at the hand of God and of obeying the precepts of the law. Without the active obedience of Christ the law would not be satisfied, the language of which is "Do and live." Unless its precepts are obeyed as well as its penalty endured it cannot be satisfied, and unless it can be satisfied there can be no justification by it. Christ as the Surety of His people must both obey the precepts of the law and bear its penalty. His submitting to the one without conformity to the other is not sufficient. Christ did not satisfy the law by either separately, but by both conjointly. By His sufferings and death He satisfied the penal sanctions of the law, but not the precepts of it; by His active obedience He satisfied the preceptive part of it, but not the penal part; but by both He satisfied the whole law and made it honourable.

"Great was the price to Justice due  
 When Jesus would redeem His bride;  
 Nothing but precious blood would do,  
 And that must flow from His own side.  
 How glorious was the work He wrought  
 While dwelling in this earthly globe;  
 When each good deed and each pure thought  
 Conspired to weave our spotless robe."

This righteousness which Christ has effected is imputed to the believer in order to His justification. Just as the sins of His people were imputed to Him so Christ's merits are imputed to them. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. He is made of God unto us . . . righteousness. Even the righteousness of God, which is by faith of Jesus Christ unto and upon all them that believe. He was made sin for us who knew no sin, that we might be made the righteousness of God in Him. To impute is to reckon to one's account. Without enlarging upon these passages it must be admitted that words could not more plainly express that, just as the liabilities of His people were laid to the charge of Christ, and He was dealt with as a guilty man, so His merits are placed to the account of the persons represented, that they may be dealt with as righteous. Being, then, constituted righteous by the righteousness of Christ imputed to them, they are pronounced guiltless—they are justified.

One would like to tarry to dwell fully upon the relation between faith and justification and the blessings accruing therefrom, but time forbids. We conclude, says the Apostle, that a man is justified by faith without the deeds of the law. Suffice it to say that faith is not regarded in the New Testament as the equivalent of righteousness and thus made the ground of justification. We are said to be justified *by* faith and *through* faith, but not *on account of* faith. Just as the hand which receives and the gift which is

received, just as the act of resting and the ground upon which one rests, just as the eye which beholds and the object which is looked upon, are to be distinguished, so faith and its object are likewise to be distinguished. Faith is the gift of God, and the exercise of faith is not meritorious. The righteousness of God—the only ground of justification—is revealed to faith. The sinner is brought by the gracious influence of the Holy Ghost to trust in the person and work of the Lord Jesus Christ; by Him all that believe are justified. And being justified by faith we have peace with God through our Lord Jesus Christ. Justified! Oh, how gloriously do the words of the Apostle ring out, “There is, therefore, now no condemnation to them that are in Christ Jesus.”

“For since my Saviour stands between  
In garments dyed in blood,  
'Tis He, instead of Me, is seen  
When I approach to God.

Thus, though a sinner, I am safe;  
He pleads before the throne  
His *life* and *death* in my behalf,  
And calls my sins His own.

What wondrous love, what mysteries,  
In these appointments shine;  
My breaches of the law are His  
And His obedience mine.”

“I stand upon His merit;  
I know no other stand,  
Not e'en where glory dwelleth—  
In Immanuel's land.”

## A THREEFOLD LIMITATION.

BY JAMES EASTER.

“Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?”—Job xxvi. 14.

WHAT a wonderful character is Job! How replete with interest is his history! Open the Book where you may, something meets the eye, arrests the attention, fixes itself upon the mind, and leads onward from thought to thought. How varied are the expressions used by Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, Elihu, the son of Barachel the Buzite, and the answers of Job. Here we have both natural and revealed religion, doubt and assurance, fearfulness and boldness, evil and good, nature and grace, Satan and God. Here opposing forces meet, battles are fought, wars are waged, and eternal victory is gained. Many in their thoughtlessness and ignorance have severely blamed Job. If the blamers had been in Job's circumstances, would they have acted so nobly, so wisely, and so well? Words are cheap; actions are dear. It is easy to blame, but it is far from easy to do well. Let God put forth His hand, take from us our dearest friends, our wealth, our possessions, cover us from head to feet with loathsom



disease, suffer us to be taunted by miscalled friends, and the best of us would long for death and sigh for the silence of the grave. As for me, I would commend Job and magnify the grace of God that kept him, upheld him, restrained him, and made him victorious. His answer to Bildad's speech is noble and grand, and in the verse we have chosen for meditation he speaks of three limitations.

A LIMITED REVELATION OF DIVINE WAYS.

"Lo, these are parts of His ways." Observe the exclamation of wonder and surprise. "Lo!" cries Job, as though he would have men carefully consider and ponder in their minds the truths about to be uttered.

*We know but part of His ways on earth.* He is seen at work on every blade of grass; every ear of wheat; every tree, with its trunk, branches, leaves and fruit; on every man, woman and child; on every creature that hath life; on things animate and inanimate; seen at work under the earth in the mineral springs, in coal formation, in the various metals that are concealed in the heart of the earth; seen in air, water and fire, but only in part. There is a limitation to all inquiry. He sets a bound, saying, "Thus far, but no further."

*We know but part of His ways in the heavens.* By the telescope we may admire His garnishing of the heavens. We may wander from planet to planet, from sun to sun, from system to system, until our thoughts are lost in immensity's vast space. "These are but parts of His ways." Beyond there is yet a beyond where mere unaided human vision can never pierce. We see only the outlines, the surface, of His mighty doings. What we know of Him in science is only like a single drop of water compared with the ocean.

*We know but part of His ways in grace and glory.* We could as soon exhaust the Atlantic Ocean as exhaust the fulness of grace that resides in Jesus our Head. Grace is not only inexhaustible, but changeless and eternal. Yea, when "there shall be no more sea," grace—mighty, matchless grace—shall still flow in living power. Much as we have received, much as we know, we know only "parts of His ways." It is even more markedly so in regard to glory. "What must it be to be there?" "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

If the starry heavens be so glorious, what must the heaven of heavens be where God in glory reigns? We shall know. Perfect knowledge is for perfected beings in the perfect world.

A LIMITED HEARING IN OUR PRESENT STATE.

"But how little a portion is heard of Him?" Literally, "What a whisper of a word is heard of Him." The word means a transient sound rapidly passing away—a whisper. The idea is, that what

we hear of God, what He makes known to us, compared with the full and glorious reality, bears about the same relation which the gentlest whisper does to words that are fully spoken.

*The types, shadows and sacrifices of the Old Testament were but whisperings.* True they spoke, but O how faintly! Lambs slain whispered only of cleansing. God's Lamb by outpoured, atoning blood cleanseth from all sin. Then it was partial, now complete; then yearly, now once for all. There were many whisperings, now there is one voice, and that speaketh powerfully, continually.

*The whisper is hard to be understood because we are dull of hearing.* The limited hearing tells of sin. Before the fall, Adam heard and understood the gentlest whisper of the Lord, but, as soon as sin entered, God's voice filled him with fear. The flesh intercepts God's whispers to our spirit. Many times God spoke before we understood and responded. Our ears need opening as well as our hearts. "Faith cometh by hearing, and hearing by the Word of God."

*In heaven hearing will be perfect.* We hear but little now; we shall hear fully, perfectly, then. His voice will be heard even above the voice as of many waters. He will be the seen, the heard, the adored of heaven. "His servants shall serve Him: and they shall see His face."

#### A LIMITED UNDERSTANDING OF HIS POWER.

"But the thunder of His power who can understand?" Who can understand all the philosophy of the thunder? Its heavy peal and thud is deafening and astounding. We cannot understand His whispers, neither could we understand the great God if He spoke out with the full voice of His thunder. The whispering is not enough for our dull ears; the thundering is too heavy. We cannot bear His anger. "Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath." The voice on Sinai shook the earth, the people were awed and affrighted, and Moses said, "I exceedingly fear and quake." Again that voice shall be heard, shaking not the earth only, but also heaven, removing the things that are shaken, that the things which cannot be shaken may remain. When that voice shall be heard, "the sun shall be darkened, the moon shall not give her light, the stars shall fall, and the powers of the heavens shall be shaken."

"Hallelujah! hark the sound,  
From the centre to the skies,  
Wakes above, beneath, around,  
All creation's harmonies.  
See Jehovah's banner furled;  
Sheathed His sword, He speaks—'tis done,  
And the kingdoms of this world  
Are the kingdoms of His Son."

Time ends, eternity dawns, war ceases, and eternal peace is experienced. Limitations are for ever ended for believers; henceforth we "know even as we are known."

## THOUGHTS ON DEATH.

BY THE LATE I. C. JOHNSON.

"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

NOTHING is more humiliating to the great and the proud than the consideration that they must die. The Bible declares the important fact, which is perhaps one reason that its company by many is avoided, and its authority in part denied, while the truth of it cannot be overturned.

To stifle and prevent the uprising of any unwelcome thoughts upon the subject, recourse is had to everything that can please the flesh and put the evil time far away. Others, from a consciousness of the certainty of its approach, knowing that "it is appointed unto man once to die, and after death the judgment," manifest plainly their ignorance of divine teaching by rejecting the only way and by preferring to plead their own cause at that solemn bar, saying, "In Thy name we have done many wonderful works," vainly imagining that these flimsy cobwebs, woven by human ability, can avail them in that important crisis. Their webs, however, shall not become garments; the fire of God's wrath will consume them as in a moment; naked and ashamed will every soul stand not found clothed with Christ.

## DEATH WILL COME,

and, prepared or otherwise, "no man hath power over the spirit to retain the spirit, and there is no discharge in that war." "All flesh shall perish together, and man shall turn again to dust." The greedy grave, with open mouth, is loudly crying, "Give—give!" whilst industrious death is hourly providing the wherewithal to satisfy its craving, yet it never hath enough. Old and young, rich and poor, the rustic and the scholar, the righteous and the wicked, the beggar and the prince, are alike embraced within death's mighty grasp. Oh! the mercy to those to whom it is granted to be enabled to say from heartfelt experience, "We look not at the things that 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. 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." But—

"How shocking must thy summons be, O death!  
 To him who is at ease in his possessions—  
 Who, counting on long years of pleasure here,  
 Is quite unfurnished for that world to come!  
 In that dread moment, how the frantic soul  
 Raves round the walls of her clay tenement,  
 Runs to each avenue, and shrieks for help,  
 But shrieks, alas, in vain! How wishfully she looks  
 On all she's leaving, now no longer hers!  
 A little longer, yet a little longer,  
 O might she stay to wash away her stains  
 And fit her for her passage! Mournful sight!  
 Her very eyes weep blood, and every groan  
 She heaves is big with horror; but the foe,

Like a staunch murd'rer steady to his purpose,  
Pursues her close through every lane of life;  
Nor misses once the track, but presses on,  
Till, forced at last to the tremendous verge,  
At once she sinks to everlasting ruin."

Such is the end of those that have no God, who live as fools and die dishonourable deaths, rejected and despised. Their hope is cut off. "In that very day their thoughts perish" and all their earthly plans are thwarted. The solemn warning, "This night thy soul shall be required of thee," will dash the hopes of all that hear the sound, but have no footing on redeeming blood.

If the reader be a trembling, hoping, fearing, doubting and yet believing clinger to the hope set before us in the Gospel, it may be said of him or her, in the language of an apostle, "Beloved, we are persuaded better things of you, and things that accompany salvation." For though "we must needs die, and are as water spilt on the ground," there is hope concerning this thing, because

JESUS, THE FORERUNNER, HAS DESCENDED INTO THE TOMB.

He became subject or obedient unto death, and "the righteous hath hope in His death." He fought the battle with the monster, disarmed him of his sting, showed that the grave could not detain Him beyond the appointed time, and the never-to-be-forgotten blessedness results from this—that because it could not hold Him, neither can His people be holden of it beyond the time decreed, for "Because I live, ye shall live also," corporeally as well as spiritually; so that by faith the heirs of salvation can sometimes anticipate the challenge—"O, grave, where is thy victory? O, death, where is thy sting?"—even while incarcerated in this prison of mortality, which, like a fetter, clogs the energies of the aspiring soul—which fain would be where Jesus is. More fully, however, will this exultation be realised at the resurrection of the just.

How many of the dear children of God who have been made savingly acquainted with the truth as it is in Jesus, under darkness of soul, have trembled at the prospect of meeting the dread foe, death, remembering, it may be, that it is said, "Say ye to the righteous, It shall be well with him," but are not able to discover the things that characterize *them* as those interested in the declaration. They see not their signs, and the tokens they can discover make them afraid, for in their feelings they are dwelling at the uttermost part of the earth.

HOW NECESSARY AND HIGHLY TO BE PRIZED IS THE MINISTRY OF THE HOLY GHOST

in bringing into peaceful remembrance of these heirs of salvation the gracious things that have been spoken of them by the Eternal Three that bear record above! "He shall take of Mine and shew it unto you," said the dear Redeemer. He shall take of My love, of My atoning blood, of My complete righteousness, of My perfect salvation, of My exceeding great and precious promises, and shew

them unto *you*. He shall testify of Me that "I am, *that* I am"—"the same yesterday, to day, and for ever"—the life, the light, the joy, the hope, the peace, the heaven, the rock, the high tower, the hiding-place and eternal home for all My brethren, and that in Me there is no death. He was manifested to destroy "him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage."

It is a blessed thought that Jesus came to destroy every enemy. The devil is an implacable enemy; and has he not been destroyed as to his dominion in the hearts of God's people? Born of the Spirit, they are no longer captives at his will, for the prey has been taken from the mighty and the lawful captive has been delivered. Sin is also an enemy that has been destroyed as to its domineering authority in the experience of the regenerate, being put away by the atoning blood of the Lamb, blotted out first from the debt book and removed from the consciences of those who are thus favoured to draw near with a full assurance, having the conscience sprinkled with this precious blood, and, though often afar off by the wicked workings of lust and infidelity, brought nigh again and again by the blood of the Lamb.

Unbelief, carnality, worldly-mindedness, darkness, pride, folly, and many more things, are enemies which the heaven-born soul is sorely plagued with; yet doth the Lord sometimes graciously command His servants to come forth and put their feet on the necks of these kings, His and their enemies, and the happy time will come when it shall be said, "The enemies ye have seen to day ye shall see no more for ever," and "the last enemy that shall be destroyed is death." Then shall the believer sing, as did Moses and the children of Israel, "I will sing unto the Lord, for He hath triumphed gloriously."

My soul dares not contemplate the inevitable event of meeting the dread foe, whenever it may come, apart from the hope that Jesus is my Friend, and will be with me in the trying hour, according to His gracious Word: "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."

HOW MANY OF THE LORD'S STANDARD-BEARERS HAVE BEEN CALLED HOME OF LATE!

Some who for years have lifted up their voice in the cause of God and truth have borne testimony to the efficacy of redeeming blood—have witnessed to the precious Person of the great Redeemer as being "all over glorious," "the fairest among ten thousand, and the altogether lovely." Yes, they have rejoiced that they were counted worthy to suffer reproach by carnal men, professors and profane, in speaking of the majesty, the mercy and the condescension of Him who, while he could be the adopted son of a carpenter, was, at the same time, the Creator of all things. This is an ocean of wonders too deep and too broad to be fathomed or measured by the sons of men, or even by the highest angel. Both must be

content to stand in wonder on the shores of this sea immeasurable, and exclaim, "Great is the mystery of godliness, God [was] manifest in the flesh."

They have testified of these things, but they are *dead*. Shall we, however, sorrow for them as those that have no hope? No! They are taken from the evil to come; they are gathered to their fathers; they sleep in Jesus; and such, when He comes a "second time, without sin unto salvation, will God bring with Him. For the Lord Himself shall descend from heaven with a *shout*, with the *voice of an archangel*, and with the *trump of God*!" Talk we of sounds? here is a trio that shall change the living, and awake the dead. "For we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air," and so shall we ever be with the Lord. "Wherefore [saith the Holy Spirit by the apostle], comfort one another with these words."

Not only has the Lord called many of His ministers home, but also others of His family, who have listened to these truths, who have sat under the shadow of the tree of life, and found the fruit sweet to the spiritual taste; many who have mourned and groaned, and sighed and cried, doubted and feared, hoped and believed, and have fought with sin, Satan and the flesh, but have now escaped mortality. Thus is the great Husbandman gathering home the fruits of His husbandry: "Ye are God's husbandry." He is gathering the sheaves into His garner. The harvest truly is great, considered in the aggregate.

The gates of the celestial paradise stand open continually to receive the vessels of mercy afore prepared to glory, and now made meet to be partakers of the inheritance of the saints in light. One here and another there silently puts off the robe of flesh to be clothed upon with their house which is above, and ere they are aware they find themselves in the presence of God and the Lamb. No years or months or days or moments of suspense between the painful period of nature's dissolution and heaven's untiring joys, but quicker far than the most vivid lightning-flash, the soul is ushered in to be with God in glory—"Absent from the body, present with the Lord." Night and day, winter and summer, does the heavenly traffic go on, without cessation, from east and west, from north and south. "Bring My sons from far, and My daughters from the ends of the earth; *even every one that is called by My name*, for I have created him for My GLORY. I have formed him, yea, I have made him."

Could we behold, as angels do, the ransomed throng, rushing within those gates of pearl, casting their crowns at once at the Redeemer's feet, how astonishing would be the sight! But faith (not fancy), founded on the word of God, can contemplate the great reality, believing that the work of calling home will still continue, until every scholar shall have come from school; till every bottle shall be filled with new wine; until every jewel destined to adorn the mediatorial crown of Jesus shall have been made up; and until God shall have accomplished the number of His elect. Till then the oil of grace will freely flow, when it shall be said, "There's not another vessel."

How precious, then, is that salvation that takes up worms, and gives them wings of faith and love to soar sometimes above the passing things of time, to look within the veil, anticipating the period when faith shall give place to full realisation, and they bid a long farewell to all terrene concerns!

But

WHO CAN PROSPECTIVELY REGARD DEATH, AND NOT QUAIL BEFORE IT?

There are two classes of persons who do so, but under widely differing circumstances. First, some of the fallen sons of men, whose chains the prince of darkness has doubly rivetted, whose consciences on this matter are seared as with a hot iron. Vain confidence (the constant attendant on ignorance during life, as the immortal Bunyan beautifully portrays it, does not desert him in death, but faithfully helps him over the river) helps them, so that there are no bands in their death; their strength is firm; they see no danger, and feel no fear as yet. But ah! after death, what reception is met with! "Outer darkness"! "gnashing of teeth"! "weeping and wailing"! "I will laugh at your calamity, saith the Lord, and mock when your fear cometh."

Secondly, the child of God can think of death—yes, and meet it, too—without alarm, when the Lord is pleased graciously to manifest Himself as the death destroyer. He feels (it may be) all the pains of nature's dissolution; his quivering lips can scarcely articulate the name of Jesus. Yet *his soul is built upon the Rock*. The waves of affliction cannot sever him therefrom; his faith is fixed; his hope is fast, and Jesus is precious, and the language of his soul is, "Come, Lord Jesus, come quickly."

Death, however, is busy—his shafts fly thick and fast; but all are billeted as to time and place and object; and, with regard to the Lord's peculiar people, it may be said truly:—

"Not a single shaft can hit  
Till the God of love sees fit."

All other victims, where precious blood is not, there sin in all its damning power is; sin constitutes the sting of death to them, and the strength of sin, or the power of the sting of death, is the law. Hence it follows that those who desire to be under the law, as a covenant of works in life, and are not delivered from it by the great Law-fulfiller ere death arrives, the solemn consequences are obvious—that the law, inflexible as it is, immutable as it is, continues to hold such, and holds them guilty too.

Will not the law watch over the sleeping dust of those who die in sin until the resurrection day as objects of its charge, and hold their souls amenable to all the penalties incurred by nonconformity on the one part and violation on the other, until the judgment, when soul and body shall be re-united to receive the final sentence, "Go, ye cursed, into everlasting fire"? &c. I think it will.

There is one thing certain—that the eyes of the writer of these few passing thoughts, and those of them who are pleased to peruse them, must very soon (allowing the longest period usually allotted to man) be closed in death; and, therefore, if made truly sensible

of this, and our need of a refuge, the all-important question with each is—

HAS THE LORD JESUS TAKEN AWAY THE STING OF DEATH FOR ME? Has He obtained the victory over the grave for *me*? Has He loved *me*? chosen *me*? redeemed *me*, by giving *Himself* for *me*? Upon the truth of this matter (perfectly known to God) depends the momentous fact as to whether death will be the entrance gate into the highest heaven or into the lowest hell.

It is, therefore, a matter of importance to my soul, and I desire, by the Lord's help, to pray, "So teach me to number my days, that I may apply my heart unto *wisdom*," or Christ, "who is the wisdom of God in a mystery, and who of God is made unto His people *wisdom*, righteousness," &c.

"By man came *death*." By Man (or by Him who is God and man in one glorious, mysterious Person) came the resurrection from the dead. So that

WE CANNOT HAVE TOO MUCH TO DO WITH JESUS CHRIST.

He is the *one thing needful*! To be *in Him*, to be living *on Him*, to be sitting at His feet, learning His will, and to be looking for His coming, is blessed; for He will come, and "blessed are they that love His appearing." Of such it may be said, "It is well"; and concerning such the lines by James Betts are true:—

"Death's but a messenger at most  
To those who in the Lamb can boast;  
He comes his errand just to tell—  
Off goes the soul with Christ to dwell."

---



---

### SOLOMON'S PRAYER.

(1 Kings viii. 22—53).

#### A CALL FOR CONSIDERATION.

BY E. WHITE.

THE prayer of Solomon at the dedication of the Temple was a sublime utterance. It would be well for the Church of God to copy it now. The days in which we live need such a prayer. Let us review it somewhat in detail.

IT WAS REVERENT.

He commences, "Lord God of Israel, there is no God like Thee in heaven above, or on earth beneath." There is a solemn awe felt in his soul before such a God. Much of our worship, I fear, is not reverent enough; we do not sufficiently recognise in whose presence we are. While angels veil their faces before Him, men oft forget when they come into His presence, that they are treading on holy ground. Hence that lack of godly fear becoming those who are but dust and ashes before the Most High God. True worshippers, realising the greatness of Him in whose presence they stand, bow in solemn awe before Him whom earth and heaven cannot contain. How, then, shall worms approach Him aright?



## IT WAS PENITENT.

☉ There is joined to every petition a plea for pardon, "Then hear Thou in heaven and forgive." We all need to plead thus, for who sinneth not? Never is this more realised than when we draw near to Him who is most holy. Past offences come back to memory, leading to heartfelt confession of sin; and were it not for the atoning sacrifice of Christ, sin would sink us to despair. "But there is forgiveness with Him, that He may be feared." "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Let us seek His pardoning grace at His mercy-seat. We need to pray for it and humble ourselves before God at this time, for I believe it is because of our transgressions God has hidden His face from us. Solomon anticipated trials for the nation, and he traced it to wrong-doing, needing God's pardoning mercy for the same. The trials are now upon us in our Church declensions and barrenness. Let us seek forgiveness and restoring, reviving grace.

## IT WAS DEFINITE.

The royal pleader went into matters in detail, mentioning nearly every possible case. We are too indefinite often in our prayers; they are too vague. There is a multitude of words, but no real, importunate, definite petitions asked of God. Our prayers are often a wordy letter, with no direction to them; hence they never reach God's throne, and we get no answer. Solomon told God what they wanted in clear, forcible language, coming from the heart. God hears such prayer. When there is a real errand to His throne, words may be few, but they will be concise and to the point. Real need will make us definite in our pleading with God when want presses on the soul.

## IT WAS PERSONAL.

The prayer of the man who knew the plague of his own heart. Such feel the inward smart; they smite upon their breasts, with the cry, "God be merciful to me—the sinner." While they feel for others, their own burden is the heaviest load. They know what conflict is between the flesh and the spirit. It is a real sorrow to them that sin still dwells within. Instead of making excuses on the ground of human frailty, they pray most earnestly they may be delivered from the reigning power of sin and its defiling tendency upon their heart, for it pollutes their best endeavours to serve God, and robs them of inward peace and communion with Him. "When they would do good, evil is present with them." It is a spreading disease, contaminating every part. Nothing but sanctifying grace can control its baleful influence; thus the need of constant prayer and watchfulness. God alone can preserve when the streams are foul within. Thus the soul has recourse to the cleansing blood of a precious Saviour, who alone can purify from sin.

## IT WAS COMPREHENSIVE.

He did not omit to pray for the stranger who came from a far country. True prayer is not selfish; it embraces those who are

without God, without hope, without Christ in the world. It stretches forth its hands unto God for the prodigal in a far country—that those who are as yet strangers to the God of Israel, but yet cry out of their distress, may be heard; that they may know God's name and favour which He bears toward His people, and know "His name as do Thy people Israel"; that strangers may find a place in God's house and among His people, and share the privileges His favoured people enjoy." May the Lord enlarge our hearts and petitions toward the strangers, and for them, remembering that we once were strangers and foreigners in the world. When we are all stirred up to pray as did the King of Israel, we may expect to see God's glory fill His house, and we shall withdraw before His sacred Majesty. His overpowering presence will be so awe-inspiring, and yet it will fill with joy.

## IT WAS GRATEFUL.

With gratitude Solomon mentions God's covenant with His people, His mercy toward them, His deliverance from Egypt, out of that furnace of iron; how He had led and fed them in the desert; the promises He had fulfilled; the inheritance He had given them; what mercies had strewn their pathway; and, not the least, that He was their God in the midst of them; and how He had given them a house of prayer, a settled abode, with the ordinances of divine worship, where they could meet with Him, offering their sacrifices with solemn praise and prayer, typical of Gospel days and heavenly worship, when they reach that place where no temple will be needed, but God and the Lamb will be the glory thereof.

---



---

 THE INHABITANT OF MAROTH.

BY THE LATE W. JAY, OF BATH.

"For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem."—Micah i. 12.

THIS refers to the invasion of the Assyrian—the *rod* of God's anger. He had subdued and ravaged Israel and now entered the kingdom of Judah. The prophet laments the horrors and miseries of the scene, and describes the effects of them upon the places lying in the line of march. The village of Maroth was one of these. It was very interior, and was situated nigh Jerusalem; for which reason probably the inhabitants themselves thought that they were safer than those who lived on the borders of the country. "For the inhabitant of Maroth waited carefully for good, but evil came from the Lord unto the gate of Jerusalem." This may serve to remind us of the disappointments of life, of the source of calamity and the season of deliverance.

They "waited," waited "carefully for good," but in vain; "evil came." Is such a disappointment a strange or an unusual thing? What is there in *life* that is not uncertain and does not expose the hope that is resting upon it? Is it substance? Is it health? Is it children? Is it friends? Does the Scripture only

cry "all is vanity," and cease from man, whose breath is in his nostrils? Does not all history, observation, and experience tell us the same? Let therefore the young, let those who are entering into new connections and conditions, let all be sober in their expectations from everything *earthly*. It is the way to escape the *surprise* and the anguish of disappointment, and may we be enabled to make the Lord our hope. He will not deceive us; He cannot fail us. If creatures are broken reeds, He is the Rock of Ages. "Blessed are all they that put their trust in Him."

See also the source of calamity—"evil came down from the Lord." That at first seems strange. We are assured that "every good gift and every perfect gift is from the Father of lights." But "let no man say when he is tempted, I am tempted of God; for he cannot be tempted with evil, neither tempteth He any man." And this is true of moral evil, or the evil of sinning. But Micah speaks of natural evil, or the evil of suffering, and what calamity is there that the Scripture hath not ascribed to God? Is it a storm at sea? "He breaketh the ships of Tarshish with an east wind." Is it barrenness of soil? "He turneth a fruitful land into barrenness for the wickedness of them that dwell therein." Is it loss of connections? "Lover and friend hast Thou put far from me." "Is there an evil in the city and the Lord hath not done it?" *War* is the evil here peculiarly intended. We often connect this more with the follies and passions of men than other evils; but the hand of God is no less really in it. He has "created the waster to destroy." "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." Let us never view our sufferings, public or private, personal or relative, abstractedly from God. Especially let us be aware that instruments do not lead us to overlook His agency; they could have no power at all against us, except it were given from above. The Chaldeans and the Sabæens spoiled Job; but, says he, "The Lord hath taken away."

The question is how this evil comes from Him. Much injury is done by our separating what the Scripture has joined together. Some view God's mercy as separate from His justice, and some His justice as separate from His mercy. The one of these partial views genders presumption, the other despair. These extremes would be avoided by our considering God as at once the righteous Governor and the tender Father. Everything in His present administrations is adapted to show the union of His holiness and goodness, and to awaken both our fear and our hope. The evil He sends are the effects of *sin*, yet they are the fruits to take away sin. We deserve them, and we need; the one shows that we have no right to murmur, the other that we have no reason to complain. What is required of a Christian is a ready and cheerful submission; but this can only be produced by our seeing the reference our affliction has, not only to our desert but to our improvement.

The thought of God as a Sovereign may repress murmuring; but it is belief not only that His judgments are right, but that in faithfulness He afflicts, and in *love* corrects us, that enables us to acquiesce and say, "Here I am; let Him do what seemeth Him good."

Mark also the time of deliverance. Though God saves His people He may permit the destruction to draw very nigh. This was the case here. He could have hindered the calamity at the frontier, but evil came down from the Lord "unto the gate of Jerusalem." So far the overflowing did come; and the insulting foe encamped in the fuller's field adjoining the city, but no further. Here were his proud waves stayed; here ended his power and triumph. *Hezekiah conquered him on his knees*; the Lord put His hook into his nose, and his bridle into his jaws, and drew him back. Yea, the angel of the Lord slew in his camp in one night upwards of 184,000 of his troops; showing us not only that God can deliver in the greatest straits, but that He frequently does not interpose till the evil has reached its extremity. *Thus Peter was not released from prison till a few hours before his appointed execution*; and Abraham had bound Isaac and *seized the knife*, and stretched out his hand before the voice cried, Forbear! Whenever, therefore, He seems indifferent to our welfare, and does not immediately, or even for a length of time, interpose on our behalf, let us not accuse Him of unfaithfulness and inattention; let us distinguish between appearance and reality. His kindness, *wisdom and power* are secretly at work for our good. The delay is not abandonment. *He is only waiting to be gracious*, and the season in which He will appear to our joy will display His glory and draw forth our praise. In the meantime let our minds be kept in perfect peace, being stayed upon by God; and let us remember, *if things are gloomy and discouraging*, that the lower the ebb of the tide the nearer the flow. It is often darkest just before the break of day. "In the mount it shall be seen." Transcribed by "RUFUS."

---

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

---

### THE STRICT AND PARTICULAR BAPTIST SOCIETY.

THE fourth annual meeting of the above Society was held at the Surrey Tabernacle on Tuesday, April 8th, 1913. The devotional service in the afternoon was presided over by Mr. O. S. Dolbey, and sustained by brethren Josiah Morning (who read Psalms cxxii. and cxxvi.), J. Parnell, B. T. Dale, J. Chandler, and W. A. Dale. Pastor E. Mitchell preached from the words, "God be merciful unto us, and bless us; and cause His face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations" (Psa. lxxvii. 1, 2). Our brother was blessedly helped in the unfolding of these words, as first, a prayer always in season, and secondly, a prayer

that all God's children pray. It was a prayer for mercy, for blessing, and for communion. It was the Church's prayer for the extension of the kingdom of her beloved Lord, for its manifest unity and increase, and a prayer for continuous revival in the hearts of her members. The motives for such a prayer were found in the spirit of obedience to do the will of God, to glorify the Lord Jesus Christ and to declare our love to Him and precious souls.

Tea followed this service, to which over 500 friends sat down.

By 6.15 the spacious building was again well filled. The President, Mr. O. S. Dolbey, occupied the chair, and was surrounded on the platform by the members of the committee and many other ministers and friends of the Society. After the singing of

hymn, "Grace, 'tis a charming sound," to the old tune "Cranbrook," J. E. Flogg read Psalms lxvii. and cxlviii, and pastor E. White engaged in prayer.

After another hymn the chairman remarked, "It is an exceeding great pleasure to us to see so goodly a gathering, and to have seen such a number this afternoon assembled to hear the glorious Gospel's joyful sound. We look into the faces of earnest men and women desirous of the advancement of the cause of God and truth. I have been asking myself to what I shall liken the Strict and Particular Baptist Society. I would liken it to a good tree planted in good ground. I have no hesitation in saying this Society is planted in the good ground of God's eternal purposes. If one had no faith in those purposes this Society would not have been called into existence. We should not be members of this Society if we had no faith in the gracious design of God to save His chosen people. We believe God's covenant purpose to save His people from their sins and to save them unto Himself for ever. In the good ground of eternal purpose the roots of this Society go down, and there the Society is rooted and grounded. On these lines, then, the Society is planted in the good ground of the truths of the everlasting Gospel. A good tree planted in good ground is one that grows and increases in strength. This Society is a growing society and increasing in strength. It is like a good tree as bearing good fruit. The more this Society is supported by your prayers and contributions the more it will be able to accomplish in extending its operations amongst the needy Churches, etc."

The fourth annual report\* was then read by the esteemed Secretary, Mr. A. G. Blackman. We can only furnish a few brief extracts, our space being limited.

But for His help through this Society not a few chapels which are open-to-day would have been closed. No less than nine members have been removed by death during the past year. The present membership numbers 375. During the year 71 new members have been enrolled.

\* To be had free from the Secretary, Mr. A. G. Blackman, 36, Erlanger Road, New Cross, S.E. Postage one penny.

The Committee has continued to seek the spiritual welfare of the denomination by sending preachers to proclaim the truth of God to Churches without pastors or regular supplies.

The Articles of Faith and rules for the guidance of Churches are being adopted. The work at Newquay is encouraging. The chapel at Thundersley is being kept open, and the pool that had been closed for nineteen years again used. The Church at Mount Zion, Hitchin, has been regularly supplied, and the Word is not in vain. Assistance to numerous other Causes has been rendered.

Special mention of the Cause at Oundle was made. In co-operation with the Wellingborough and District Association the chapel has been re-opened and is under the care of Mr. G. F. Staddon, late of Stevenage. A site has been secured for a new chapel at Margate, in Ethelbert Road, Cliftonville, where it is hoped before many months the friends now meeting at Rehoboth will assemble.

Grants of money to the amount of £511 17s. 10d. have been made to 41 Causes and £156 8s. 3d. expended in supplies. Of the Churches helped six are situated in London, three in Bedfordshire, two in Cambridgeshire, one in Cornwall, one in Devonshire, two in Essex, one in Hampshire, one in Hertfordshire, two in Huntingdonshire, six in Kent, two in Middlesex, two in Norfolk, one in Northamptonshire, nine in Suffolk, one in Surrey and one in Sussex; in all sixteen counties. The Loan Fund, commenced last year by the donation of an anonymous friend, has proved of much benefit. Loans to the amount of £405 have been made to five Churches. The custody of church deeds in the fire proof safe, free of charge, is of valuable service to the Churches. The Society has been successful in finding suitable trustees for chapel property. The circulation of Gospel literature is not overlooked, and upwards of 21,000 Gospel tracts gratuitously sent forth. A special tract on the subject of "believers' baptism" is in course of publication. A new hymn book is being compiled to meet a long-felt need.

The financial account showed receipts from all sources as being £851 13s. 2d., and an expenditure of £694 7s. 9d. The increase of

income over last year was only £4 10s. 8d., while the expenditure was £107 16s. 5d. in excess of the previous year.

Surely this work of faith and labour of love deserves increased support from the Churches. After noticing the important subjects of the instruction of the young and necessity for united prayer, and suggesting that the last Lord's-day in May be set apart for special prayer for the Society's work, the report concluded with "prayer with thanksgiving," and confidence in Him who gave birth to the Society and whose blessing is further sought to maintain it through all who benefit by its existence and seek its growth.

The esteemed treasurer, Mr. Arnold Boulden, read the statement of income and expenditure.

Mr. J. Jarvis moved the adoption of the report and said, "This Society has brought forth good fruit. It is not a rival Society, or I could form no connection with it. This Society is impartial in the distribution of its help among the Churches of truth. It is not asked whether the needy Church is a so-called 'G. S.' Church or a so-called 'E. V.' Church, nor does it put the relieved Church under any obligation when so relieved. They are helped as Free Churches and left free to serve God in their own way by the help of the Holy Spirit." The speaker then delivered a stirring, spiritual address in very limited time from "Now abideth faith, hope, charity, these three, and the greatest of these is charity." The resolution was seconded by Mr. Throssell, who spoke from the words of the apostle, "A work of faith and labour of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father." The speaker remarked that "Many had misunderstood the Society, others had misjudged its movements and its motives, but all had been done for the glory of God and the good of Zion."

Pastor R. Mutimer followed in his own terse manner and delivered a brief practical address on the terribly low condition of the Churches, and the real help the Society had been in time of need. He remarked with emphasis the deep regret felt at the indifference of many Churches, especially those

who "seem to get on without pastors and book their supplies for months ahead." After pointing out the sad condition of many hard working pastors he closed with a powerful appeal, "Now, brethren, are you prepared to alter these things?"

The resolution was put and carried unanimously.

The second resolution was moved by Pastor G. Smith, viz., "That, subject to their respectively complying with Rule 3, the following brethren (whose names were read) form the committee of management for the ensuing year."

Mr. Smith said he felt a pleasure in proposing these names, believing Acts xvi. 17 was true of each, and proceeded to deliver a thoughtful and inspiring address from the same passage.

The resolution was seconded by Pastor C. J. Welsford, who said one thing in the report was by no means pleasing, viz., that only 71 new members were reported—it ought certainly to have been 700; and very earnestly appealed for fresh members from this meeting. Our beloved Suffolk brother then delivered an encouraging address on the words "Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts" (Hag. ii. 4).

The resolution was unanimously carried.

Mr. Mitchell then rose and said, "I have been asked to say a word of thanks on behalf of the Committee for the kind confidence you have manifested in us in re-electing us to office. Since the commencement of this Society someone in particular has taken upon himself the work of the Society and has been its main-spring, and that is our beloved Secretary, who was instrumental in the hands of God in starting the Society. I feel sure that had He not given us our brother Blackman, the Society would have been in great danger of being a still-born Society, for I know of no one else who would or could have done the work our brother has done. Our brother is not only a man of action, but God has blessed him with a sweet spirit. You know there is something in how to handle a thing. He has a loving spirit and a great amount of tact and wisdom. We as a Committee want our brother to

know how much we love him. We have gone to work without our secretary's knowledge, but we hope he will not be angry. I am asked in the name and on behalf of the Committee to request our brother's acceptance of a little token of our love and esteem in this roll-top desk and library chair." Mr. Mitchell then asked Mr. J. E. Flegg to read the illuminated address accompanying the same, which he did.

With much feeling, being evidently overcome and taken by surprise, the beloved Secretary heartily thanked the Committee for such an expression of love and good will; after which the whole congregation rose and sung the Doxology.

After a brief address by Mr. B. J. Northfield, the vice-chairman, Mr. J. B. Collin, very heartily moved that the thanks of the meeting be given to the deacons of the Surrey Tabernacle for the use of the building, not only for the annual meeting but for the privilege of holding the committee meetings in the Vestry. He also moved a hearty vote of thanks to the ladies for their services at the tea. Mr. R. Mutimer seconded, which, being carried, was suitably acknowledged by Mr. J. M. Rundell.

The closing hymn, "Saviour, again to Thy dear name we raise," was heartily sung and the Benediction closed a never-to-be-forgotten meeting of the Society.

The following is a copy of the testimonial presented to the Secretary:—

THE STRICT AND PARTICULAR BAPTIST SOCIETY.

"As thy days so shall thy strength be."

Mr. A. G. Blackman.

Dear Brother,—On this the fourth anniversary of the formation of the Strict and Particular Baptist Society, as we reflect upon the work that has been accomplished and the manifest blessing of God upon the Society, we are constrained to exclaim, "What hath God wrought!" and to render unto Him our heartfelt praise.

Your colleagues on the Committee have observed how assiduous have been your labours as Hon. Secretary of the Society, by which your love to the Lord and your deep interest in our Strict Baptist Churches have been evinced, and they gratefully recognize that under the blessing of God the amicable spirit in which the affairs of the Society have been conducted and the success which has thus far attended His efforts are in no small measure due to the gifts with which the Lord has been pleased to endow you and the self-sacrificing spirit in which those gifts have been exercised.

In asking your acceptance of the Roll-top

Desk and Library Chair presented herewith as a token of their love and appreciation, your brethren on the Committee pray that the blessing of our covenant God may continue to rest richly upon you; that you may be spared for many years to fill the secretarial office, and that health and strength, wisdom and grace may be afforded you at all times.

We are, dear brother,

Yours in covenant bonds,

Signed on behalf of the Committee, { O. S. DOLBEY,  
EDWARD MITCHELL,  
JAMES E. FLEGG.

April 8th, 1913.

SOHO, SHAFTESBURY AVENUE.

THE 122nd anniversary of the Church was celebrated on Lord's-day, February 23rd, and the following Tuesday.

Appropriate sermons were preached on the Lord's-day by brother J. J. Smith. On the Tuesday a sermon was delivered by Rev. Cecil Lovely, B.A., from the words found in Rom. xv. 13. The message, which was full of experimental and practical teaching, was listened to by a fairly large congregation.

At the close, a social tea was provided in the schoolroom. H. Atherton (of Grove Chapel, Camberwell) gave a short address at the close of the tea.

The public meeting was presided over by Mr. F. T. Newman. After the reading of the Scripture, S. H. Brown sought the Divine blessing. A financial statement was given by the Treasurer of the Building Fund.

We were sorry to miss the presence of brethren E. White and R. E. Sears; the former through ill-health, and the latter through the home-call of his beloved companion. Much sympathy was felt with our brother, and the Chairman, during the meeting, engaged in prayer on his behalf and that of his family.

The Chairman, in his opening remarks, said there had been honoured ministeries, and there was no reason why the power of God should not again be made manifest in the midst. Seek for a prayerful spirit, for God has said, "I will be enquired of by the house of Israel to do it for them." Ask in faith in the name of God.

Pastor J. Bush said he was glad to be present; their late beloved pastor (J. Box) had a warm place in his heart. He gave an instructive address from Phil. i. 21. The Church at Philippi had a large place in the apostle's heart—Lydia and the jailer were two of his first converts. The Apostle Paul's essential life was in Christ Jesus. Christ was formed in his heart; Christ became the sustenance of his life. We often lack because we do not sufficiently feed on Christ as the Bread of Life; but as we have grace we shall pray that the fulness of Christ may be ours. The end of Paul's life was Christ—"That I may win Christ, and be found in Him." With holy joy and confidence he could say,

"and to die is gain"—to be with Christ and to be like Him.

Pastor J. Parnell gave a very helpful address on the words, "For God, who is rich in mercy," &c. He is rich in mercy without a possibility of a change—"I change not," &c. The channel of mercy is always deep, and its streams are always flowing. The objects of mercy are always visible; mercy is ever effectual. The building of mercy is always proceeding; mercy's trophies are always coming in. God is rich in mercy without the possibility of an equal. Mercy's door is never bolted to the coming sinner—"As far as the east," &c. He is rich in mercy without the possibility of a failure. Mercy is joined with graciousness—all bankruptcy outside the kingdom, but by grace we are free. Rich mercy cannot fail, on the ground of omnipotent power and prevalent intercession. All blessings are ours here and hereafter.

Brother Grimwood gave an encouraging address. Referring to the neighbourhood, he said: 'Tis our honour and privilege to preach amongst all classes, and He who is never weak will see that His Word accomplishes His will. We are saved by the truths of the everlasting Gospel—'tis ours to spread them. Above and beyond all else is the welfare of our immortal souls. Faith seeks to apprehend her portion. Our desire is that God's work may appear in and unto us. He will perfect the work till the topstone is raised.

Pastor J. P. Goodenough gave a stimulating address on the words, "The King's business requires haste." Some things should be done slowly—ponder—think—do not be in a hurry to be angry—do not get upset over a trifle. In a spiritual sense, "Keep thy foot," &c. All God's workers should put His work first.

Brother Kelk closed with prayer.

The combined collections of Sunday and Tuesday, with donations and special effort, amounted to £30 6s. 5½d. To God be all the glory.

IPSWICH (ZOAB).—The members of the Young People's Guild held their winding-up meeting for the session on Wednesday, April 2nd, 1913. A good tea was first of all partaken of, after which the members resolved themselves into a social gathering, over which the president (Pastor P. Reynolds) presided. After the meeting had been opened by a hymn, and prayer by Mr. A. W. Whayman, the Chairman gave a brief *resumé* of the work of the past session, it having fallen to his lot to do so on account of the secretary's (Mr. E. Banks) inability, owing to pressure of business. A programme of vocal and instrumental music was rendered, with selected readings. Short helpful addresses were also given by Deacons H. Baldwin, F. Moss, and S. Garrard, Mr.

J. Threadkell, Mr. G. Gardner, and Mr. G. Banks. The financial statement was given by the treasurer, Deacon H. T. Farrow, who also proposed a vote of thanks to the Committee responsible for the arrangements of the evening. This was seconded by Mr. A. W. Whayman, and carried unanimously. A similar vote was accorded the Chairman, and the meeting closed with that well-known hymn, "Blest be the tie that binds," etc., and the Benediction.

ZION, NEW CROSS ROAD, S.E. SERVICES in commemoration of the eighth anniversary of Mr. J. Bush's pastorate were held on Lord's Day, April 13th, 1913, when sermons were preached by the pastor having special reference to the work of the ministry; that in the evening being from 2 Cor. ii. 14—16.

On the following Tuesday afternoon there was a large gathering of friends at the thanksgiving service, which was succeeded by a sermon from Pastor H. T. Chilvers (Ipswich). His text was Acts iv. 13. Trust was the outcome of knowledge, and Christian joy, and usefulness in service were increased by knowledge too. The boldness of Peter was not simply a natural boldness. The Holy Spirit never destroys our personality. Peter had a love which blundered. Was he one of those who said, "We trusted that it had been He which should have redeemed Israel"; and had he buried his hopes in the tomb? Peter had denied his Master; walked afar off; was weak and wretched and miserable; but now he had come out on the resurrection side, and the bestowment of the Holy Spirit had changed him altogether.

When commanded by the council that they speak not at all nor teach in the name of Jesus, their reply is, "We cannot but speak the things which we have seen and heard."

There was nothing in their social position to account for their boldness. They were unlearned and ignorant men. The Church is apt to be led astray by those who are not themselves led of the Holy Spirit.

Circumstances were against them; the times were against them; the trend of all things was against them!

Rome in the zenith of its power was mistress of the world, and held all men in its grip; but the secret of their boldness was the Holy Spirit, and His abiding presence the source of their power, and their sword and shield were "His name."

Over one hundred friends sat down to a social tea, and during its progress addresses were given by Pastor E. Marsh and Mr. Thos. Carr, who were unable to stay to the evening meeting which followed.

Pastor J. Bush presided, and read Eph. iv., and Mr. Hy. Adams (Highbury) offered prayer.



Telegrams full of cheer and good wishes were read from members at Bexhill, Glaegow and Swanage.

The chairman said he did not know what he should do if it were not for the prayers of his people. He needed them in the pulpit, in the study, and in his daily life. God had promised to give His people pastors after His own heart, and we knew His heart was full of tenderness. They were to feed the flock with knowledge and understanding.

He was thankful that God by His grace had helped him to go in and out among them, and while he had preached the Gospel, to live it also. He had not attained unto sinless perfection, but his one desire was that he might be as holy as God is holy.

Pastor H. T. Chilvers gave a deeply spiritual interpretation to that episode in Abram's life recorded in Gen. xv. 8—14.

Wherever Abraham pitched his tent he built an altar.

God honours Abraham's fidelity to Him, makes a covenant with him, and unfolds the future to him.

While your pastor stands by the altar, to protect and to proclaim the precious truths of His Word, it is yours to stand there with him, and by your love, sympathy, and active service to help him in his good work.

Pastor E. Mitchell offered his hearty congratulations to the chairman for his successful ministry, and spoke from Isa. xii. 3, "Therefore with joy," etc.

All the blessings of salvation are traceable to the Trinity in Unity, Father, Son and Holy Spirit alike engaged in this glorious work. The Lord Jesus Christ Himself is the source of salvation; the pastor is one of the tanks from which the stream comes down. Sometimes people get a blessing without seeking for it, but God's way is usually to make us thirsty, and seeking for the blessing, the blessing comes.

Pastor W. H. Rose said a man's character is formed to a great extent by the ideal he sets before him.

The Holy Spirit presents to the Christian minister in the Word of God the example of the Lord Jesus Christ as his ideal. He exhorted His hearers to take heed what they hear and how they hear; and the same applies to the minister—to take heed what they preach and how they preach.

David Livingstone's petition, "O gracious God, help us to imitate Thy Son Jesus Christ in all His imitable perfections."

There are some imitable perfections in Jesus Christ, but there are also some incommunicable qualities in Him. "We are predestinated to be conformed to the image of His Son."

Livingstone was ever aiming, by the power of the Holy Spirit, to the ideal of Jesus Christ.

Pastor W. F. Waller spoke from Heb. xi. 27. No one will have any excuse for not knowing God, for God is to be seen in all His works. It is one thing to know God as the Creator, but another thing to know Him as our Father, Saviour and Friend!

Mr. T. G. C. Armstrong (Church Secretary) spoke on the happy relations between pastor and people, which he trusted might continue for many years to come.

Collections amounted to £11 17s. 6d. Several hymns and anthems were sung under the direction of Mr. A. H. Riddle.

#### "HOPE," EAST HAM.

SPECIAL services were held on Good Friday. Pastor F. C. Holden preached in the afternoon from Acts xiii. 29, 30. Our brother told forth the wondrous truths of the passion of our Saviour, and wonderful mystery of His love, remarking that they cruelly nailed Him to the Cross; but it was with tender hands and loving hearts His faithful followers took Him down, and laid Him in the sepulchre; but without human agency "God raised Him from the dead."

The evening meeting was presided over by Mr. C. Easty, who read I John i. Mr. Pardoe sought God's blessing. Our Chairman gave us some practical remarks upon walking in the light, insisting upon the need of a godly and consistent walk in all those who put on Christ by baptism.

Mr. Brooks spoke from John xix. 5. He spoke of the impressive scene in the hall of judgment, where the hatred of the accusers, and the meek yet noble bearing of our Lord, compelled Pilate to exclaim, "Behold the Man."

Mr. Crispin spoke from Heb. xii. 2. This joy of the Lord was the burden of His heart, that in spite of intense suffering "He endured the cross," etc.

Mr. Holden led us to Heb. xii. 3. The words "lest ye" suggest a proneness on the part of God's people to become faint-hearted and weary. So the apostle reminds us, by considering Him we shall gain new vigour. He alluded to the way the Lord had blessed us. He said, "God does no little things; all His works are great."

Mr. Sapey dwelt upon the words, "No separation" (Rom. viii. 35, 39). He spoke of the nature of the union—"Nothing can separate." The love of Christ is both high and deep; nothing can break its bonds. He said the Church of God was a glorious whole. It was the devil's work to split, divide, and sub-divide; but God would have His own. They were the gift of the Father to the Son. "Thine they were, and Thou gavest them Me" (John xvii. 6).

We are thankful to say our little sanctuary was comfortably filled both afternoon and evening. H. W. R.

## GURNEY ROAD, STRATFORD.

THE seventh anniversary of the pastorate of Mr. H. D. Tooke was held on Lord's-day, March 16th, and Tuesday, the 18th.

On Lord's-day the pastor preached both morning and evening, and on Tuesday afternoon Mr. A. Shinn, of Cambridge, preached to a good congregation and dealt very beautifully with the events and results of the great and glorious work accomplished at "the place called Calvary."

Tea was served in the schoolroom, and at the evening meeting J. G. Mackenzie, Esq., ably presided, reading a portion of the Word (1 Cor. iii.) and then calling on Mr. W. Tooke, jun., to ask the divine blessing on the gathering.

The Chairman followed. In his address he founded his remarks on 1 Cor. iii. 16—the Christian, the temple of God, and the dwelling-place of the Holy Spirit.

The speakers following were—Pastor W. Tooke, sen., who spoke from the words, "Awake, O north wind; and come, thou south: blow upon my garden, that the spices thereof may flow out" (Sol. Song iv. 16); Pastor Shinn, "The flock of God" (1 Peter v. 2); Pastor H. G. Galley, "And when He had spoken, I was strengthened" (Dan. x. 19).

The pastor in the closing address expressed his gratitude and thankfulness to God for all the mercies and blessings received during his seven years' pastorate, in which people and pastor had shared and rejoiced. The peace and fellowship had never been broken, and signs of prosperity for the future were not lacking.

Collections amounted to £14.

J. H. R.

## BRADFIELD ST. GEORGE.

## RESIGNATION OF SUNDAY SCHOOL SUPERINTENDENT AFTER FORTY YEARS' LABOUR.

ON Tuesday evening, March 25th, the children of the Sunday-school were given their winter treat. Tea was provided in the large vestry, superintended by Mrs. W. Bland, Mrs. W. Morley, and Mrs. W. C. Hitchcock. A considerable number of friends took tea after the children. Our school is not so large as it has been in years past. Families have left the village, and the young people have left for larger centres.

At the meeting in the evening our pastor (Mr. Dixon) presided, who said that as our brother, Mr. W. Bland, through nervous debility felt he must resign the superintendency of the school, we felt the forty years' work of our brother in the school must not pass

without some acknowledgment of our appreciation of the same, and, addressing Mr. Bland, said:—"We assure you that we all very much regret that you feel compelled to give up the work; at the same time we fully realised that suffering from a nervous weakness—in which you have our truest Christian sympathy—would make it impossible to engage in Sunday-school work. I am sure I am expressing the feelings and wishes of all who are connected with us—that you and your dear wife may be spared for many years to meet with us, and we shall always be glad of any help you can render in the work of the Sunday-school. During the forty years of your work amongst the children you have had the joy of knowing your labours have not been in vain in the Lord. Again and again you have heard from the experience of many who have joined the Church, and also others who have united with Christian Churches in other places, that it was in the Sunday-school at Bradfield St. George that their first impressions in spiritual things were made. It has been said 'It is worth a life's work to be the means of blessing to one soul,' and we all know the important place the Sunday-school has in Christian work and, under the divine blessing, its connection with the increase and prosperity of the Christian Church."

Mr. W. Bland, in reply, said he "very much appreciated the kind words that had been said, but felt himself quite unworthy of them. He felt sorry to give up the work, but trusted the school would continue under God's blessing to prosper. It is true the work has not been in vain. There were some in the meeting this evening, now members of the Church, who were children in the school, and many others who have left the villages, now in fellowship with other Churches. He had always endeavoured to impress on the minds of the children the great importance of carefully reading the good old Book, not only in the school but in their homes. Of this he was sure—there was none like it to guide and help the youthful mind. Forty years is a long time to continue in one position. He felt glad that our brother, Mr. W. Hitchcock, who had come amongst us, had kindly offered to take up the work. May the Lord abundantly bless him in the work amongst the children."

## NORTH ROAD, BRENTFORD.

THE ninety-fifth anniversary services were held on Easter Monday. Three sermons were preached. In the morning, Mr. E. Mitchell preached from Rom. viii. 26. He mentioned by way of divisions:—1. *Three things* which are told us respecting the people of God. (1) They are ignorant, (2) they are

weak. (3) they are needy. II. *Three things* that are performed for them by the Holy Spirit. (1) He helps us, (2) He makes intercession for us, (3) He invites within us strong desires for spiritual blessings.

In the afternoon our brother, Mr. O. S. Dolbey, preached from *Pea. xxxvi. 3*. The divisions were:—(1) A word of distinction—"Us" or "Zion"; (2) a truthful testimony—"The Lord hath done great things for us; (3) an expression of feeling—"Whereof we are glad."

In the evening our brother, Mr. J. Jarvis, preached from *John iii. 14-16*. He quoted during the sermon Hart's hymn in Gadsby's Selection (876), and at the close of the sermon the congregation joined in singing this beautiful hymn so full of the Gospel. If those who read this short account of our meetings will turn to it, and read it over, they will, perhaps, be glad that their attention was called afresh to it.

The congregations were good, especially in the evening; and the collections, which were for the support of the Cause, also very encouraging. May the Lord graciously own and bless the services, is the prayer of E. FROMOW.  
Chiswick.

#### "EDEN," PONDER'S END.

The twenty-first anniversary services of the Church were held on Easter Monday. Friends from other Causes gathered with the Church to rejoice with them on attaining their majority. In the afternoon a sermon was preached by J. W. Parker from *Pea. iv. 3*. About forty friends sat down to tea, after which a public meeting was held, presided over by Mr. Nash, who read *Pea. cxlvi*. Mr. Mason prayed.

The report rendered by our secretary, Mr. Manners, was encouraging. One has been added to the Church by baptism, congregations good, and ministry of His Word maintained; there is, above all, unity in the Church, with Christian love. The Church feel the time has come when they should seek a pastor. Their hearts have been led out to one who has supplied them, asking him, if God's will, to settle amongst them. We hope soon to have a baptistery constructed in the chapel.

Mr. B. J. Nash gave expression to some comforting thoughts from *Heb. ix. 26*. "Christ appears in the presence of God for us" (*ver. 24*); "Christ shall appear the second time without sin" (*ver. 28*).

Helpful advice was given by Mr. W. Parker, who spoke from *Phil. i. 27*, "Striving together for the faith of the gospel." Seek ye first the kingdom of God, emphasising the word "first."

*Matt. vi. 33* was the Word from which our friend Mr. Robinson spoke.

"Three things," said Mr. Huckett,

"gave him great pleasure:—(1) A Church maintained at Eden, (2) others still being gathered, (3) a baptistery to be built and an under-shepherd given." His theme was "seeing Jesus" (*John xii. 21*). The singing of "Abide with me" brought a very happy meeting to a close.  
JOHN W. PARKER.

#### "REHUBOTH," MANOR PARK.

EASTER Sunday and Monday witnessed the celebration of the seventieth anniversary of the Sunday-school.

On the Lord's-day Pastor J. Parnell preached morning and evening. Mr. W. Lowrie gave an address in the afternoon.

On the Monday Pastor G. Smith, of Graye, preached from the words, "And the streets of the city shall be full of boys and girls playing in the streets thereof." At five o'clock about 130 did justice to an excellent tea.

The evening meeting will be long remembered, for it proved to be the best ever witnessed in this place of worship. The chair was occupied by Mr. D. Baker, of Nunhead. After an anthem and prayer the Chairman read *Psalm i*. Two scholars then gave recitations. After a short address by the Chairman, two more recitations were given. The superintendent, Mr. H. W. Jordan, read a capital report, which showed good progress during the past year. Two more scholars then followed with recitations. Pastors H. D. Tooke and G. Smith gave excellent addresses.

The children now took part in a demonstration, entitled "The Golden Chain of Salvation," which was composed and conducted by Mr. E. P. Baldwin. Fourteen girls having an emblem and a golden link each, repeated a portion of Scripture truth bearing upon the emblem held in the hand. The emblems were of different shapes and colours, having the wording as follows:—"Loved," "Chosen," "Called," "Separated," "Redeemed," "Pardoned," "Washed," "Clothed," "Reconciled," "Justified," "United," "Kept," "Presented," "Glorified." The demonstration was thoroughly enjoyed by the large congregation, who filled the chapel to overflow. Pastors E. Marsh and J. Parnell spoke a few words of encouragement. The Superintendent thanked all who came to wish them God-speed in the work.—*Local paper.*

#### GUILDFORD.

##### OLD BAPTIST CHAPEL SUNDAY SCHOOL.

THE anniversary services were held on April 13th and 16th. On the Lord's-day the service commenced with a well-attended prayer-meeting at 7 a.m. Our pastor (Mr. J. T. Peters) made kind reference to our dear sister, Mrs. Peter Pickett, who has written the opening

hymn for these anniversary services ever since the formation of the school. The services all through the day were well attended and thoroughly enjoyed, our pastor preaching morning and evening. In the afternoon, after an address to children and parents, the prizes were distributed to the scholars, the number of Bibles and books being over 120.

On Wednesday, April 16th, Pastor H. D. Tooke (of Stratford) preached at 3.30 to a good company of friends, and gave a faithful exposition of 1 Cor. ii. 9. Tea followed, the schoolroom being filled.

The evening meeting was presided over by Mr. J. B. Collin (of London), whose earnest words to the teachers were much appreciated. The report and cash statements were read by Mr. E. C. Foster, which showed an increase of eighteen scholars during the year. Our superintendent (Mr. A. Warner) spoke of the love and loyalty of the teachers, the work of the school, of the sewing-class, of the Young Women's Bible-class, and mentioned that the scholars had contributed £8 8s. to various Institutions during the year. Pastor H. D. Tooke moved the adoption of the report in an able and stimulating address, based upon Acts v. 38, 39 (parts). Pastor W. Chisnall (our former pastor and superintendent) seconded the adoption of the report, and expressed his good wishes for the school, basing his remarks upon Acts viii. 30. Mr. H. Brand (deacon) also addressed the meeting from James v. 7, 8, giving good advice to ministers, teachers, and parents on the wisdom of exercising patience, and not giving up. Then came the event of the evening from the children's standpoint—the presentation, by the Chairman, of the special prizes for good conduct and help in the singing during the past year. Mention should be made of the singing of the special hymns, which reflected great credit upon the organist (Miss Pickett), and Mr. E. C. Foster, in the training of the children. The collections were much in advance of last year. Our pastor, in a few words, thanked all who had in any way contributed to the happy and successful meetings, and thus closed our first anniversary with our present pastor. To God be all the praise.

#### ORFORD HILL, NORWICH.

SERVICES of an encouraging nature were held on Good Friday, this being the occasion of the first anniversary of the pastor's settlement. In the afternoon a sermon was preached by Mr. C. A. Guy (the pastor) from Matthew xxvi. 56.

At the evening meeting, after the reading of 1 Cor. ii. by brother W. Minter and prayer by brother S. Downing, the pastor in the course of a few introductory remarks gave a *resumé* of

the past year's work, which had been very satisfactory. There had been sixteen additions to the Church (five by baptism) and all the various organisations were in a flourishing condition. The General and Mortgage Funds had also been reduced to the extent of about £160.

Brother George Betts followed with a stimulating address on 1 Tim. ii. 3, passing on the text to the pastor and workers as a word for the coming year.

Brother W. Purling (secretary) pointed out that "Ebenezer" applied to the future as well as to the past. Much had been done for us by God in the past, which was an earnest that much would yet be done by Him in the future. He then gave us an instructive exposition of Luke xxii. 42.

Brother Eades (treasurer) stated that financially we had very much to be thankful for, in addition to the spiritual blessings received; in a few remarks on Num. vi. 24, he offered this word as the best he could wish for both pastor and people.

Brother H. Cook testified to the many blessings received in the past, which were undoubtedly the seal of God's approval.

The meeting was concluded with prayer by Bertie Purling.

WILLIAM FAY.

PARK RIDINGS, WOOD GREEN. ANNIVERSARY services were held on Good Friday, March 21st, in connection with the formation of the Church and the opening of the chapel. Pastor E. Mitchell, of Chadwell-street, preached to a large congregation in the afternoon from Matt. xxviii. 20. God's promises comprehend everything for time and for eternity; His promises are all certain.

At the conclusion of the service between 90 and 100 sat down to tea.

In the evening a public meeting was held, presided over by Mr. Boulden, of the Surrey Tabernacle. After reading Jer. xxxi., prayer was offered by Mr. F. H. Shakeshaw. The Secretary read a report of the past year's work. The Chairman spoke a few encouraging words.

Mr. Mitchell addressed us from Gal. ii. 30, emphasising the words, "yet not I, but Christ." We preach not ourselves. Christ is the grand exhibition of the love of God, our only Hope of salvation.

Mr. Smith, of Grays, directed our minds to Isaiah xxxiii. 17, "Thine eyes shall see the King in His beauty." The King spoken of—Christ; our great theme, our only hope. Christ first, Christ last, Christ all-in-all. This promise is still for the future, when every elect vessel of mercy is gathered to Himself in eternity.

Mr. G. H. R. Higgins based his remarks on the words found in Ps. xxxii.

S. A covenant blessing, and a blood-bought blessing; no blessing of the covenant without the blood.

Mr. A. E. Brown, of Tottenham, led us to the words in Rev. v. 12, "Worthy is the Lamb." Jesus Christ is God's Lamb; He is the Lamb of Divine choice, the only sacrifice for sin. He is worthy of our hearts' best affection and loving, loyal obedience; He is worthy of increasing praise.

G. H.

#### "BETHESDA" IPSWICH.

A PLEASING annual event took place on March 5th in the Crown-street School-room (kindly placed at our disposal for the occasion), when the prizes to our Sunday-school scholars for attendance and good conduct were distributed by the president of the school (Pastor H. T. Chilvers). Many of the scholars made choice of Bibles and hymn-books, the number of prizes distributed being 159.

We give thanks to Almighty God for further spiritual blessings. On Thursday, April 3rd, four sisters were baptized by Pastor H. Tydeman Chilvers at Zoar Chapel, David-street (kindly placed at our disposal again by our sister Church), three other sisters also being received into the Church with them. The text was from St. Matthew xxviii. 19, 20. Speaking earnestly and convincingly from these words, Mr. Chilvers set forth the duty of all believers to be baptized on repentance and confession of faith, and that by it their lives should show that it was a union of Christ and themselves in His death and resurrection, and just as Christ died and rose again they should rise from their immersion with the inward assurance that they were dead to sin, and were now only living to praise and glorify Him.—*Local paper.*

#### SOMERSHAM.

PRESENTATION TO PASTOR W. H. RANSON AT THE CLOSE OF TWENTY-FIVE YEARS' LABOUR.

ON Lord's-day, March 30th, our pastor (W. H. Ranson) completed the twenty-fifth year of his pastorate among us and closed his much-appreciated ministry. He has been helped of the Lord to preach His Word, and our souls have been fed and spirits cheered. He has laboured consistently and faithfully among us. He feels his work is done here, but we hope to see the results for many years to come. We trust our loss may be the gain of the Church at Cransford. Our pastor has worked hard in the villages. The services were well attended; afternoon and evening congregations large. His text in the morning was Psa. xxvii. 9; afternoon, 1 Cor. xv. 10; evening, Numb. vi. 24—26. Mr. Ladbrooke (our senior deacon) ascended the platform, and after speaking very feelingly to our pastor of the esteem and respect in which he is held, not only among Nonconformists, but

those connected with the Church of England in the district, presented him with a purse containing £8 10s. Our pastor suitably acknowledged the gift, saying he felt very grateful for the respect and sympathy shown him.

A MEMBER OF THE CHURCH

#### MEOPHAM.

THE Sunday scholars' winter treat was held on Thursday, April 3rd, 1913. Tea was provided for the children and friends. Mr. Soones presided at the evening meeting. The recitations and singing reflected great credit on those who had undertaken to train the scholars, especially Mr. and Mrs. P. Martin. Rewards for attendance, diligence and good conduct were distributed. The superintendent's Report showed the finances to be healthy and the school record in every way satisfactory. Following the distribution of the prizes, one of the scholars requested permission to place a senior scholar in the chair, and, this being done, votes of thanks were given from the children for the kindness of teachers and friends. The youthful chairman then presented a silver inkstand suitably inscribed to the superintendent, Mr. J. Martin, in recognition of his completion of sixty years' service in the school. Mr. Martin expressed his appreciation of the kindly feeling expressed by this gift. It was noted that two scholars—Alice Barr and Emily Dival—had gained every possible mark for two years. By the kindness of an anonymous friend every scholar was presented with an illuminated text, and Winnie Barr with a Bible, for obtaining every mark for three years.—*Condensed from Local Paper.*

#### "EBENEZER," GRAYS.

SPRING meetings were held on Thursday, April 3rd. In the afternoon Pastor J. Chandler preached from Hosea ii. 14, 15. He spoke of God's dealing with His backsliding Israel, dwelling upon His drawing apart from the world into solitude, and close communion with Himself. The locality from whence the blessing is received—even in the place where trespass had been committed; a precious Christ coming down for the purpose of blessing His wandering ones. The way and manner in which God deals with the erring ones—speaking comfortably to them, and the glorious effect of His gracious dealings bringing forth songs of praise.

Tea was served at 5.15, at which a goodly number were present, and the evening meeting commenced at 6.15. Brother Elnaugh, of Prittlewell, had promised to preside, but was unable to be present, owing to serious illness. Brother Inskip, of Southend, kindly filled the position. After the opening hymn he read St. John iii., and our

pastor sought the Lord's blessing. The Chairman made a few remarks upon the chapter read. He enforced the necessity of the new birth, and the impossibility of the natural man understanding spiritual truths. The work of the Holy Ghost was insisted upon, and the firmness of his remarks rejoiced many who were there.

S. J. Taylor, of Forest Gate, then delivered an address from Psa. lxxv. 10, "Thou blessest the springing thereof." He dwelt upon (1) The sovereign source, (2), the sown seed, (3) Divine blessing, (4) satisfying success, tracing the work of grace as manifest in the blade of desire, the ear of prayer, and the full corn of service for the Master.

Brother Goldsmith, of Gravesend, followed with an address upon Psa. ciii. 2, "Bless the Lord, O my soul, and forget not all His benefits." This was the Psalmist appealing to himself. While God's benefits are so great and many that we may not remember all, we would not forget them all. He spoke of the benefits in providence, and also spiritual benefits, especially the gift of life and love.

Brother Chandler dwelt upon Gal. vi. 9, "Let us not be weary in well doing," &c. He noted the occupation of the Christian—"well doing"; its continuance, and the assured blessing. He spoke encouragingly; and, remarking upon the fact that we have commenced to raise the funds for the erection of a new sanctuary, exhorted to constancy, praying that God may crown the effort with success.

Our pastor gave a short address from 2 Thess. ii. 16, 17, remarking that this was a benediction in the midst of an epistle. He noted the source from whence the blessing must come, and the fact that it is Jesus Christ Himself, and God the Father, that will bestow the same. The great first cause—"love," the ground of hope; "everlasting consolation received," and the prayer that the people may be comforted and established.

The singing of the hymn, "Blest be the tie that binds," and the Benediction by the pastor, brought a profitable meeting to a close.

#### ZOAR, IPSWICH.

SERVICES were held on Good Friday, when two excellent sermons were preached by our pastor to large congregations—in the afternoon from Rev. i. 18 and in the evening from John x. 28. In the interval about 120 partook of tea.

On Wednesday, April 9th, special services to commemorate the pastor's first anniversary were held. Pastor John Bush, of New Cross, was the afternoon preacher, who took for his text Acts xxvi. 16-20. A well-filled chapel helped to inspire the preacher. A large com-

pany gathered for tea. At the evening meeting brother S. Garrard (deacon) opened with prayer. The meeting was presided over by Mr. W. Hitchcock, of Pakenham. A large congregation had the pleasure of listening to cheering addresses from Pastor H. T. Chilvers on "This ministry"; Pastor Dixon, "I will give you pastors according to Mine heart," etc.; Pastor Lock, "Is not the Lord thy God with thee?" Pastor J. Reynolds spoke on the value of prayer. Pastor J. Bush showed a true minister as an evangelist, pastor and teacher. During the evening the Church secretary in a brief report expressed on behalf of the Church and congregation thankfulness to the Lord for sending such a pastor, whose devoted labour amongst us is being blessed. During the year we have received by baptism six, by experience six, and by transfer four, making an addition of sixteen; present number of members, 126. Our pastor expressed thanks for the kindness his wife and himself had received and said that he felt a blessed liberty in his work.

Brother Moss (deacon) proposed a vote of thanks to the chairman and speakers. Brother Farrow briefly seconded, and, being carried, the happy meeting closed with the Doxology and Benediction.

H. BALDWIN.

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school teachers and friends was held at West Hill Baptist Chapel, Wandsworth, on February 22nd, 1913. Brother Kevan, the vice-president, presided. The meeting opened with singing, and brother Byford, of West Hill, prayed. Brother Kevan read portions from Eccles. viii.

A letter was read from brother Thrower, our secretary, regretting his inability to attend. Business prevented our brother Vine from attending to read the paper which he had promised to give at the meeting, but Miss E. Vine was deputed by him to do so. The paper was then read by Miss E. Vine on "Literature." The paper first dealt with the subject—(1) The scholars' point of view; (2) the teachers' and workers' point of view. After the paper had been read, the chairman made a few remarks and left the subject open for discussion.

Brother Abbott proposed a vote of thanks to Mr. Vine for his very excellent paper, also to Miss E. Vine for having read it, and passed a few comments on the various kinds of light literature which children, both young and old, would read to-day.

Brother Keeble seconded and spoke of the necessity of the librarians of our schools seeing that the books therein were of a suitable nature for the read-

ing of children, and also of the necessity of keeping them up to date, as he had heard the children say that they could get much better books from their day-school libraries.

Brother Andrews, of Courland Grove, referred to the necessity of putting the old Book first with regard to the home-reading of children.

Brother Adams, of West Hill, spoke of how children would devise means of smuggling trash literature into their homes and reading it, so to speak, on the sly.

Brother Byford (of West Hill) and brother Acworth (of Clapham Junction) also spoke.

The Chairman then spoke of the necessity of training the children's minds towards good literature, stating that, though we could prevent them to a certain extent from reading trashy literature while they were young, yet, as they grew older, we should not have the same power of preventing them from doing so.

The vote of thanks was then put to the meeting and carried unanimously, all agreeing that the paper had been most interesting and instructing, and that the subject had been excellently tackled.

A most enjoyable meeting closed with singing and the Benediction.

### Aged Pilgrims' Corner.

ON Wednesday, April 2, Miss Harrington kindly gave her lecture in the hall of the Hornsey Rise Home on her visit to Palestine. It was illustrated by limelight views and Eastern costumes and was much appreciated by the aged pilgrims and visitors. The ladies entertained the inmates at tea in the afternoon. The visits of all friends of the Institution will be welcomed at the Home during the coming months.

The Camberwell Home has lost an earnest and devoted friend in Miss Mary Pollard, who has passed away at the age of 85. For thirty-six years she had been a lady visitor and a generous helper of the Lord's aged poor. She had long been associated with Grove Chapel, Camberwell. Her remains were committed to the tomb at Norwood Cemetery by the Rev. W. Sykes, of Sheffield, on April 4th.

The 106th annual meeting will be held in the Pillar Hall of the Cannon Street Hotel on Friday evening, May 2nd, at 6 o'clock. Mr. Justice Lush will preside. The committee hope to be favoured with the presence of all who desire the welfare of the Society, which for more than a century God has so graciously used for the good of His people.

On Thursday, June 19th, the South London Sale of Work will (D.V.) be held, by kind permission of Mr. and Mrs. McCarthy, in the garden of 33, De Crespigny Park, Denmark Hill, S.E., between the hours of 3 and 8 o'clock. Mrs. B. H. Berry, of Croydon, will open the Sale. Mrs. James Jones, Mrs. McCarthy and a committee of ladies cordially invite your attendance and aid.

The seventy-eighth anniversary of the Camberwell Home will (D.V.) be held at the Home on Thursday, June 5th. Sermon at 3.30 p.m. by the Rev. W. Sykes, of Hillsborough, Sheffield. Tea at 5; tickets one shilling each. Public meeting at 6.30. James B. Collin, Esq., will preside. Addresses by Messrs. Dolbey, Atherton, Roberts and Sykes.

### Some Home.

FLORENCE LEVETT INGREY, of Cambridge, entered her eternal rest on November 27th, 1912. My dear niece was naturally of a very cheerful and happy disposition. For the last twelve years she suffered with violent attacks of headache. We had both physician and doctor, but of no avail. They advised her a change of air to Hunstanton. She was there for seven weeks; at the same time her medical adviser made every effort to get her to Ventnor for six months, but at the time she was going she was laid prostrate for four months, never leaving her bed until the Lord took her. Here was the hand of the Lord seen; she was blessed both in providence and grace.

The beginning of her exercises of mind was when, on a visit to London, she went to hear the Rev. Mr. Mowll preach at his Church in Brixton, who took for his text Gal. ii. 20 (last clause), "Who loved me, and gave Himself for me." The good man confined his text to "Himself for me." It was the means in the eternal Spirit's hands of touching her heart, so that she felt herself a sinner, which never left her until she entered heaven.

When she was drawing her last breath she pointed to the Scripture text which hung on the wall before her—"Who loved me, and gave Himself for me."

A few days before she passed away she said, "Aunt, you will have to part with me." I said, "Yes, dear, for the Lord." At another time she said, "I feel I don't think about the Lord or anything else; but I know He loves me." I said to her, "Why did you not tell me these good things before?" She replied, "Because the time had not come."

The ministry of Mr. Freston, of Watford, was much blessed to her soul during the time he preached at Eden

Chapel. One special text was Solomon's Song iv. 12, "A garden enclosed is My sister, My spouse: a spring shut up, a fountain sealed." She said she hoped she was "enclosed," which gave her much comfort.

She said to me, "Did you ever see the Lord?" I said, "Yes, dear, both in providence and grace." She remarked, "I have seen Him for myself," and, "Sweet to lie passive in His hands and know no will but His."

At one time she was speaking about the new birth. I said, "Yes, there is no entering heaven without it." She said, "Well, aunt, if I am not one of God's people, I know I have the evidences and marks of them."

I thought, Well, this is the same faith of the poor woman in the Gospel: "Yes, Lord, the dogs eat of the crumbs which fall from the Master's table."

To come to the last hour of her life, she sang most blessedly. It may be said, "His lovingkindness sang in death," thus passing through the valley to be "forever with the Lord."

The following verses were found in her writing-case some weeks after she had passed away:—

"How happy and contented  
I really ought to be  
When I think of all the good gifts  
God has given to me.

A home and friends to love me—  
What can I wish for more?  
A heart to love and praise Him  
And serve Him evermore.

I know I'm most unworthy,  
But He promised to be  
A Father to the fatherless;  
He has been that to me.

'Praise God from Whom all blessings  
flow'

May I sing night and day,  
For He has led me on thus far  
And He will guide alway."

F. L. I.

Should I have said too much about the dear departed one, may the mantle of Love cover all.

ELIZABETH BLINKHORN

MRS. WILLIAM ARCHER.

Rebecca, the beloved wife of the late William Archer (pastor at South Acton Tabernacle), was called to her eternal rest March 13th, 1913, in her 89th year, after a long illness patiently borne. She was brought to know the Lord very early in life through the faithfulness of her day-school governess, and baptized by Mr. Kendall, of Chadwell Heath, Essex, where she was a member until her marriage, when, with her husband, she joined the Church at Little Alie-street in about 1854, and never had her name removed. Almost her last words were, "Underneath are the everlasting arms." She was laid to rest, "in sure and certain hope of a glorious resurrection," at Highgate Cemetery, on Tuesday, March 18th. Her son and two

daughters mourn the loss of a greatly-beloved mother, though to her it is "joy unspeakable and full of glory."

MRS. ELIZA GEALL.

Mrs. Geall was one of the oldest members at "Ebenezer," Richmond-street, Brighton.

She was baptized by Mr. Joseph Wilkins, pastor of Windsor-street Chapel, in June, 1856; and transferred to "Ebenezer" in 1861, Mr. Joseph Sedgwick being the pastor at that time. Her card of membership has the appropriate text, "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ."

Left a widow thirty-six years ago, she proved her God to be indeed a "Husband to the widow," as well as a "Father to the fatherless." Thanks to the help of friends, and the pension of the Aged Pilgrims' Friend Society, all temporal wants were supplied, and in the Society's excellent Home in Egremont-place she spent the last fifteen years of her life, receiving every care and attention from the matron, Miss Upton.

Her memory remained clear to the last, and she was constantly repeating hymns and verses of Scripture, expressing her longing desire to depart and be with the Saviour she loved, often quoting the words:—

"Oh how happy I shall be,  
When my Saviour's face I see."

Just before she died she requested her daughters to sing the hymn, "Peace, perfect peace"; these were her last words. Thus she quietly entered into rest at midnight on March 29th, 1913, aged 86.

Her mortal remains were interred in the Extra Mural Cemetery by Mr. M. H. Webb in the sure and certain hope of a glorious resurrection, and Mr. J. Martin (of New Cross) made suitable reference to her at the service on Sunday evening.

T. A. G.

WILLIAM GLASGOW.

This faithful servant of God received the home-call rather suddenly on March 6th. He had reached the ripe old age of 83 years, and had been for many years in a weak state of health, though he was able to walk out a few steps the day before his decease. He was born at Chesham, Bucks; became the recipient of saving grace early in life, and was joined by baptism to the "Townfield" Church. When quite young he began to preach at Lee Common, Tring, Two Waters, &c. His first settled pastorate was at Gaddesden Row.

In 1875 he was directed by the Lord to remove to Suffolk, and, for over seven years, he was the honoured pastor of Bardwell. Here he did good work for the Master. It was at Tunstall, however, that his life-work awaited him,



and there his name is still highly honoured. He laboured there for sixteen years, with many signs of the Lord's presence and blessing.

In the year 1800 he retired from active pastoral work, but continued to be the messenger of the Lord to many village Churches, even up to about within two years of his death.

It was in the year 1806 that he joined "Zoar," Ipswich, by letter of transfer from the Tunstall Church.

He loved intensely the Gospel of the grace of God, was a most tender pastor and faithful friend. Somewhat reticent, he did not talk much to others of his innermost feelings. A humble Christian, he ever sought in all he did the glory of his Lord.

A large congregation assembled at "Zoar," Ipswich, on Lord's-day, March 23rd, to show their last token of respect in a memorial service. The dear widow could not be present, owing to illness. The pastor (P. Reynolds) preached the funeral sermon from the following words—"My servant is dead; now, therefore, arise" (Joshua i. 2). May grace be given to the widow and family to rejoice because their dear one has, by faith in his Lord, fought a good fight, and laid hold of the crown, glimpses of which were granted him through the smoke of the battle.

PHILIP REYNOLDS.

[We thank brother Reynolds for the above record of a brother beloved and faithful fellow soldier, whose godly, consistent life supported the truths he proclaimed. To know him was to love him; to labour with him a privilege and power. The Lord be very gracious to the dear widow and devoted helpmeet of His faithful servant.—ED.]

EMMELINE PARSONS.

In the home-call of our sister, Emmeline Parson, we, as a Church at North-road, Brentford, have lost one of our oldest members. Our sister's name stood at the top of our Church-roll, she having stood a member with us for over fifty years. But the Lord had need of her, and she received the summons to enter into the joy of her Lord on Wednesday, February 27th. Her mortal remains were interred at Ealing Cemetery on Tuesday, March 4th, our pastor, Mr. R. Mutimer, officiating. There were a large number of friends in attendance at the cemetery to witness the interment.

Our pastor made a few fitting remarks respecting our sister at the close of his sermon on the following Lord's-day evening.

She was the widow of the late John Parsons, who for twenty-six years was the pastor of the Church here. Mr. Parsons' illness was long and trying, and our sister prayed earnestly that she might be spared to wait upon him; the Lord heard her prayer in this matter.

She had for many years taken part as teacher in our Sabbath-school. She greatly appreciated the sermons of Mr. Mutimer, and always, when well enough to come, was found at the prayer-meetings and week-night services. She was a lover of God's house below, and now she has been called to higher service above.

Our sister suffered much from chronic bronchitis, and this prevented her from getting to the house of God for several weeks at a time when the attacks were severe, much to her distress.

The Lord raise us many more with the same strong desires to be always present at the services in His house.

The hymn of Dr. Watts' (361, Gadsby's) was one that she loved and delighted to join in singing:—

"I love her gates, I love the road—  
The Church adorned with grace  
Stands like a palace built for God,  
To show His milder face.

My soul shall pray for Zion still,  
While life or breath remains:  
There my best friends, my kindred  
dwell—  
There God, my Saviour, reigns."

E. F.

JAMES WATERMAN (of Rattlesden).

Our dear brother entered into the presence of the Lord on Lord's-day, February 16th, in his 78th year.

Converted at Norton in 1856, under Mr. William Barne, pastor at Waleham-le-Willows, he lived a useful and consistent life until the end. For several years he was a deacon at Norton. Removing from Norton, he joined the Church at Rattlesden, and was a member there for about twenty-five years.

For a number of years he did much service as a local preacher, and was very acceptable. Though a man of strong faith and good knowledge of the Scriptures, he was often subject to depression and doubt, but those who knew him, knew him to be a humble-minded and faithful disciple of Christ. His one thought and desire was for the coming of the Lord Jesus. He daily lived in hope and expectation of this, feeling certain that the time was very near. His Lord has come for him and called him into the eternal joy of His own presence and glory.

Our brother was buried in the Rattlesden Chapel burying-ground, the service being conducted by the pastor.

On Lord's-day, February 23rd, Pastor R. Hewitt preached from 2 Cor. v. 1, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," emphasising the words "We know; we have."

May the Lord raise up many more like unto our brother for His own glory.

R. H.

# The Apple Tree.

(Song ii. 3.)

BY A. E. REALLF.

THIS most precious portion of God's Word, called "The Song of Solomon," consists of a series of most affectionate conversations mainly between a lover and his chosen spouse, and, spiritually interpreted, sets forth the marvellous love of Christ for His Bride, the Church, producing a reciprocated love in her heart towards Him. In the previous verses of this chapter the Lord is represented as saying, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is My love among the daughters." To this endearing language she responds, "As the apple tree among the trees of the wood, so is my Beloved among the sons." Thus in ver. 2 Jesus says she is "as the lily among thorns"; and she replies that He is "as the apple tree among the trees of the wood."\* The Jews say it is the citron apple that is meant, for what is known among us as the apple tree is very rare in the East, and, even when found, its fruit is by no means good. The Spouse compares her Beloved to the pome-citron, because that tree is far superior to all the other "trees of the wood," which are wild, and most of them barren. The simile will be more clear and interesting if we consider it under various aspects.

## I.—THE POME-CITRON IS A GREAT TREE.

Surely in this respect it may well serve to set forth the Lord Jesus, for "without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." He is great—

(1) *As to His divinity*; because in the beginning He was with God, yea, He was God (John i.). Therefore His name was called Emmanuel, "God with us" (Matt. i.), "Who is the image of the invisible God, the firstborn of every creature; for by Him were all things created," &c. (Col. i.). He is therefore described as the brightness of the Father's glory, and the express image of His Person, upholding all things by the word of His power (Heb. i.).

(2) *As to His humanity*. In this "Holy Thing," born of the Virgin (Luke i. 35), we behold "the Son of God," whose body was specially "prepared" (Heb. x. 5). Therefore in Jesus we see all the dignity of unfallen human nature, and whose stainless purity was preserved, thus showing the "last Adam" to be far greater than the first, He being "holy, harmless, undefiled, separate from

---

\* Rev. Jas. Neill, M.A., Incumbent of Christ Church, Jerusalem, says it is the orange tree that is here meant.

sinners, and made higher than the heavens." As Man, how great was His wisdom, His goodness, His self-sacrificing love! And—

"That human heart He still retains,  
Though throned in highest bliss;  
And feels each tempted member's pains,  
For our affliction's His."

(3) *As to salvation matters.* The salvation which He hath wrought is indeed *great salvation*, for it saves even the chief of sinners, such as the thief upon the cross, Zacchæus the publican, the woman of Samaria, the Philippian gaoler, and Saul of Tarsus the persecutor.

"What though our crimes are black as night,  
Or glowing as the crimson morn?  
Emmanuel's blood can wash them white  
As snow by the pure ether borne."

"O taste and see that the Lord is good; blessed is the man that trusteth in Him" (Psa. xxxiv.).

#### II.—THE POME-CITRON IS A BEAUTIFUL TREE.

Its foliage is evergreen, and blossoms, green fruit and ripe, are all to be seen at the same time; so that this tree has a most picturesque and charming appearance, thus presenting a striking contrast to the other "trees of the wood." So to a believer is a precious Christ, although to the unrenewed He is still "without form or comeliness," and the world says, "When we shall see Him, there is no beauty that we should desire Him" (Isa. liii.). The Church says, and says truly, "Thou art fairer than the children of men: grace is poured into Thy lips" (Psa. xlv.). To her indeed He is "the chiefest among ten thousand" and the "altogether lovely" (Song v. 10, 16). No wonder, then, that she adds, "This is my Beloved, and this is my Friend, O daughters of Jerusalem."

Surely, dear reader, He is just the Saviour a poor, unworthy sinner needs. He is most beautiful in His complex nature as the wondrous God-man, the "Mediator between God and men"; most beautiful in His character, in all His offices, relationships and undertakings, in His Word and ordinances, in His righteousness freely imputed, and in His atoning sacrifice and finished work. And O most beautiful is He in mediatorial glory! And it is written, "He shall beautify the meek with salvation" (Psalm cxlix. 4), so that Jehovah, looking upon the chosen Spouse, adorned with the robe of her Saviour's imputed righteousness, says "Thou art perfect through My comeliness that I put upon thee" (Ezek. xvi. 14).

"Join all the glorious names  
Of wisdom, love, and power,  
That ever mortals knew—  
That angels ever bore;  
All are too mean to speak His worth—  
Too mean to set my Saviour forth."

Especially beautiful is He when He reveals Himself to each soul

quicken'd by grace as her own precious Redeemer, Friend, Brother, Husband—yea, "All and in all."

III.—THE POME-CITRON IS A FRUITFUL TREE.

It yields all the year round, and so resembles "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (Rev. xxii.). It is "Jesus Christ, the same yesterday, and to day, and for ever." In Him all grace is treasured up for each believer—quicken'ing grace, pardon'ing grace, restoring grace, justify'ing grace, and sanctify'ing grace. Yea, "and of His fulness have all we received, and grace for grace." The great apostle speaks of "the unsearchable riches of Christ." And grace here means glory beyond; yea, is it not glory already commenced?

"The men of grace have found  
Glory begun below;  
Celestial fruits on earthly ground  
From faith and love may grow."

"For the Lord God is a sun and shield; the Lord will give grace and glory; and no good thing will He withhold from them that walk uprightly." His Spirit in our hearts produces the precious "fruit of the Spirit" in our lives (see Gal. v. 22, 23; Ephes. v. 9; James iii. 17, 18). In the last of these it is called "*the wisdom that is from above*"; and all this is really the fruit of the cross.

"O how sweet to see the flowing  
Of that soul-redeeming blood!  
With Divine assurance knowing  
That He made my peace with God."

So the Redeemer "shall see of the travail of His soul, and shall be satisfied." "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." And concerning those who are the happy subjects of His grace it is said that "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age" (Psa. xcii.). No wonder, then, that the Spouse says, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." May it be so, dear reader, to thee also.

---

THE BIBLE.—"The Bible alone, of all books in the world, addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgments, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his practice, quickens his hope, and animates his faith."—*Bp. Wordsworth*.

"MANY are found in the simplicity and power of the gospel who have very little light into the great things of it; and many have been enlightened to discover great things in the letter of it, who never knew the simplicity nor felt the power thereof."—*W. Huntington, S.S.*

## THE GLORY OF THE LORD FILLED THE HOUSE.

*Notes of a Sermon*

BY PASTOR H. NEWTON,

*Preached on Thursday evening, April 24th, 1913, at Wellingborough Tabernacle.*

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good; for His mercy endureth for ever."—2 Chron. vii. 1—3.

HOLINESS is the gradually revealed glory of God, the rule of all His activity, and the unchangeable standard for all creatures endowed with personality. Within the lines suggested by the above Scripture let us think a little; first on

## THE BEAUTY OF HOLINESS.

The Psalmist exhorts us to "worship the Lord in the beauty of holiness," which may be taken as referring either to the holy and beautiful place of God's sanctuary, where worship was offered; or to the reverent and gracious disposition of heart which is essential in all the intercourse of creatures with the holy Creator. Both a standing and a disposition are requisite to glorify the Lord. Holiness, the sum total of all His perfections and attributes, the glory whose beams are purity and love, greatness and condescension, righteousness and goodness—these must be realised, producing a corresponding and befitting disposition in the heart, if we would know anything of the beauty of holiness. The spiritual realisation of these produces (as in the case of Israel on this particular occasion) a consciousness of disparity, unfitness, unworthiness to stand before the Lord. This was expressed by their "bowing themselves to the ground." They also "*worshipped*"—gave the homage of their hearts, which is His due, recognizing and acknowledging His worthiness and excellency. This worthiness outweighed their sense of personal unworthiness and produced "*praise*," which celebrated the "*goodness*" which has no blemish, and connives at no evil thing; and the "*mercy*" which, enduring for ever, pities the erring, devises means for their restoration, and will never turn away from doing them good. This "*praise*" is the atmosphere of holiness. It is not solely the sense of unworthiness and confession of our fallen nature, but the blending therewith of the sense of *His* worth and graciousness. It is not in the weights of desponding silence, nor in the buoyancy of inflated notion of good; but in the calm recognition of His unshadowed goodness and sparing tender mercy; and in the spirit which rejoices and yet trembles—that worship is holy and beautiful. Such attuning and appreciation of spirit to His perfections, so that to praise Him becomes our chiefest good and highest end, is God's object and design in salvation, and as we are brought into agreement with this we have Scripture evidence of being His. But this reverent, praising disposition, this beauty of holiness, is only possible in one place and position.

## THE PROVISION FOR HOLINESS

is the *place*, the *fire* and the *cloud*. On the day of the dedication of Solomon's Temple the fire consumed the sacrifices, and the cloud filled the place. That place is "in Christ." He is the place and standing. "In Christ" the fire of Divine acceptance comes down. "In Christ" the cloud of holy and encompassing Divine presence is enjoyed. "In Him" by faith we experience the Father's good pleasure and the gracious activities of the Holy Spirit. Put "in Him" by an act of sovereign grace before time began, the saints were always seen there, blessed there, accepted there, and loved there. Baptized "into Him" by one Spirit, they are quickened into newness of life. Realising their standing "in Him" they are favoured to enjoy the sweetness of their Father's acceptance, and to know that their humblest services are pleasing in His sight. "In Christ" the consuming fire assimilates all that is of the Spirit and separates whatever is of the flesh. This process is continually going on, but not always so intelligibly or consciously as to be described in language. Here, too, the believer is favoured to know that the Divine presence is ever assured. That enveloping cloud will make even a cellar into a temple and every-day things sacraments of grace. That "*presence*" is something more than the omnipresence of the Lord, who filleth all things. The cloud, associated with the temple and the fire, reminds us that the presence of the Holy Spirit is charged, so to speak, with the grace of the Lord Jesus and the love of the Father. All that is meant by "*Father*" and all that is included in "*Saviour*" and "*Brother*" is brought into ever-living, ever-present, and effectual activity and influence in us and about us. Ever operative for our good, ever tending and inclining unto the glory of the Lord, souls thus become conformed to the image of God's dear Son, and show forth His praise. Thus they grow in grace and knowledge and are kept by His power unto complete salvation.

## THE PATHWAY TO HOLINESS

may be learned from the range of Solomon's prayer on this occasion. This, like our Lord's prayer in John xvii., is very comprehensive. The "*place*" was appointed, divinely recognised, and its ministries available for all classes and conditions of men—Israel, sinful, afflicted, in strange lands, with heart plague, or worsted before enemies; or the stranger and Gentile—for these the beauty of holiness is intended, and provision made. What, then, are the steps thereto? (a) To know yourself in your true character as sinful, stranger, etc. (b) Looking, praying, turning, coming to the "*place*," even Jesus and Him crucified. These are the exercises of that faith, the movements of that secret in-wrought persuasion which God works in the heart by the truth. So "looking" and "turning" and "coming," the soul is brought into association with the "*place*," and abiding there the heavenly "*fire*" comes down, and the holy "*presence*" fills the temple of the heart. Holiness is manifested, worship follows, and praise, "for the Lord is good, for His mercy endureth for ever."

“O worship the Lord in the beauty of holiness ;  
Bow down before Him, His glory proclaim ;  
With gold of obedience and incense of lowliness,  
Kneel and adore Him ; the Lord is His name.”

### PROVIDENCE.

BY W. ALLEN DALE.

“ Lord, my weak thought in vain would climb  
To search the starry vault profound ;  
In vain would wing her flight sublime,  
To find creation's utmost bound.  
But weaker yet that thought must prove  
To search Thy great eternal plan,  
Thy sovereign counsels, born of love  
Long ages ere the world began.

Be this my joy, that evermore  
Thou rulest all things at Thy will :  
Thy sovereign wisdom I adore,  
And calmly, sweetly, trust Thee still.”

### DAVID HAD A CHEQUERED EXPERIENCE.

SOMETIMES he was in the depths, at other times he walked amid faith and fear, or sang his praises to God in rapturous delight for His merciful kindness bestowed, and covenant faithfulness revealed. The dealings of the Lord with him during those years of trouble and upheaval were better understood as to their profitableness when he reflected upon them in after days. Although unable to perceive at the time the wherefore of God's mysterious providences, yet of those times he says, “I trusted in the Lord,” and that fact explains the secret of his endurance and deliverance, while it reveals the comfort of his tried spirit—“I said, Thou art my God. My times are in Thy hands.” The first sentence expresses the exercise of a tried heart toward the Lord ; the second implies that by the same spirit of faith he received those perplexing trials of his life as from the hand of his God. In the midst of them all David looked unto the Lord, and through them all he learned of the Lord the blessedness of the truth affirmed in these words : “My times are in Thy hand.”

### THIS SAME TRUTH APPLIES TO ALL THE PEOPLE OF GOD.

Those very experiences which occasioned Jacob to cry out in despair, saying, “All these things are against me,” were of God worked together for the good of His child. In words of tender pity and fulness of love Joseph expressed his triumphant faith in this great truth when he addressed his humbled and fearful brethren with these sublime words : “As for you, ye thought evil against me ; but God meant it unto good, to bring to pass as it is this day to save much people alive.” Even godly Job spake unadvisedly with his tongue because of the mysteries of providence which had overtaken him. Inexplicable as those circumstances were to him

at the time, there came a day when he recognised that all his times were in the hand of God. In that day Job answered the Lord, and said, "I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. I have heard of Thee by the hearing of the ear: but now mine eyes seeth Thee; wherefore I abhor myself, and repent in dust and ashes." And this tried man found that in the hand of God those great and sore troubles worked together for his good. Paul enjoyed the comfort of this shining truth also, for he wrote to the Corinthians, saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In its nature, duration, and operation, the present affliction is light, transient, and but for a moment; but what it worketh for us is described as weighty, glorious and eternal. Fearfulness declares afflictions work against us, but faith affirms they work for us. Faith draws comparisons and sets the weighty issues over against the lightness of the trial, the glory over against the affliction, and eternity over against the brief moment of time; and saith Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

" Let saints proclaim Jehovah's praise,  
And acquiesce in all His ways;  
He keeps eternity in sight,  
And what His hand performs is right."

GOD EXERCISES HIS PROVIDENCE EVERYWHERE, AND TOWARD EVERYTHING.

"He causeth it to rain on the earth where no man is, on the wilderness wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth." There is that great and wide sea which He hath made. He hath shut up the sea with bars and doors and bounds, and wrapped it in sand as in a garment, and said, "Hitherto shalt thou come, but no farther; here shall thy proud waves be stayed." He openeth His hand, and satisfieth the desire of every living thing that flies, or creeps, or walks, or swims. While He feeds the sparrow He clothes the flowers with their beauty. When addressing His disciples upon these things, Jesus said, "Ye are of more value than many sparrows"; "Your heavenly Father knoweth that ye have need of these things"; "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He that watches the hand of providence will never want for a providence to watch.

" Make you His service your delight,  
Your wants shall be His care."

THE WAYS AND MEANS WHEREBY GOD SUPPLIES THE NEEDS OF HIS PEOPLE ARE WONDERFUL INDEED.

Take the experience of Joseph. Hated of his brethren, sold into Egypt, separated from home and parents, who mourned him as dead. From the standpoint of his brethren their conspiracy was a



complete success ; but the outworking of that same malicious deed was overruled by the hand of God for good, and proved to be the way for Joseph to become the saviour of his wicked brethren, with their father, in the after years of famine. This was as wonderful a providence as that of greedy ravens feeding the solitary prophet of God. With the blessing of the Lord upon five loaves and two small fishes thousands of hungry people were satisfied with bread. Verily He makes the wrath of man to praise Him, commands the most surprising servants to do His pleasure, and blesses insignificant possessions, like the cruse of oil, or loaves and fishes, to serve His compassionate purpose toward His needy people. All our times are in His hand. "Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed."

There are times in the lives of the people of God when

HIS PROVIDENCE AND HIS PROMISE SEEM TO CLASH.

God, by the mouth of Samuel, promised the crown of the kingdom to David ; but when he was chased and hunted like a partridge by Saul and his army, providential circumstances appeared contrary to the promise, and one day in the stress and strain of the trial David uttered this despairing cry, "I shall one day perish by the hand of Saul." But these times being in the hand of God they worked together according to and in harmony with His covenant promise. Providence provided the ship for Paul, when a prisoner, to sail into Italy. During one tempestuous night the Lord assured Paul that all lives should be saved but the ship lost. When the ship was breaking up beneath their feet, surrounding circumstances appeared to be against the promise of life, which however was completely fulfilled. So, too, it sometimes transpires in the experiences of God's people to-day. Our prayers for the salvation of souls, or for the life of the Church, or for guidance in the way, are founded upon some word of promise which the Holy Ghost has sealed upon our heart ; and instead of seeing the answer to our prayers circumstances often occur for a time of quite an opposite character. Such things challenge our professed faith in God, and test the sincerity of our prayers to God. It will be helpful to us

AT SUCH TIMES TO BE OF GOOD CHEER,

and say in faith, nothing wavering, "I believe God, that it shall be even as it was told me." Charles Wesley has well expressed this sublime confidence in God's wise providence, saying,

"The fictitious powers of chance  
And fortune I defy ;  
My life's minutest circumstance  
Is subject to His eye."

"O might I doubt no more,  
But in His pleasure rest,  
Whose wisdom, love, and truth, and power,  
Engage to make me blest."

In the hand of the Lord our times of affliction and circumstantial trial become seasons when sanctifying and subduing grace enriches the godly character. One God-fearing soul has spoken words

which express this truth, which other Christians prove also: "I have found that I had to suffer much before the will, in its selfish operation and tendencies, was fully broken down." Although the will might be kept submissive in its operations, so as to be in harmony with the Word of God, yet His child would still feel at times a keen inward struggle issuing from the natural life of his unsanctified will; and would testify, to the praise of the strength received of the Lord, that

THE VICTORIES OF FAITH ARE ONLY REALISED BY THE CONSTANT MINISTRY  
OF HIS ABOUNDING GRACE.

By means of the tempest the Lord broke down the disobedient and wayward spirit of Jonah; by sore trouble God corrected David for numbering the people, and taught him to keep His law. Thomas, the apostle, ever remembered the providence that brought him into the associations and incidents of the upper room on that evening when Jesus delivered him from the bondage of unbelief. Whoso will observe the daily providences and events of life can easily perceive their connection with the progress of the inner life in its knowledge of God and His gracious dealings with His people. For,

"All our times are in His hand,  
All events at His command."

They are ministries appointed of God, by which He sometimes answers this comprehensive and oft-repeated prayer,

"Subdue my will from day to day;  
Blend it with Thine and take away  
All that now makes it hard to say,  
Thy will be done."

Here, then, is an adequate support, and the only support for mankind amid the changing scenes of life—an assured belief that "the lot is cast into the lap, but the whole disposal thereof is of the Lord."

"My favoured soul shall meekly learn  
To lay her reason at Thy throne;  
Too weak Thy secrets to discern,  
I'll trust Thee for my Guide alone."

## THE OWL AND ITS COMPANIONS.

*A Talk with the Bairns on Job xxx. 29.*

BY PASTOR H. BULL, "SALEM," RAMSEY.

MY DEAR LITTLE FRIENDS,—There is an old proverb which runs thus—"Birds of a feather flock together," which means that birds of the same tastes and habits are usually found in company, and Owls are no exception to the rule, for if you turn to Leviticus xi. 13—20 you will find God has given a list of unclean birds, and amongst them the Owl is mentioned in company with the Night Hawk and the Bat, each of which is termed unclean, and consequently unfit for food. Now if you will follow me, we will see what useful lesson we may learn by way of warning from these night birds, especially the Owl.

I.—HIS HAUNTS (OR FAVOURITE ABODE). I find the Owl loves old ruins. He is never more at home than in some old tumbled-down house, bestrewn with broken bricks and rotten timbers. Close to where I now live is an old malting, said to have been used as a temporary stable for some of Oliver Cromwell's horses during his campaign with Charles I. It is now more or less a heap of ruins, and an ideal home or haunt for the Owl. As one walks round the old place after sunset the only sound that breaks the stillness is the mournful Hoo-hoo-hoo of the Owl. He loves these old ruins and always has. Isaiah tells us so in the thirteenth chapter of his prophecy and the twenty-first verse. "He loves darkness rather than light." You can never get the Owl to come out in the sunshine. I remember when quite a boy the man who lived next door to my parents had two Owls, which he kept in a cage in a wood-lodge. They would shrink into the darkest corner of the cage if anyone opened the door of the lodge, and there would remain, either blinking sheepishly or with their eyes closed altogether, until the door was closed again. They hated the light and loved the darkness. Now is not this just like boys and girls and men and women who are without the knowledge and love of Jesus Christ? The Saviour Himself says in John iii. 19 that "men loved darkness rather than light, because their deeds were evil." The Owl loves ruins; so do those who love sin. What a heap of ruins sin has made of mankind! What a rubbish-heap sin has made of the once beautiful garden of Eden! And men by nature love it, and would have it so, because they hate the light.

II.—THEIR NATURE. You may discover the nature of a bird or a person very clearly by their tastes. The Owl is described as an unclean bird, living on garbage, such as putrid flesh, small birds, mice, etc., and the larger varieties even attack and devour hares and rabbits. These they tear into convenient pieces with the aid of a powerful curved beak and claws, or talons. Is not this in many respects true of boys and girls of unclean tastes? How they devour the cheap pernicious tales that abound on our bookstalls; how eagerly they drink in the lewd, nasty joke of their evil-minded companions, until their very minds are a sink of iniquity. Oh, children, beware of cultivating a taste for the profane, lewd, pernicious conversation or literature of the day. Then, too, I have noticed the Owl devours its unclean meal in the dark. You might put a mouse within reach in its cage, but as long as the light shone in, it would remain untouched. But exclude the light a moment and the mouse would instantly disappear. So with bad boys and girls. They are often well-behaved in the presence of parents and friends; they never show these evil books in daytime. No, they hide them in the linings of coats, or under the pillow, or some other secret place, to be devoured in the dark, forgetting that one eye is always upon them.

III.—THEIR DISPOSITION. The disposition of the Owl is to be morose, sullen, melancholy. This is no wonder, for it is just what you might expect, and is all in keeping with their haunts and habits. And is not this terribly true of the boy or girl who in-

dulges in evil habits? They never look you straight in the face when speaking to you, or when spoken to, but, owl-like, give you just a furtive glance out of one corner of their eye, as though they had something to be ashamed of; and so they have. You can seldom get them to enter into conversation; they are morose, sullen and indifferent. There is nothing bright about them, and all because, like the Owl, "they love darkness rather than light, because their deeds are evil."

Now, in closing our little chat, may I remind you all that a *night-bird often becomes a jail-bird*; that the man who is a companion of Owls and Bats often ends his life in prison; that the sullen, morose disposition engendered by the reading of bad books often ends in suicide, or something scarcely less terrible. May God the Holy Spirit lead you out of nature's darkness and give you grace to walk in the light. The nature of the Owl cannot be changed; he is as God made him. You, however, can be changed by God's grace and made to love light and right, and forsake for ever the haunts and habits of those who are the companions of Owls. May it be so is the earnest prayer of one who loves you for Christ's sake. Amen.

---



---

### TEACHERS AND TEACHING.

*Notes of an Address given to the Sunday School and Bible Classes at  
Bexley Strict Baptist Chapel,*

BY MR. JOHN PIGGOTT, J.P.,  
on 30th March, 1913.

In the 6th verse of the 22nd chapter of the Book of Proverbs you will find these words, "Train up a child in the way he should go, and when he is old he will not depart from it."

THAT IS A DEFINITE STATEMENT,

and let us see what the Word of God says with regard to it. In the 11th of Deuteronomy, and the 18th, 19th, and 20th verses, we read, "Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." And in the 78th Psalm, and the 5th and 6th verses, we read, "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children." These verses speak of laying up these words in our hearts and souls, and binding them as a sign upon our hand, and as frontlets between our eyes, &c. Now this was common with the Jews to bind a Scripture, say, on their left hand, wear them on their fore-

heads and on their arms ; also to put a verse into a hollow piece of wood, and to fasten it to the post of the door on the right hand side, so that it could be easily seen in going in and coming out.

The most important point with regard to boys and girls is that each one possesses an immortal soul that shall live for ever and ever in the world to come, in either happiness or misery. Accepting this, we want to be brought up in the nurture and admonition of the Lord ; and as we are told in that verse which I have read, we are to teach God's Word to the young people, speaking of them "when thou sittest in thine house" ; that is, when we are at home together we should remember God and His Word ; "when thou walkest by the way"—when we are in the open we may study the works of God in creation. When we lie down, nothing is comparable to reading the Bible and kneeling down and committing ourselves into the hands of God during the night watches ; and when we rise in the morning, again to thank God for watching over us during the hours of our unconsciousness, and to ask Him to be with us during the day.

The Bible proves to us that we are right in reading and teaching it to the young people. The first step in training up a child in the way he should go is that

WE SHOULD TRAIN HIM UP TO ABSOLUTE AND UNFEIGNED BELIEF  
IN THE BIBLE,

from Genesis to Revelation. There are things we cannot do, and there are things we are able to do, and God has given us the letter of His truth, and that letter of the Word is believable. Take a simple example with regard to the sun in its meridian glory. There are great men in science who tell us how large it is, and how heavy it is, and with Job agree that it hangs upon nothing ; and then add that it came into existence by chance. But the Bible tells us that God made the sun, and He made it, He says, to rule the day ; so that when you see the sun, and feel it, and look at it, you are in direct communication with God through the creation of the sun. The Bible says it, and every boy and girl should believe it, for God never asks you anywhere in His Word, "Can you understand or comprehend how I made the sun?" No ; but He says, "I have made it to rule the day." Yes, it is most essential in the present day, in training up our young people in the way they should go, to train *them up in the absolute belief of God's Word.*

You know that we are all sinners, and in the Bible it tells us how sin came into the world. God created Adam and Eve ; He put them into a garden called Eden ; in that garden there was a tree that bare fruit. You and I need not trouble what was the nature or name of that fruit. We know it was "forbidden fruit," for God said, "In the day that thou eatest thereof, thou shalt surely die." Satan came to Eve and told her, "Ye shall not surely die." They ate of the forbidden fruit, and that accounts for sin, misery, and death, which we all know exist in the world. The Word of God says it, and we are daily experiencing the truth of it. I pray you boys and girls, when you read the Bible, and read about Joseph

and his brethren, the sons of Jacob, that you believe that there was a Joseph, and there were his brethren, and there was a famine, and that they went down to Egypt to buy corn. That we must believe that there was a little boy named Moses; that his mother put him into the ark of bulrushes; that Pharaoh's daughter drew him out and had him educated, and that he became a great man; and that when he got to years of discretion they told him, "You are a Hebrew, not an Egyptian," and he chose rather the affliction of God's people than to dwell in sin for a season. Then what a wonderful man Job was! Yet wicked men would have us believe that Job never really lived. Always remember the Bible says, "There was a man in the land of Uz whose name was Job," and that Job was tempted of Satan. God permitted Satan to take away his cattle, his property, his family; and then Satan said to God, "But all that a man hath will he give for his life. Touch his body, and he will curse Thee to Thy face." And God said to Satan, "He is in thy hand, except his life." And Satan cursed Job's body, and sores and matter came upon him from head to foot. So bad indeed was his condition, that he took a broken piece of crockery and scraped himself with it. Yet he did not sin with his lips, for he said, "Have we not received good at the hands of God, and shall we not receive evil?" We must believe what the Bible says, "There was a man in the land of Uz whose name was Job."

You all know about Daniel being put into the lions' den. Some people make light of it. But there was a Daniel, and there was a lions' den, into which Daniel was put. And he was able to say, "My God hath sent His angel, and hath shut the lions' mouths," and you and I, I hope, are able to believe it. Oh! how many cases there are that we might call your attention to. What a wonderful character Jonah was, but he was disobedient. Is there anyone here to-day who is not disobedient? We are all disobedient. You will remember the men in the ship wished to know why such a storm had arisen. Jonah said, "I am the cause of this. If you cast me overboard, you will be all right"; but they risked their lives in their endeavour to ride out the storm without casting him overboard. They did not like to cast a man overboard to drown; but at last Jonah had to be cast overboard. But God had prepared a great fish to swallow up Jonah, and take care of him. Then Jonah began to pray in the fish's belly, and if you boys and girls possess spiritual knowledge and understanding, which is separate and distinct from that which I have been saying, you will pray like Jonah did in the whale's belly, and say, "Salvation is of the Lord." He meant that if ever he got out of the fish alive, God must do it; if ever he was forgiven his sins, God must forgive him; and the fish vomited him out on the dry land. We must believe there was a real big fish, a real ship, and a real storm, as God has told us.

The first thing in the New Testament for us to believe is that Jesus was born in Bethlehem of Judæa, in the days of Herod the King; that they should call His name Jesus, for He should save His people from their sins. That was a wonderful birth. No little boy was ever born like the Lord Jesus Christ. He was the Son of

God. "Ye shall call His name Emmanuel, God with us." I am anxious that you and I, in coming to the Bible, believe that God in His wisdom and His mercy inspired holy men of old to write as they were moved by the Holy Spirit, and that when we take up the Bible we are taking up a book different to all others, from which we get exclusive and distinct information that we can get from no other. No other book gives us the same information with regard to this world before it was a world, or as it is now, as the Bible; and no other book can tell us what will become of this world but the Bible. No other book tells us about God, and Jesus Christ, and ourselves, as the Bible. God has given us brains, reason and comprehension to enable us to believe the letter of God's Word, unless we wickedly say we will not believe what the Bible says.

IN STUDYING THE BIBLE, TIME IS WELL SPENT,

and there is not anything that you can do that will better fit you for time or eternity—if God will—than the time spent in studying His Word.

The third thing is to *have a reverence for God's day*—the day that was set apart, and God Himself rested upon it and sanctified it. It is a good thing to be trained up to reverence the Lord's day.

Another important thing to be trained in is to *honour father and mother*, the first commandment, we are told, with promise. Boys and girls who do not honour father and mother as a rule come to a bad end. Sometimes boys and girls think fathers and mothers are very hard, very much too particular, especially about the Sabbath. Now that is a wrong spirit. Father and mother know best. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee;" and you will be much happier when you are obedient to them, for there is something inside you called *conscience*, that God has given to every man and woman, boy and girl, to teach them those things I am explaining to you.

I speak now to superintendents, conductors of Bible Classes, and teachers, when I refer to the solemn words, "When he is old he will not depart from it."

IN THE HOLY WORD OF GOD YOU COME TO SCRIPTURES THAT BAFFLE ALL REASON.

You have incidents, circumstances, which you cannot explain, and which in your judgment seem to be inexplicable; but here it is that God's sovereignty comes in. You have to accept the literal truth of God's Word, and in my humble judgment, those of us who hope our eyes have been opened through the mercy of God find ourselves dumb in the presence of such a Scripture as this: "When he is old he will not depart from it," from the simple fact a large number to-day, who have been trained up in the way they should go, apparently have departed from it. Hence the necessity for the spirit of meekness, of dependence upon God, and feeling that all things are in His hand, and that it is not for us to judge what God has said or what God has done, but there desire to leave

it, our prayer being that we may not be found finding fault, or replying against God. It is a mercy for boys and girls to be kept straight, honest, loyal with regard to God's day and God's house. And how thankful we are when they come into the house of prayer and mingle with us.

When the end comes, and when heart and flesh are failing, and you come to the point of death—when all the things of this world which are so important now have become as nothing, and less than nothing and vanity, the time you have spent in the Sunday School, that will be no drag on your conscience, but rather the answer of a good conscience; and the greatest of all blessings will be, feeling your helplessness, your inability, that you have so often failed, yet to find at the last that a poor sinner like you or me may even yet hear the wonderful words, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And again, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Such a reception seems impossible, yet God has promised it, and all through what Christ has done. My prayer is that all may be full believers in the literal truth of God's own Word, and, if God will, that it shall be eternally blest to their never-dying souls.

---



---

### GOOD CHEER FOR THE FAINT.

UPON most of the trials and temptations that overtake us here are these two labels—"For the cure of coldness," or "For the trial of faith" (1 Peter i. 7). Few were tried as Jeremiah, and his testimony in the midst of the deepest was "God doth not afflict willingly."

In the prospect of them, or when *in* them, to be enabled to look by faith at Jesus suffering is a great support; as Heb. xii., "For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds." This brings the soul up—"Did Christ my Lord suffer, and shall I repine?" The book of Hosea is the backslider's chart. We can remember when, with bleeding heart and streaming eyes, we traced those sacred pages; as, "Ephraim is a cake not turned"; "Ephraim also is like a silly dove without heart"; "Ephraim is an unwise son." But with it all there comes forth this sentence by the Prophet Jeremiah, "I will surely have mercy upon him, saith the Lord" (chap. xxxi. 20).

We desire, however, at this time to note briefly this truth, viz., that *spiritual blessings are hardly won*. Bunyan says, "Whosoever will have heaven must *run* for it." And another saith, "I see no labour where I smell no sweat" (Quarles). Men have to dig and search for gold and diamonds, as they are hidden in the bowels of the earth; and as pearls are found deep in the sea, and there is much labour to obtain them, so spiritual profit and advancement have to be long and diligently sought. "The soul of the diligent



shall be made fat"; "and ye shall seek Me, and find Me, when ye search for Me with all your heart."

From the time of the first promise to Abraham concerning a son, to the birth of Isaac, was twenty-five years (see Gen. xii. 3—7, and xxi. 5), during those waiting years we are told both of the work of faith and of unbelief.

The cry of the Church is figuratively represented in that of Rachel. See what delays before her passionate longings for a child were fulfilled; but it is said that "the Lord remembered Rachel." Yes, bless His holy name, He does and will remember His crying, waiting and sorrowing ones. Isaac also, around whom the promises clustered, had to entreat (*i.e.*, pray earnestly) the Lord for his wife because she was barren, and the Lord was entreated of him. Even Isaac must entreat for that which God had pledged His oath to bestow. Jacob himself, too, would wrestle all the night and hold on in sheer desperation, saying, "I will not let Thee go except Thou bless me," inasmuch as the Angel was fain to lame him ere he would loose his hold. Hannah prayed against her barrenness, but at length God remembered her. Oh, yes. If spiritual barrenness is our *grief*, God will yet make us fruitful. The poor seekers shall not always be forgotten; the expectation of the poor shall not perish for ever. "Surely there is an end [a reward], and thine expectation shall not be cut off."

The disciples were in trouble on the ship in a storm. They saw the Lord coming to them, walking upon the water, and these are the words—did you ever mark them?—"and would have passed by them" (Mark vi. 48). Something is intended here; it is a word to the wise—"They cried out."

Two disciples had had a lovely walk with the Stranger to Emmaus (Luke xxiv.), Who had expounded unto them in all the Scriptures the things concerning Himself, and they drew nigh unto the village whither they went, *and He made as though He would have gone further*. And so He would, but they constrained Him, saying, "Abide with us." Poor, troubled heart, despair not if thou art led out in prayer.

"Beyond thy utmost wants  
His love and power can bless;  
To praying souls he always grants  
More than they can express."

RUFUS.

"THIS IS NOT YOUR REST."—"When the Lord drives us from one creature-rest we presently perch upon another; but He will not allow us to fix long upon any. At length, like the bird, we are sensible that we can have no safety, no stable peace below; then our hearts take flight, and soar heavenward, and we are taught by His grace to place our treasure and affections out of the reach of changes."—*John Newton*.

"SOAR high, my brethren; I mean to."—The late *John Hazelton*.

“NOT FOR THAT WE WOULD BE UNCLOTHED.”

WHY are you left here? To fit you for heaven, as some people talk of trials fitting you for heaven? Trials will never make you fit for heaven; it is grace that must make you fit for heaven.

What fitting had the dying thief in that way? What fitting have thousands had that have been carried home to heaven a few minutes after God smiled upon their hearts? “Oh!” people say, “such and such are ripening for glory;” and very often you will find they are ripening for some trial God is going to lay upon them, that He may prove what the machine will do; and all to the praise and glory of His grace. And hence the apostle said, “We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.”

But it is added here, “Not for that we would be unclothed.” We are not desiring to be unclothed; we are not anxious to be undressed. Our going into the territories of death is, in fact, in the eyes of the world but the common lot that comes from the curse: “Dust thou art, and unto dust shalt thou return.” But the circumstances God has connected with His people are the things to look to. “O death, where is thy sting? O grave, where is thy victory?” Why, when, as believers in Christ, you and I are called to give up the spirit that dwells in this tabernacle we shall not go into *death*—we shall not *die*. In truth there is no such thing as death now for the Church, though the name is kept up for distinction's sake; it is those that *sleep in Jesus*. It cannot be a more delightful thing for that character that has been tossed and distressed for days and days to find a place where he can lie down and sleep, than for God to put His child into the cradle of death. This is the place where the child of God is to be “unclothed” and “clothed upon” immediately, that “mortality might be swallowed up of life.” I *do* admire the figure. You know in reference to this “pillar of cloud and pillar of fire” that the Lord “is unto us a wall of fire round about, and the glory in the midst,” and that when the Lord went with the children of Israel through the Red Sea the cloud came down upon them, and they went through, and “were all baptized unto Moses in the cloud and in the sea”; and thus the Lord comes down, and swallows up this mortal state when death is brought against us. As soon as the summons goes forth that death is to bring the believer into the stripping room, God Himself comes down in all His glorious majesty and covers us with the raiment of glory, so that to be “absent from the body” is to be “present with the Lord.”

Now, to have this presented to our hearts must be very precious, especially in connection with what Paul says: “The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” “Not for that we would be unclothed;” not for that we would get out of this tiresome world,

and to get rid of sin merely ; I want to get to heaven that I may behold my glorious Lord, and have more capacity to show forth His praise. *Here* I feel a restraint upon my praise ; everything shakes this tabernacle, and all that crosses my eyes or my senses proves how inadequate I am to praise Him as I wish. Everything here is out of tune ; there is no room for the choir, no room for the instruments, no room for the display of "glory to God in the highest." No, we must burst the barriers, we must enter into that blessed "house not made with hands, eternal in the heavens," before we can love Him as we ought, and enjoy that blessedness which was ours before the foundation of the world."

[*Extract from a sermon by Charles Drawbridge, preached at Surrey Tabernacle, Borough Road, on Wednesday evening, September 20th, 1843.*]

---

### WHAT MUST IT BE TO BE THERE?

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 unfolding 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 wonderful, happy throng !  
Oh ! what sounds of hallelujahs  
Echo in the noble song."

T. JONES (the late).

---

"ENVY NOT THE RICH. Riches are often seen to be a canker worm at the root of a good man's comfort, a snare in his life, and an iron pillar at the back of his pride. Agur prayed to be fed with food convenient for him, and you may pray for the same ; and what God gives you in answer to your prayers you will be thankful for ; and surely that state which keeps you dependent on God and thankful to Him is best for you, and so you shall find it in the end."—*Bank of Faith*," by W. H., S.S. .

## THE UNKNOWN FUTURE.

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.

E. MITCHELL.

## "THE WELL IS DEEP."

(John iv. 11.)

THE Well is deep.

Look back into the purposes of God  
 And scan Eternity. Trace to their source  
 His wisdom and His power. Fathom, if thou canst,  
 His everlasting mercy. Should thy brain  
 Grow dizzy, and refuse to sound such depths,  
 Confess thy feebleness, and meekly say—

The Well is deep.

The Well is deep. Take for thy longest line  
 The cords of Vanity—the rope of sins  
 Unnumbered. Choose then the heaviest weight;  
 Take thee thine own poor hardened heart of stone;  
 Now plumb the depths of God's unbounded love.  
 Thy lead seems light—thy lengthened line run out;  
 E'en with such instruments thou hast but plunged  
 Beneath the surface of the tide. Below,  
 Far, far below, in depths unfathomable,  
 Springs undisturbed the ceaseless flow of love,  
 Embosomed in Eternity. Here rest,  
 And humbly bend the knee, and own again

The Well is deep.

The Well is deep. Mark now the wounded side  
 Of Him that hung upon the tree. Haste thee  
 To hide within that cleft, and as the springs  
 Of living water from the riven Rock  
 Gush freely forth, ponder the depths of woe  
 From whence they rise. Behold that broken heart!  
 Say, can't thou find the measure of His grief?  
 Hear that loud, bitter cry from off the Cross,  
 "My God, My God, why hast Thou forsaken Me?"  
 Think of those awful words "I thirst," when He,

The Mighty God, tasted the serpent's food,  
 And ate the dust of death. Search this His depths  
 Of woes profound, and worship and exclaim  
 The Well is deep.

Thus bursts the well of life from these three springs :  
 God's infinite decree ; His boundless love ;  
 And all those deep, unuttered woes of Christ.  
 Drink, stranger, drink, and quench thy thirsty soul  
 From out of depths which ceaselessly abound ;  
 The more thy need, the fuller still the fount ;  
 The more thy thirst, the deeper still the spring.  
 No sealed fountain this, no spring shut up ;  
 But, flowing forth to every child of want,  
 It cries—come unto Me and drink ; invites  
 The heavy laden to repose ; cleanses  
 Whilst giving life, and gladdens whilst it heals.

The thoughtless sinner who at Jacob's well  
 Tasted the living waters fresh from God,  
 Has yet to learn through all eternity,  
 The truth of words she ignorantly spake  
 Touching Samaria's failing earthly spring—  
 The Well is deep.

---

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

---

### SURREY TABERNACLE SUNDAY SCHOOL.

On Wednesday, May 14th, 1913, the sixth anniversary meeting was held in the Surrey Tabernacle, Mr. Alfred B. Falkner, superintendent, occupying the chair. Mr. Arnold Boulton, deacon, read Isa. lv., and Mr. Thomas Green sought the Divine blessing. The secretary of the School read the report ; there were 246 scholars on the roll, an average attendance of 182 (a slight improvement on the previous year), and 16 teachers. The school excursion took place on July 1st, 1912 ; 180 children and 29 adults spent an enjoyable time at Epsom Downs. On July 20th the infants were taken to Peckham Rye Park. On December 7th the winter tea meeting took place, and afterwards a public meeting, when many of the children recited portions of Scripture, and other suitable pieces. On January 12th, 1913, prizes to the number of 80 were presented, and a special prize for the best report of the addresses given on Sunday afternoon was gained by one of the junior girls. The monthly teachers' prayer meetings have been a source of much help and blessing. In conjunction with Penrose Street School

and Lynton Road School quarterly prayer-meetings were held during the winter months. The most needy of the scholars were given some warm clothing just previous to Christmas.

The Treasurer's report stated that the income for the year was £38 3s. 2d., and the expenditure £39 2s. 3<sup>3</sup>/<sub>4</sub>d., thus showing a deficit of 19s. 1<sup>3</sup>/<sub>4</sub>d.

Mr. E. White spoke from Psa. cxlviii. 12, 13. He said he loved to hear the singing of children, young men and maidens, and also of the older men, to the praise of the Lord. In the teaching of the children he felt sure that the lessons learned laid the foundation of that which brought them to acknowledge their dependence upon God.

Mr. J. Jarvis spoke from Numb. xxiii. 10, "Let me die the death of the righteous, and let my end be like his." Baalam knew what he was talking about when he uttered these words. We can die but once ; will that death be a good one or otherwise? He exhorted everyone to remember their last end.

Mr. R. Robinson gave a very instructive address to the scholars, and based his remarks upon the

Tower of Babel; he mentioned various other towers and the reason for their existence. The Tower of London for safety, the Monument of London as a memorial of the great fire, the lighthouse as a warning, and the watch tower. He pointed to Jesus Christ as the high tower, and said that God was so great that He could see everything and everybody as one who stands on a very high tower.

Mr. J. B. Collin, Mr. A. G. Blackman, Mr. A. Boulden, Mr. John Green and Mr. A. B. Falkner also spoke helpful and encouraging words, and Mr. White pronounced the benediction.

On Sunday afternoon, May 18th, the scholars and teachers from the schools at Penrose Street and Lynton Road joined those of the Tabernacle School and took part in the annual service in connection with the anniversary, when Mr. B. J. Northfield gave a very instructive address based on the twelve figures on the face of a clock, under the following headings:—1. The one thing needful—Jesus Christ. 2. The two roads—the broad and the narrow. 3. Three worlds—this, heaven and hell. 4. The three young men put into the fiery furnace and the fourth like unto the Son of Man. 5. The wise virgins. 6. Six things as mentioned in Prov. vi. 16, 17—a proud look, a lying tongue, hands that shed blood, hearts planning to do evil, feet running to mischief, and a false witness. 7. The Sabbath-day. 8. Noah and his family who were saved in the ark. 9. The lepers who did not return thanks. 10. Haman's ten sons who were hanged. 11. The eleven true disciples. 12. The age of Jesus Christ when found in the temple answering the questions of the doctors. Mr. Northfield brought into his address many Scriptural illustrations and obtained excellent answers to his questions. There were between 600 and 700 scholars and teachers present. Mr. J. B. Collin, Mr. John Green, Mr. Thomas Green and Mr. A. Crisp also took part in the service and Mr. Arnold Boulden occupied the chair. A. G. GROVER.

“COLLEGE PARK,” LEWISHAM.  
THE First Anniversary Services of our Pastor—Mr. W. F. Waller—were

held on May 11th and 13th. On the Lord's-day a special prayer meeting was held prior to the morning service.

Pastor H. Ackland (of Warboys) preached two inspiring sermons, that of the morning Judges xi. 35: “I have opened my mouth unto the Lord, and I cannot go back.” His evening text was John xxi. 15: “Simon, son of Jonas, lovest thou Me more than these?” Both services were well attended.

On Whit-Tuesday a sermon was preached by Pastor R. Mutimer upon the prayer of Jabez (1 Chron. iv. 10). The sermon was one of inspiration to Pastor and people. After the service the schoolroom was well filled with friends for tea.

At 6.45 the Chairman—Mr. J. B. Collin—read 1 Thessalonians v., afterwards calling upon Pastor John Bush to pray.

The Church Secretary read the report of a year of happy progress, embracing the addition of thirteen members, the home-call of *two* aged sisters, and spoke of an increasing affection for the Pastor; well maintained congregations; good financial position, in so far as there is no debts on any fund; also the formation of a Pastor's Bible Class, and all auxiliaries in good working order.

The report also referred to the special appointment of a Committee for the consideration of thoroughly renovating the chapel and school buildings, for which it is estimated the sum approximating £100 will be required before undertaking the necessary work in September. The chairman then spoke encouragingly to Pastor, Church, and congregation on the hopeful outlook, and used the exhortation of 1 Thess. v. 21: “Prove all things: hold fast that which is good.”

Pastor J. E. Flegg took as his text 1 Sam. iii. 10: “Speak, for Thy servant heareth.” He referred to the kinship of Christians in the service of the Master, by reason of their sacred bond of union in Christ Jesus.

Pastor J. Hughes spoke from Mal. iii. 10: “Prove Me now,” giving exhortation to faith, and encouraging the believer to appropriate the blessings prepared by his covenant God for all those whose trust is stayed on Him.

Pastor E. White (of Woolwich) was

helped to speak from 2 Cor. iv. 7. He reminded us that as members we should uphold our Pastor with prayer and sympathy, that the Lord's messengers are "earthen vessels" and need the help and sympathy of those to whom they minister the Word of Life.

Pastor R. Mutimer delivered an address on Acts x. 44: "And the Holy Ghost fell on all them that heard the word," speaking of the necessity for the Holy Spirit's guidance and power to all successful efforts for the advancement of Christ's kingdom.

Our Pastor concluded with thanks to chairman, Pastors and friends who, coming from distances to represent the sympathy of their respective Churches, had so greatly encouraged him. He referred to the happiness he had experienced during the past year, and looked forward to greater joys and fuller blessings, as promised by Jesus Himself (John i. 50): "Believest thou? thou shalt yet see greater things."

These encouraging meetings were closed with the Doxology.

The collection for the Pastor amounted to £12 9s. 7d. A. E. V.

#### KINGSTON-ON-THAMES.

ON April 30th the fourth anniversary of Pastor W. Welman's settlement was celebrated. The afternoon service was a season of spiritual blessing; preacher, Pastor J. Bush. The sermon from 1 Peter i. 25, on "The Word of the Gospel," was much enjoyed. Our brother observed that 32 years ago he began to speak of that gospel from that pulpit. A better gospel we could not have. It centred in the WORD, the incarnate Word. In our Lord Jesus Christ and His finished work we have God's final word of salvation. Tea followed.

The evening meeting was presided over in a very efficient manner by Mr. R. Stockwell. In his speech he referred to the review of the Guards by the King, and then spoke of the Kingship of the Lord Jesus. Behind earthly kingdoms was force; behind the kingdom of the Lord was the force of the Holy Spirit, and also of love.

Pastor W. H. Rose, of Highbury, made reference to the grateful past and the hopeful future. He spoke

of our being in trust of the gospel. Christ's honour was pledged to the safe keeping of the soul committed to Him, so God help us to be faithful to the trust committed to us. The gospel was God's good tidings that supplied the sinner's deepest need, and secured God's highest glory.

Pastor J. Bush told how he first came to "Providence" and of the first prayer meeting he attended. These reminiscences much interested the audience. He then spoke from 1 Cor. iii. 6-9, on the different kinds of ground requiring different treatment, yet all on the same farm. Ours it was to labour, God's to give success.

Pastor Welman quoted Acts xxvi. 22 as the grateful acknowledgment of his heart. He thanked all who in any service had helped in the day's proceedings, and trusted this might be a year of greater blessing for Pastor and people.

#### "HOPE," BETHNAL GREEN.

ON May 6th the half-yearly services were held. In the afternoon the meeting was presided over by Mr. A. Bouliden, who read from the Word Isaiah lxii. and Psalm cxxii. Mr. Johns sought God's blessing. The chairman spoke a few words of cheer and encouragement to us in the work of the Lord.

Mr. Dolbey struck a high note as he spoke of the soul rejoicing in God's salvation (Psa. ix. 14). Note 1st, that God worketh in His own people. Note 2nd, that all God's works are worthy of Himself. Note 3rd, that God's salvation is worthy of our rejoicing.

Mr. E. White dwelt upon the words, "Why art thou cast down, O my soul?" (Psa. xlii. 11), giving us some reasons why our souls are cast down, leading us then to the unfailing support we have in God; and that the hope we place in Him shall never be put to shame, and the review of this fact shall be to render praise unto Him.

Mr. Sapey spoke of the peace of God (Phil. iv. 7), describing how often the believer gets into an unsettled state of mind, which causes him to question his standing in the Lord, and how God is pleased to send that "peace that passeth all understanding" to quell his fears.

Thus God's salvation, the believer's hope, and then peace, were the themes of the afternoon meeting.

Tea followed, after which a letter of sympathy from the friends present to Mrs. Marsh was proposed to be sent, sympathising with her in the illness of both son and daughter, which prevented her from being at the meeting.

In the evening Mr. J. B. Collin presided, reading from 2 Kings vi. Prayer was offered; the chairman giving a most appropriate address from the chapter read, noticing 1st, an apparent hopeless situation; 2nd, the unseen power; 3rd, that power in exercise. He reminded us that there is always more for us than all that can be against us.

Mr. H. D. Tooke then addressed the meeting on the subject of the Ideal Church, how that Church is constituted, all working for one purpose, all recognising mutual interest and responsibility, and that Paul acknowledged his indebtedness to others who were "fellow-labourers whose names are written in the Lamb's book of life" (Phil. iv. 4).

Mr. G. Smith spoke from Acts xxvi. 22, stating the reality of our religion is proved by its continuance, and that the source of that continuance is not found in man but in the Lord, that nothing shall ever drive us to despair, because of the help of the Lord in every time of need.

Mr. R. Robinson spoke from the words "Jacob was left alone." This message and the words which followed were most cheerful to praying souls.

Mr. E. Marsh then brought a most happy meeting to a close by reviewing the messages delivered and giving us an address from the words "My grace is sufficient for thee, My strength is made perfect in weakness," joining with his message an expression of thanks to chairman and friends.

The collections for the day were very good, the amount being £13 1s. 9d.

H. F.

**HOUNSLOW.**—On Whit-Monday meetings of a spiritual and profitable character were held to celebrate the Church Anniversary. In

the afternoon Mr. C. A. Freston gave an instructive exposition of 2 Tim. ii. 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." In the evening Mr. E. White was helped to speak to the profit of the friends from Eph. iv. 30: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The meetings were the best held for many years. There were large companies at both services, which were much appreciated, many testifying to their enjoyment of the discourses which were delivered. The collections were over £11.

#### CANNING TOWN.

SERVICES in connection with the 35th anniversary were held on Whit-Monday, May 12th. A sermon was preached in the afternoon by Pastor G. Smith, founded upon Psa. cxvi. 1, 2: "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." The discourse was much enjoyed. A good number partook of tea, after which a public meeting was held, Mr. G. S. Fauchon presiding. The service commenced with the hymn, "Great the joy when Christians meet." The Chairman read the 34th Psalm, commenting upon the first verse and expressing the pleasure he felt in being with us, and in being used in the service of the Lord. Mr. Everett then led us in prayer.

A brief report was given by the Secretary, showing how the Church had been supported through the year. Mr. G. Smith spoke well from Mark xvi. 10, "Then she went and told them that had been with Him, as they mourned and wept." Encouraging words followed for Zion's mourners. Brother Fountain followed with an exposition of Psalm xxiii. in the following order—provision, protection, prospect. Mr. J. H. Kelk, the eternal purpose. Christ having lived, died, and lives again for the Church. Mr. W. Morgan said some good things from the words, "My meditation of Him shall be sweet," in what He is, in what He has done, and in what He has said. The closing hymn was "May the grace of Christ our Saviour," after which the Chairman pronounced the Benediction. A good number of friends from surrounding Churches attended. Collections were good.

A. H.

**GREAT BLAKENHAM.**—Our Pastor's anniversary was held on April 16th. An instructive sermon was



preached in the afternoon by Pastor H. T. Chilvers. Tea followed. The evening meeting was presided over by Mr. W. Ling, of Ipswich, the Word was read, Mr. H. L. Cooke prayed. The Church Secretary read a cheering report concerning the year's work. Spiritual, Gospel addresses were delivered by the Chairman and Pastors H. T. Chilvers, W. R. C. Leggett and H. Look. Whit-Sunday and Monday are mostly very encouraging days for the Church and congregation meeting for worship in the village of Great Blakenham. This year was no exception. On the Sunday three cheering sermons were preached by our pastor. On the Monday a large congregation gathered from Ipswich and surrounding villages. Two good sermons were preached by Pastor Charles Welsford, who pays us an annual visit on Whit-Monday. The evening sermon was especially enjoyed. Text, Numbers xiii. 23 Some of us felt as the preacher spoke of the clusters of grapes, &c.,

"We, too, have tasted of the grapes,  
And sometimes long to go  
Where our dear Lord the vineyard keeps,  
And all the clusters grow."

About 150 sat down to tea.—M. A. MOORE.

#### CRANSFORD.

ON Wednesday, May 14th, the recognition services of Pastor W. H. Ranson (late of Somersham) were held, and the day will be one long remembered by all who were present. Many friends were there from most of the neighbouring Churches, the dear old sanctuary being filled throughout the day with those who had come to wish both pastor and people God-speed.

The singing throughout the day was most hearty under the leadership of Mr. W. Cook. The prayer of the Church is, "Lord, send us prosperity."

The afternoon meeting was presided over by Mr. W. Ling, of Ipswich, secretary of the Suffolk and Norfolk Association of Strict and Particular Baptist Churches, who spoke of his long acquaintance with, and high esteem for, Pastor Ranson. A letter was read from a former pastor, Mr. F. Lockwood, regretting his inability to attend and wishing pastor and people God-speed.

Mr. E. Herbert Fison also wrote stating that, although he did not know the Church, he held Pastor Ranson in high esteem and respect, and enclosed a cheque for £2.

A representative of the Somersham Church sent a telegram stating that his motor had broken down or he would have been with us.

After the reading of the Scriptures by Mr. Ling, Pastor Barker, of Aldringham, sought the Divine blessing to rest upon the union between pastor and people.

Pastor C. T. Dykes, of Laxfield, then stated the nature of a Gospel Church, prefaceing his remarks by expressing his pleasure at serving under the presidency of Mr. Ling, and stating that the twenty-five years pastorate of Brother Ranson at Somersham was a great record of the goodness of God. He then based his remarks on Acts ii. 47.

After this Deacon G. Skeet gave a statement as to the leading of Providence in their choice of a pastor. The pastor spoke of his call by grace in very touching words, speaking of his early convictions, his mother's prayers, and of the means blessed to lead him into liberty. Then followed the statement of his call to the ministry and to Somersham in 1887, and now to Cransford. The President joined the hands of deacon and pastor.

Pastor Chilvers, of Bethesda, Ipswich, next offered the recognition prayer, and Pastor Reynolds, of Waidringfield, gave us a practical address, exhorting us to show the appreciation of our pastor in a practical way, showing us more than one way of doing the same.

About three hundred sat down to tea, which was given by the friends, the proceeds going to the Church funds.

The evening meeting was presided over by Mr. E. Chilvers, of Ipswich. After the reading of the Scriptures Pastor Leggett, of Otley, sought the guidance and blessing of the divine Spirit.

Pastor Morling gave the charge to the pastor, the text chosen being 1 Cor. iv. 2. The remarks thereon were of a loving, faithful and practical character.

Pastor H. T. Chilvers gave the charge to the Church, and spoke of the high calling of Christians and how necessary it was that our hearts be saturated with truth, and that our lives should confirm the truths received.

Pastor Welsford, of Horham, a former member of the Sabbath-school, and, later, of the Church at Cransford, addressed the meeting. The President brought the meeting to a close, pronouncing the Benediction.

Thus ended a day long prayed for and greatly anticipated. With hearts too full for expression we left the spot praying for God's richest blessing to abide, and many souls be saved. The total collections amounted to over £16.

—W. E. C.

#### HOXNE.

SUNDAY-SCHOOL anniversary services were held on Whit-Sunday and Monday, May 11th and 12th, when three sermons were preached by Mr. H. T. Thiselton, of London, to overflowing congregations. Morning text, 1 Sam. i. 28 (2nd clause); afternoon, Luke ii. 52; evening, Ps. cxxvi. 5, 6, which was specially blessed to one of the teachers,

who had felt deep concern for those in her class who had shown signs of blessing and now apparently turned aside.

The Monday afternoon service was opened by prayer and reading by Mr. H. T. Thiselton, recitations and singing by children and teachers, followed by an address by Mr. Cooper from 2 Cor. vi. 1 (1st clause).

At the evening meeting addresses were given by ministerial brethren. B. W. Leeks presided. Mr. E. Hawes prayed.

The chairman's remarks were based upon the words in Psa. cxiii. 9, "I will seek Thy good," followed by S. Hawes on Isa. xl. 31, making very plain the blessed assurance, "They that wait upon the Lord shall renew their strength."

Mr. Dykes, of Laxfield, also gave us a stirring message from three kinds of works—wicked works (Col. i. 21), dead works (Heb. ix. 14), and good works (Col. i. 10).

H. T. Thiselton very appropriately followed with the words, "Jesus Himself drew near" (Luke xxiv. 15), and it was felt He was very near to us.

Mr. Cooper followed, wishing us God-speed and urging us to be good workers, users of the trowel, and less with pickaxe, for one must work and pray.

Mr. Leeks closed with prayer. Collections were good. H. H. R.

#### MEYRICK ROAD, CLAPHAM JUNCTION.

WE desire to place on record the blessings God graciously bestowed upon us at our Church anniversary services on April 20th and 23rd.

Brother E. G. Vine was helped to preach both morning and evening on the Lord's-day. The congregations were good. The Word was blest and will be realised by us in days to come.

The continuation service on the following Wednesday was also very encouraging. Brother F. T. Newman sought the Divine blessing. Mr. J. B. Collin, who kindly presided, then read Psa. xlviii, afterwards guiding our thoughts to gather some of the sweetness and power manifested in the same, sealing each thought by the help of the last verse: "For this God is our God for ever and ever: He will be our guide even unto death."

Brother W. Chisnall addressed the friends from Heb. i. 2, "Hath in these last days spoken unto by His Son." The message he was enabled to deliver was helpful to us all.

Brother R. E. Sears spoke from three words—Ebenezer, Emmanuel, and Hitherto—telling us of God's goodness in so many ways, and of His presence and help at the present; also the sure assistance in the future.

Brother E. G. Vine was engaged to

speak, but was ill and unable to be present. A message of love was sent from the meeting to him in answer to the telegram sent announcing his inability to attend.

Brother E. E. Sears kindly took his place and was helped to say a few words for his Master, bidding all to persevere and look forward to the ending of any cloud which may come along at any time.

The offerings amounted to £6. We thank the friends from other Churches who rallied round us, and trust that God will bless not only our Church, but all the Churches. W. B. M.

**BROMLEY (COLLEGE SLIP).**—Anniversary services were held on May 7th. In the afternoon W. Chisnall preached from 1 John v. 20. At the evening meeting Mr. F. J. Catchpole presided, supported by Pastors J. Bush, W. Chisnall, and E. White. After reading Isa. xlv. 1-7, the chairman asked Mr. S. Hallett to seek the Lord's blessing; after which Mr. Wenborn gave a report of the Purchase Fund. The chairman's address from Zech. iv. 6 was very encouraging; also the following addresses—E. White, speaking from "Is it not a little one?" (Gen. xix. 20); W. Chisnall, from James v. 7, 8; and J. Bush, from Rom. xv. 13. The collections and tea realised £4 4s. 7d.—E. J. T.

**BUCKLESBURY SLADE.**—Anniversary services were held on Whit-Tuesday. Mr. W. Chisnall paid his annual visit and preached two sermons—that in the afternoon from Acts xx. 28, "Feed the Church of God," noticing, first, the command; secondly, the church as a building; thirdly, as a living family, with God as its Owner. The evening discourse was based on Psa. cxlvii. 3, "He healeth the broken in heart," dividing the subject thus—a divine statement; a gracious act and the cause of it; and thirdly, the process—bindeth up. Tea was provided between the services. The congregations were good, and it was good to be there.—HENRY GRIMWOOD.

**WEST END, CHOBHAM, SURREY.** THE Church worshipping at the Old Baptist Chapel, Guildford, has recently taken over the responsibility of managing the Cause at Chobham, which for some time had been steadily decreasing in numbers. For the past few months the pulpit has been chiefly supplied by brethren from Guildford, and great interest is being taken by the members of the latter Church in the welfare of their sister Church in this pretty Surrey village.

On Whit-Monday special services were arranged, and a goodly number of friends, filling three conveyances,

journeyed from Guildford to Chobham, while others came from Mayford, Fleet, and other places. It was intended to hold an open-air meeting in the afternoon, but, as rain fell in torrents, the services were held in the chapel.

At the afternoon meeting Mr. H. Brand (Guildford) presided, and after Mr. Lamont had read a portion of Scripture, with mellowed spiritual comments, Mr. A. Snell (Guildford) sought the divine blessing. Three addresses were then given by friends from Guildford—Mr. A. Warner speaking from Isa. xlix. 2, "And made me a polished shaft; in His quiver hath He hid me"; Mr. G. Pickett spoke of God's dwelling-place; and Mr. E. Cardwell also gave an earnest address.

After the meeting a good number of friends sat down to tea, Mrs. Lamont, Mrs. Charman and Mrs. A. Snell presiding at the tables.

The evening meeting was well attended, when a thoughtful and helpful discourse was preached by Mr. H. Brand, on Ezekiel's vision of dry bones.

Each meeting was much enjoyed by all, and, while the rain was pouring down outside the chapel, we forgot all about that in the realisation of the showers of blessing within.

**NEW CROSS ROAD (ZION).—**Anniversary services in connection with the Baildon-street Mission have been carried out with much success. On April 20th about 600 scholars from the united schools, with parents and friends, filled the chapel in the afternoon, when Pastor J. Bush presided, and an address was given by Mr. Challis, of the "Children's Special Service Mission." On the 27th, Pastor J. Bush preached specially to young people, and on the following Thursday a public meeting was held and addresses given by the pastor, Mr. F. J. Catchpole, Mr. Broad, and Mr. Smith. The collections realised nearly £16. On May 15th the inaugural meeting of the eighteenth summer's campaign of the Open-air Mission was held, when addresses were given by Pastor J. Bush and Messrs. C. Cutler, H. O. Davies and J. Wigner.

**NOTTING HILL GATE (BETHESDA).—**The thirty-ninth anniversary services of the Sunday-school were held on March 9th. Pastor F. Grimwood preached in the morning from Gen. xlviii. 15, 16. An address was given to scholars and friends in the afternoon. The pastor preached in the evening from James v. 7, 8. On the following Wednesday scholars and friends partook of tea; after which a public meeting was held, presided over by the pastor. Brother Spire prayed. The secretary gave a report of the past year's work. The seed had been sown, and we believe the Lord is blessing His

Word to the souls of the scholars. Our pastor presented an engraved silver medal to one scholar for ten years' continuous attendance, making 100 or more attendances each year. Eighteen other scholars were presented with medals for making total marks for the year—an increase on last year. Seventy scholars received prizes. Recitations were well rendered. A brief address was given by our late superintendent, Mr. H. T. Thiselton. Brother E. Spire also spoke, referring to God's goodness to us as a school. The meeting was closed with the Doxology.—ARTHUR A. HILL.

#### DOVECOTE, WOOD GREEN.

The fourth anniversary of the Sunday-school was held on April 20th and the following Wednesday. W. Gridley preached on the Lord's-day, in the morning directing his remarks chiefly to the children and teachers. In the afternoon H. Tullett gave an interesting address on Bible heroes, viz., Sameon, Saul, Jonathan, David, and Jesus.

The Wednesday meeting was presided over by J. G. Mackenzie, supported by brethren Brown, Goodenough, and Scoones. The addresses were much appreciated.

The secretary's Report showed an increase of sixty-one scholars over last year, now making a regular attendance of 164 in eleven classes. At our prize distribution in January sixty-four prizes were given for attendance, ten of which were "specials" (the scholars making every attendance) gained by seven girls and three boys.

Under the tuition of our superintendent (W. C. Kyte) our Protestant class carried off the bronze shield and fifteen prizes in connection with the Protestant Alliance Young People's Demonstration at the Alexandra Palace. The children sang special pieces at each service.

#### OPEN-AIR WORKERS.

On Saturday, May 3rd, our send-off meeting was held, presided over by our leader (E. H. Court) and supported by brethren Goodenough, Boughton, and Edgington, junior. The addresses were both spiritual and practical. The chairman and brother Goodenough dealt with the practical part of the work. Brother Boughton spoke from James i. 22, "Be ye doers of the Word," and not hearers only; brother Edgington, jun., from Gen. i. 1, "In the beginning God." Our motto for the year is, "Hold on in service—hold forth the lamp—hold fast to the truth."

On Whit-Monday services were held in commemoration of the opening of the chapel and to augment our 5,000 Shillings' Building Fund. The day commenced with a prayer and praise meeting at 10.30, and at 3 p.m. Pastor J.

T. Peters, of Guildford, preached to a fair congregation, taking for his text: "But my God shall supply all your need, according to His riches in glory, by Christ Jesus." Our brother spoke of faith's claims, confidence and channel, with some of the believer's needs.

Over eighty friends sat down to tea. A public meeting was held, presided over by F. B. Applegate, Esq. After singing, reading of the Word, and prayer by brother Whitaker, the chairman addressed the meeting in homely words from the life of Elijah.

Brother Goodenough based his remarks on Mark ix. 38—40, urging a plea for the increase of Christian charity.

Pastor C. A. Freston, of Watford, followed on "Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are His." The message of our brother, particularly on the Foundation and the seal, were words of sound doctrine.

Pastor J. T. Peters directed us to Jer. xv. 16, "Thy words were found, and I did eat them." Our brother spoke of the glorious discoveries made by the Word of God to the sinner's heart.

Brother Shakeshaw addressed the meeting from Acts ii. 4. The gist of our brother's remarks was the personality of the Holy Spirit.

We were much encouraged by the company of friends from neighbouring Causes who came to wish us "God-speed."

**BALCASKIE ROAD, ELTHAM PARK.** The utility of arranging anniversary services on holiday occasions for the spiritual enjoyment of Christian people was fully justified again on Whit-Monday, and especially at Balcaskie-road, where Pastor Banks and his people celebrated the anniversary of the chapel's opening.

The afternoon service was presided over by Mr. Alfred Sharp, who read Col. ii.; Mr. Andrews (of St. John's Wood) engaged in prayer. Pastor Goodenough, Mr. S. H. Brown, and Mr. J. Wellstand gave addresses. The first speaker founded an earnest plea for more Christian love and unity upon Mark ix. 38—40. In this passage he felt he was right in always opposing the spirit that would hinder the progress of Christian unity in brotherly love. The common bond that should bind every man in the Church of Christ was acknowledgment of "Jesus as Lord by the Holy Ghost." The second speaker enforced John xvi. 7—the "expediency" of Jesus "going away that the Holy Ghost might be given." The personality, work and office of the Comforter was declared to be the source of life, energy, and continual power, in the believer and the Church of Christ. At Pentecost, and by the greater works the apostles did,

was the statement of Jesus fulfilled and justified. The third speaker based his remarks on Isa. xl. 5: "The glory of the Lord shall be revealed." This glory of God was shown to be (1) essential, (2) personal, (3) relative, (4) official, (5) ineffable, as it was exhibited in the great purpose for the recovery of man from ruin, in the gift of His only-begotten Son, in the salvation of the believer, in the effectual work of grace, and in the everlasting character of redemption.

Tea was partaken of by adults and scholars; the latter free, as well as receiving on the previous Lord's-day Bibles as prizes.

The chairman for the evening meeting was Mr. Thomas Dean (of Wandsworth), who read Isa. vi., and Mr. T. R. Loosley sought the Divine blessing. The Chairman expressed his pleasure in the fact that the Gospel of the grace of God was preached here, and urged the important matter on all present to work for the leading of sinners to the feet of Jesus Christ. He was unburdened of his sins at the cross thirty-two years ago through the instrumentality of Mr. John H. Lynn.

The financial statement was read by Mr. Troup, which, though showing in the general account a balance to the good of 6d., yet the arrears on the pastor's salary was six months behind.

Mr. Samuel J. Taylor (of Forest Gate) in his speech referred to the words, "For this cause" (John xviii. 37), affirming that the work of Mr. Banks and his flock was the cause of God and truth. That sanctuary was God's house, and that Bible was God's Word. A personal, zealous, unselfish devotion to the Master and His service is needful here in the very spirit of Him who said, "For this cause (devotion to His Father's will, death on the cross, deliverance of the sinner) He came into the world, and to that end was He born."

Mr. Alfred B. Tettmar (of Manor Park) spoke from Gen. xlviii. 15, 16—Jacob blessing Joseph. The speaker divided his subject thus—(1) a recollection of God's covenant, (2) a record of God's mercies, (3) a request for God's blessing. Here were the provisions and promises of God's immutable and immovable covenant, which God's people firmly relied on; there was also the providential and protecting care in the supplies granted, and the freedom from harm; and there was, too, the blessing which was sought to rest upon their offspring—"Let them grow into a multitude"—and every one an Israelite.

Pastor J. H. Lynn (of Rusden) gave a choice exposition of texts bearing upon the Holy Spirit; especially "the love of the Spirit" was forcibly set forth by the speaker as a theme which was too little contemplated by Christian believers. The love of the Spirit was as much needed in the sinner's recovery as

that of the Father and Son; while meditating upon the holiness of the Spirit, the love shown to sinful men in His convincing, converting, illuminating, constraining, sanctifying power must equally be considered and delighted in. It was through this same Divine Agent that they had an "understanding" of the things of God respecting their salvation in Jesus Christ. The world might know about the things of God, but they did not know the *things themselves*; they were only revealed by the Spirit.

Pastor E. Marsh spoke from "Seeing we have . . . let us hold."

Pastor H. Ackland (of Warboys) spoke from Matt. vi. 8, "Your Father knoweth ye have need of these things," and said: Here was taught the relationship and the knowledge which was infinite, universal, and personal. They did not know what they needed, but God did, and all this gave them encouragement for prayer.

The pastor (Mr. S. Banks) thanked the chairman and speakers for their presence and words, and also the friends who had come to help, cheer, and sympathise. God had been very good to him, and he felt He would still be so. More people to attend the services, and more financial support are greatly needed. He trusted God to do all this for them.

Mr. Welletland, jun., ably presided at the organ on both occasions; and the ladies rendered good service towards the tea.

Faith, Hope and Love are the three graces of the Spirit to be much experienced by pastor and people to still "hold fast" and "press on."

SAMUEL JOSEPH TAYLOR.

Forest Gate.

#### WHITTLESEA.

ANNIVERSARY services were held on Sunday, May 4th. Mr. Hutchinson preached morning and evening. In the afternoon the ordinance of the Lord's Supper was attended to. Much sympathy was felt for Mr. Hutchinson, as he was suffering from hoarseness and spoke with difficulty, particularly in the evening. Mr. Benstead read and prayed; the sermons were inspiring and helpful, and much enjoyed.

On Tuesday, May 6th, Pastor J. Bush, of New Cross, preached afternoon and evening. A public tea in the interval. The weather being very wet prevented many from coming who would gladly have been with us. Those who were present had a great treat. The afternoon text was Gen. xxii. 14. Like Abraham, how many of us could bear our glad testimony that we have cried and been delivered from all our fears! "The Lord has provided." In the evening the text was Acts xiii. 52. We felt the preacher shared largely in the joy there spoken of, as we did who heard

the Word. We have a glorious heritage in the soul-stirring words. If we would not be completely carried away by the rush of these times, if we would not give ourselves to the petty and ignoble pursuits that may engross us, if we would not be smaller than we need, let us listen to the voices of our teachers, when, by close and loving communion with the great in thought and heart, we ourselves in some sense may become more noble. We grow ashamed of our littleness, meannesses and selfishness when in the presence of those whom God has so highly favoured.

We much missed the presence of our late pastor, and felt the need. We each should strive, labour, and pray, that individually we may be and do our little best. Have we not our heads, and hearts, and hands? Oh for grace to do with our might whatsoever we find to do, having high aims and asking great things! And to God we will give all the praise. M. W.

LESSNESS HEATH, BELVEDERE. SERVICES were held on Whit-Tuesday to commemorate the 108th anniversary of the Church and the second year of our pastor's labour. Our pastor gave a helpful sermon from Psa. ciii. 2-5. Benefits and blessings received through Jesus Christ call forth praise—"Bless the Lord, O my soul," etc.

In the afternoon Pastor E. White spoke from Heb. xiii. 5, 6. God's promises to His people never fail—"I will never leave thee, nor forsake thee."

The evening meeting was presided over by Mr. A. G. Blackman, who willingly came to our help again, and encouraged us with his remarks on Psa. lxxviii., taking chiefly the words, "Our God." After prayer by Mr. Pratt, of Erith, J. R. Loosley spoke from 2 Tim. ii. 19—the "foundation" and "seal." Our pastor based his remarks on "If God be for us"; and Pastor O. West, "The Lord will give grace and glory." All addresses proved very helpful. Many from other Churches came to our help. We could say, "Praise God! for He hath been mindful of us." Collections were good. A. E.

#### Aged Pilgrims' Corner.

ON Thursday, June 5th, the seventy-eighth anniversary of the Camberwell Home will (D.V.) be held. The Rev. W. Sykes will preach in the chapel at 3.30. Tea at 5 o'clock; tickets 1s. each. Public meeting at 6.30; Mr. James B. Collin in the chair. Addresses by Messrs. Atherton, Dolbey, Roberts and Sykes. The attendance of friends is cordially invited.

On Thursday, June 19th, the Sale of Work at 33, De Crespigny Park, Den-

mark Hill, will (D.V.) be opened at 3 o'clock by Mrs. B. H. Berry, of Croydon. Mrs. McCarthy, Mr. James Jones and the lady visitors of the Camberwell Home hope to see many who are interested in the work of the Society.

The election to the Ten-guinea Pension will take place at the Cannon Street Hotel on Tuesday, June 3rd, at 2 o'clock, when thirty pensioners will be appointed to the higher list.

The 106th annual meeting was held on May 2nd in the Pillar Hall of the Cannon Street Hotel; General Sir Robert Biddulph, G.C.B., in the chair. There was a large attendance, and excellent addresses were given by Messrs. F. A. Bevan, T. W. H. Inskip, W. T. Turpin, J. H. Hallett, W. Sinden, and W. J. E. Chambers.

Mr. Justice Lush, who was to have presided, wrote greatly regretting that an unexpected call to Leeds Assizes prevented him taking his place at the meeting. He added: "Your Society is one for which I have always felt very great regard, and I know how well its business is administered."

Copies of the Report, a brief extract of which was submitted, will be sent (post free) on receipt of postcard.

## Gone Home.

ELISABETH DERHAM,

wife of Augustus Derham, of Brixton Tabernacle, entered into rest on May 4th, 1913. Our beloved sister was very zealous for the truth as it is in Jesus and the distinguishing doctrines of free and sovereign grace.

She was a regular attendant on the means of grace, and upon her death-bed expressed the satisfaction that she had "never missed a service when it was possible for her to attend."

At the early age of 16 she was called by grace under the late Mr. Box, of old Soho Chapel, her call being most distinct and marked. Under deep conviction of sin she remained for some time, but at length her Lord appeared and she was set at glorious liberty.

For twenty-seven years she was an honourable member at "Salem," Richmond, and afterwards at Gurney-road, Stratford, under the pastoral care of brother Marsh.

Again, under the leadings of Divine Providence, she was brought to Brighton and joined the Church at West-street (Pastor H. S. Boulton), and finally was led again to London and joined the Church at Brixton Tabernacle (Pastor T. L. Sapey) with her dear husband.

Some time ago (two and a-half years) she was attacked with a very painful

malady, which necessitated an operation, but, although somewhat relieved and hopeful, the malady returned with increased vigour, and again she was laid aside.

A few months before she died, as she was leaving the chapel, she remarked to the writer:—

"My soul anticipates the day,  
Would stretch her wings and fly away;  
The song to aid, a palm to bear,  
And bow the chief of sinners there."

Her anticipations are realised now.

It was our privilege to visit her while she was laid aside, and, although off in most intense agony, she declared that she would not

"Change her best estate  
For all the world calls good or great."

A few days before she died she asked us to read Rev. xxi., which chapter she could repeat by heart. She expressed herself as quite resigned to her Creator's will. The last hymn she sang was "Jesus, Lover of my soul."

Her beloved pastor buried her at Streatham Park Cemetery on May 8th, and reference was made to her on the following Sunday evening, when the above hymn was sung. A humble walker, her light shone, and she will be missed from our midst. May God comfort and sustain the bereaved ones till "They meet again at Jesu's feet."

H. G.

MRS. WALTER HAVERS,

late of Occold, passed away on March 10th, 1913, aged 74 years. Only four months since, the Lord took her beloved husband. Our sister will be greatly missed. She was a lover of the house of God and a free grace Gospel. Her last words to her pastor were, four hours before she died: "I am resigned to the Lord's will." She quietly passed away in her sleep. Her mortal remains were laid to rest in Occold Cemetery on March 15th in the presence of many friends.

GEORGE HOWARD.

On October 14th, 1912, the Lord was pleased very suddenly to call home our brother George Howard, of 22, Wells Crescent, Southampton-street, Camberwell, at the age of 70 years.

When quite a young man he left his native place in Suffolk and came to London, where he resided until his decease. He was led by the wise and gracious hand of God to hear the late much-revered pastor of the Surrey Tabernacle (Mr. James Wells), whose ministry, through the power of the Holy Ghost, was made a great blessing to his soul. In the year 1882 he joined the Church and continued a most honourable member until his death, just thirty years, and was well established in the doctrines of our most holy faith.

The Lord was graciously pleased to make use of our brother as a preacher of the everlasting Gospel, and from letters of sympathy written to the family by some of the Churches to whom he ministered, his labours were honoured and blessed of the Lord to many of his hearers. It was also his pleasure to take the service at the Hornsey Rise Home in the afternoon on the fifth Lord's-day in the month, where the Word, as spoken by him, was much appreciated.

On the Sunday evening before he died, not being well, he remained at home with his daughter and read one of Mr. Wells' sermons, remarking, on finishing it, that it was a blessed testimony, and that while the ungodly have no desire but for the things of this world, he, through Divine goodness, wanted those things which are spiritual and eternal.

He was interred in Nunhead Cemetery on October 22nd. The service was conducted by brother Dolbey, whose testimony was much appreciated by our departed brother whenever he had the opportunity of sitting under his ministry. J. M. R.

#### WILLIAM HUNTINGTON.

One hundred years ago, on the 1st July, 1813, the redeemed spirit of William Huntington was called to the realms of peace and love.

"In vain the fancy strives to paint  
The moment after death";

but one can imagine the joy with which his tempest-tossed soul entered into the "rest which remaineth for the people of God." He had been a man of war all his life. He was born in penury and in the midst of family strife; his childhood and youth were spent in a perpetual fight for a bare subsistence; after his call by grace he was at war with the world, the flesh, and the devil; and it is difficult to say which of these three was the greatest enemy. Moreover, his ministerial life was a constant warfare with those who opposed the truths that he preached. But, in spite of many infirmities of the flesh, he, by the grace of God, fought a good fight, finished his course, kept the faith, and thenceforth he enjoys the crown of life that fadeth not away.

In this, the hundredth year since his death, it has been thought fitting that some attempt should be made by those who love his memory to make special reference to his life and work. To this end it is hoped that on Tuesday, 1st July, or on the Lord's-day previous, the ministers of free grace Causes will take the opportunity of making some reference to him and reminding the present generation of his championship of the truths which are most surely believed among them.

Besides references from the pulpit it is hoped that the "Bank of Faith" will

be republished, and possibly other works of his, and widely circulated, in order that many who have little acquaintance with his writings may learn what manner of man he was.

Objection has been made by some that there may be an undue glorifying of the creature in these proceedings. That is not the intention of the originators of the movement, but rather to magnify the grace of God which was in him.

The Holy Spirit has devoted a whole chapter of the Bible to an account of the deeds of departed worthies, sixteen of whom are mentioned by name, and it is written of them that they "obtained a good report through faith." It is the prayer of those who have initiated this movement that the same Spirit who moved the writer of the 11th chapter of the Epistle to the Hebrews may guide and direct all who take part in this effort to glorify the grace of God by giving a "good report" of William Huntington; and that the result may tend to the encouragement, comfort, instruction and edification of the Lord's elect and redeemed family.

Next month, the Editor permitting, we will write a short account of Huntington and his work.

[We have received the above from our esteemed friend Mr. Joseph Look, of the Grove, Camberwell, and are glad of the opportunity of bearing our testimony to the memory of such a servant of Christ as William Huntington. We trust the anticipated centenary services will be in every way successful and the desire of the promoters fully realised. While as disciples of Christ we own no man master, we gratefully recognise our Lord has raised up many servants of His to be very signally leaders of others in the defence of the faith. One essential in such a leader is that he be led of no man, and this characteristic was manifest in W. H. in the following incident we cull from "Apples of Gold," which we review this month. "He (W. H.) was one day passing through a churchyard and saw a stone with these lines upon it:—

'Where I am now  
You soon must be;  
Prepare for death,  
And follow me.'

Though the warning was good, the preacher thought it was not quite sufficient. He stooped down and wrote beneath the verse in pencil:—

'To follow you, is that the cry?  
And not to know the reason why?  
'To follow you I'm not content,  
Unless I know which way you went.'

We shall hail with much pleasure a cheap re-print of "The Bank of Faith" as a fitting memorial of the great author. Why not re-print many others also from the same pen? Such good "salt" may be serviceable in the religious patriaffaction of to-day.—ED.]

GEORGE INCE, aged 84, of Woodford, fell asleep in Jesus on March 11th, 1913. Our aged brother was called by grace early in life, and when a young man joined the Church at Little Alis-street, then under the pastorate of Mr. Dickerson. In the providence of God he removed to Woodford, and joined the Church at Buckhurst Hill. When that Church was dissolved he joined "Zion," Walthamstow, and for twenty-seven years was a constant attendant on the means of grace. For over fifty years he was seldom absent from the Lord's table, except through illness. He lived in the faith, walked in the faith, and died in the faith. The minister, Mr. Savage, of Woodford, who officiated at our brother's funeral, said: "He always felt when in his presence he was in the presence of one who, if needs be, would have died for his principles and faith." W. L.

MRS. ANN MOBBS

(widow of the late Henry D. Mobbs) of 80, Milton-street, Southend-on-Sea, passed into her eternal rest on April 27, 1913. For the last seven years she had been a great sufferer, having to keep her bed most of the time.

She was baptized when 19 years of age by the celebrated Dr. Cox, but afterwards joined the Church of the "Oval," Hackney, under the pastoral care of the late H. Myerson.

About twenty years ago the family moved to Southend, where her late husband pre-deceased her seven years ago. Though her sight failed the last few years, she had a good memory, repeating many portions of Scripture and hymns. Especially was she helped to quote—

"Father, whate'er of earthly bliss  
Thy sovereign will denies," etc.

and,

"When I tread the verge of Jordan,  
Bid my anxious fears subside."

Though unable to attend the "means of grace," she always expressed great interest in the "Cause of God."

Her mortal remains were laid to rest in the grave of her late husband in the North-road Cemetery, Prittlewell, on the following Thursday, her pastor (Mr. J. Chandler) officiating in the presence of a large company of relatives and friends. So has passed away a loving mother, a sincere and devoted Christian, at the ripe age of 87 years. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

MR. T. H. PEARSON.

My dearly beloved brother, Thomas Henry Pearson, was born at Crampton House Farm, High Holden, Kent, on June 18th, 1846. His parents were gracious, industrious persons. His father, a farmer, was also a preacher of the Gospel for many years, and pastor

at Union Chapel, Bethersden, the last fourteen years of his life, where his memory is still revered.

His early life was passed at home, but though an obedient son and strictly moral he remained without serious thought until about nineteen years of age, when God opened his eyes and made him deeply sensible of his sinfulness, which caused him much distress of soul. After a time of soul trouble the Lord graciously set him at liberty by powerfully applying the words contained in Judges xiii. 23 to his soul. His joy was great, and in after years he would often refer to that portion as his very own.

He was baptized by his father at Bethersden on August 12th, 1866, with three others, one of whom became his wife not long after, and who survives him to mourn her loss, while rejoicing in his eternal gain. Three children were given them; the youngest died in infancy, the other two—a son and daughter—remain.

After his father's death Mr. Pearson, in conjunction with an elder brother, took over the old homestead, Manor Farm, Kenardington, which they worked together for a time, when the elder brother took another farm and left his brother in sole possession. God greatly blessed him in providence, and he felt constrained to tell the Lord if He would continue to bless him and keep him faithful, that he would devote one-tenth of his income to His service. This the Lord enabled him to do.

About the year 1880 Rev. iii. 8, "Behold, I have set before thee an open door," etc., was with him continually, causing him to wonder what it could mean, as it appeared to point to usefulness, and he felt quite unfitted for the Master's service. All his concerns were constantly laid before the Lord, and many gracious answers were received. The Lord bestowed on him a full measure of prosperity, which ran over, so that of his abundance he ministered to others.

The little sanctuary at Bethersden was his delight; it was a sacred spot to him where his soul was often blessed. Although he had to drive seven miles he was never absent when able to be there, and his punctuality was marked. His pleadings for the little cause on Sunday evenings at home exemplified those well-known lines of Dr. Watts,

"My soul shall pray for Zion still,

While life and breath remains," etc.

On February 24th, 1884, my brother was chosen deacon, and although living so far away was some hindrance, yet he was made of great service to the cause and neighbourhood. He was a "father to the fatherless," and often "made the widow's heart to sing for joy." His name, like his father's, will be held by the people in love and esteem. In later years, his fellow-deacon having become pastor of the Church at Smarden, the



whole responsibility of management devolved on him. But strength according to his days was given him. His choice of hymns was excellent. Some of us will never forget the happy Sabbath seasons in that sanctuary, and especially the closing hymns, frequently of heaven, such as "On Jordan's stormy banks I stand," etc., when his face seemed to beam with divine love, reflected from the glory he delighted to dwell upon.

His sight beginning to fail, he underwent an operation in 1901 and another in 1904. The Lord was specially gracious to him on each of these occasions. On the first he had a soul-melting season and felt that all was well. On the second he was blessed even beyond what he had felt in the first. The Lord drew near to him and kissed him with the kisses of His mouth.

"He heard the voice of say,  
Come unto Me and rest;  
Lay down, thou weary one, lay down,  
Thy head upon My breast," etc.

He realised his Lord's gracious presence. In His delightful embrace he lay, not wishing a straw to be turned or least thing altered, but singing in his heart—

"O, that I could now adore Him,  
Like the heavenly hosts above,  
Who for ever bow before Him,  
And unceasing sing His love."

We can now say of him—

"Happy songster, thou hast now that chorus joined."

My brother was wont to acknowledge the goodness of God to him in holding an annual thanksgiving service either in his dining-room or east-house, to which his friends and the villagers were invited to unite with him in praising God, "who crowneth the year with His goodness." For some years he took an active part in the School Board and general parish work. But, notwithstanding all that love and skill could do, his sight continued to decline. Gradually he gave up much of his business on account of this, and eventually he was compelled to relinquish the reading of the hymns at chapel—a part of the service which he much enjoyed.

In 1905 he left the Manor Farm and went to live in Bethereden, where he had built two commodious houses close to the chapel so dear to his heart. He occupied one of the houses, and the pastor, Mr. E. Marsh, lived in the other. He enlarged the vestries of the chapel and built a schoolroom over them for the accommodation of the children, and his wife presented an organ for their use. He enjoyed many seasons of blessing, especially the early Sunday morning for prayer with the pastor; also the Bible Classes and week-night prayer meetings. But clouds gathered; his health began to fail and the state of his eyes required another operation, which

was not successful. His lungs became affected, and breathing became at times very painful. He attended the services whenever able to do so, and sometimes was wheeled across in a bath-chair. The Lord had need of him and we could not retain him.

My brother was blessed with a bright, cheerful disposition, but the last stage of his pilgrimage was rough and mysterious. After suffering great weakness and weariness he fell asleep in Jesus on March 28th, 1913. About a fortnight before his departure he said that he had had a sight of the red line, and it had been let down and drawn up again several times. He told his wife that all in the house were safe. Probably he was referring to Rahab and the scarlet cord. His ransomed body was laid to rest in Tilden Chapel graveyard on April 2nd, 1913, "until He comes."

"One more in heaven, that home where separation cannot be;  
That home where none are missed eternally;  
Lord Jesus, grant us all a place with Thee  
At home in heaven."

Croydon.

S. PEARSON.

RICHARD WOODS.

The Church at Bethesda, Ipswich, has been called to part with a dear brother in the Lord in the person of Mr. Richard Woods, who fell asleep in Jesus on Good Friday, March 21st, after a severe illness, but patiently borne, he realising during his illness the "everlasting arms" of his heavenly Father to be beneath him. He was a devoted father and husband, and is missed very much from the family circle. He has left a beloved wife, two sons and four daughters to mourn their loss. His many prayers were to the last that each member might be brought to the Saviour's feet.

Our brother was a member of our Building Committee and manifested throughout a most practical interest in its work. He cherished a hope almost to the last that he might be spared to see the new sanctuary that God had given us, but this was not to be. Towards the close of his life it was clearly revealed to him that the Lord would take him to Himself, and the perfect resignation to His will was so marked and given expression to that those who visited him in his last hours will never forget the very cheerful way in which he reiterated the goodness and mercy of his covenant God as manifested unto him all through his life in helping him to acquiesce in the all-wise purpose of his ever-abiding Friend.

The loss to the family, as well as the Church, where he had been so honourably connected for nearly thirty years, is keenly felt; but the gain is his, and we pray it may be sanctified to us.

A. E. GABBARD.

# Devotion in Days of Declension.

BY JAMES E. FLEGG.

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.”—Mal. iii. 16, 17.

“His former visits we recount  
On Mizar's hill and Hermon's mount;  
Yet still our souls desire anew  
His sweetest, loveliest face to view.”

MALACHI—the last of the prophets—lived in days of awful declension. We know nothing of his ancestry, and have no particulars concerning himself. He appeared in the midst of Israel as God's messenger with a suddenness similar to that of Elijah. Evidently he prophesied subsequently to the restoration, for, as is indicated in the chapters of this short book, the altar was standing, the sacrifices, the solemn feasts, were going on, and the temple was rebuilt. It appears probable that he was contemporary with Nehemiah. Thus the declension occurred after a signal manifestation of divine favour and shows how soon the people forgot the works of the Lord. Malachi means *My messenger*, and the message he had to deliver was intensely solemn. The people were reminded of the special favours God had bestowed upon them, and were reprov'd for their want of reverence; their sins were denounced and judgment threatened. God, however, was mindful of His faithful followers, and to them He sent words of comfort. The prophet was enabled to penetrate the dense clouds, and concluded his message with an announcement of the advent of Christ.

In the verses which stand at the head of this paper we have presented to our notice

## DEVOTION IN DAYS OF DECLENSION.

Our attention is directed to *the conditions prevailing at the time of the prophet's message*—“THEN they that feared the Lord,” &c.

There was a general apostasy of priests and people. Leaders and led had turned aside—had forsaken the right way. It were, indeed, to be deplored if, while the priests remained faithful and the prophets prophesied truly, the people refused to hearken to their words and observe the commands of God; and it were equally to be deplored if, while the people enquired after the good way, priests and prophets failed in their fidelity, prophesied falsely, and profaned the sanctuary. But when “the prophets prophesy falsely, and the people love to have it so”—when the priests' lips pervert knowledge and the people are satisfied—the case is inexpressibly sad and deplorable.

The offence was greatly aggravated inasmuch as it was in the face of special and peculiar favours recently bestowed upon them.

It will be well to note

SOME OF THE REASONS THAT CALLED FORTH THE STRONG WORDS OF REPROOF.

Those who should have instructed the people, instead of imparting a knowledge of God's Word, caused many to stumble at the law. They offered polluted bread upon the altar and were unwilling to perform the smallest service without reward. They sought their own profit rather than the honour of Him whose servants they professed to be. The commands of the Lord were neglected, His service had become a weariness. They oppressed "the hireling in his wages, the widow and the fatherless; and turned aside the stranger from his right, and feared not the Lord." Truly a sad picture of an awful declension.

What shall *we* say to these things? There is always the danger of magnifying the events of our own times, but surely some parallel can be traced. What nation has been so favoured as ours? Upon what people have so many benefits been conferred? In how many instances has the Lord interposed on her behalf. Yet when one looks around, how appalling is the indifference to the claims of God—the Lord's-day is becoming more and more a public holiday, and men seem "mad on pleasure bent." And while not shutting our eyes to the large number of earnest Christians; in our midst to the testimony for truth and righteousness which is given; to the stirring protests which are made; and the concern of many godly souls, yet when we turn our thoughts to the professing Church what do we find? One writer truly says: "Men who deny the inspiration of the Scriptures and repudiate evangelical truth have the audacity to call themselves ministers of Christ. Churches abound whose so-called standard and Court of Appeal is not the authority and word of Christ, but the opinion of the 'higher critics,' and the views of the clever and cultured thinker who occupies the pulpit." He might have added that the blight of worldliness has settled upon many Christians, questionable places of amusement are patronized, the Lord's-day is made a day for paying and receiving calls; excuses for absence from the means of grace are given which would never be thought sufficient to justify the not keeping of any ordinary engagement; and instead of seeking first the kingdom of God and His righteousness these things are relegated to the background, while the "other things" have premier position.

BUT OUR THOUGHTS ARE DIRECTED TO A DISTINCTION.

Notwithstanding the general apostasy there was a remnant who were found still faithful to the Lord. It has ever been so. In the dark days preceding the reformation the Waldenses and others stood fast. When Elijah thought he alone was left, the Lord assured him there were seven thousand who had not bowed to Baal. Even so it is now. Such godly souls are confined to no one section

of the Christian Church, nor can any section plead complete exemption from all evil.

There are two characteristics mentioned as distinguishing those saints of old, and these will ever mark out the truly godly. They *feared the Lord*; they *thought upon His name*. This was no slavish fear, but a holy reverence of Jehovah. They stood in contrast with the rest. There was a profound regard for the authority of the Lord. So now to many the word of Christ is more than all besides. His word outweighs all other authority, no matter how great the name may be. They respected His commands, and, though these may run counter to the general current, the enquiry is still made, "Lord, what wilt *Thou* have me to do?" for it is felt "we ought to obey God rather than men." They had a regard for the honour of Him who hath said, "Them that honour Me I will honour," and the Spirit-taught soul will ever recognise that "he who honoureth the Son honoureth the Father likewise," but he who "honoureth not the Son honoureth not the Father."

They thought upon His name. They highly esteemed the Lord as revealed by His Word, and delighted to think upon Him as just and merciful, holy and loving; and still the saints sings—

"Jesus, I love Thy charming name;  
'Tis music in my ear;  
Fain would I sound it out so loud  
That heaven and earth might hear."

#### THEIR DEVOTION IS NEXT BROUGHT TO OUR NOTICE.

They "spake often one to another." Finding delight in communion with God they prized the communion of saints. Speaking *with* God they loved to speak *about* God. The bliss of private devotion made them prize the fellowship of godly souls.

It would seem as though *the declension drove them closer together*. They sought the company of congenial spirits; they walked together for they were agreed; they feared; they thought upon the Lord. A man is known by the company he keeps, and these godly souls were glad to get together for spiritual intercourse.

It would also appear that *sympathy imparted freedom to their communications*. There was no hesitancy in conversing upon the things uppermost in their thoughts. Religion was not a barred topic. Evidently their converse was upon the things of God, for the Lord approved their conversation and deemed the fact worthy of record. They spake often one to another. We are not told what were the themes on which they dwelt. Surely they were such as God's righteous claims, the signs of the times, the wondrous forbearance of God, the glorious promises of future brightness, the coming of the promised One, even Christ our Lord. And could they converse on such subjects as these without their hearts being stirred so that they echoed the cry of Habakkuk, "O Lord, revive Thy work"?

#### WE OBSERVE ALSO THE LORD'S GRACIOUS REGARD.

"And the Lord hearkened and heard it, and a book of remembrance was written before Him." Just as kings chronicled important

events in their reigns God is represented as chronicling this as worthy of being preserved in the records of His kingdom. These saints enjoyed God's approval, however much they may have been despised by their fellow-countrymen. Blessed statement! "The Lord *hearkened*." He was present with them as they conversed, listening with pleasure to their communications one with another. He *heard*—heard with approval, and honour was to be put upon them. The day of manifestation would come. God would number those that were precious to Him—count up His jewels, and then should it be seen that the Lord was theirs and they were His.

It is a great mercy to be kept true in the time of declension. The prevailing condition of things to-day brings vividly to the mind what the Apostle says concerning the last days. Yet still are there those—thank God, a numerous company—who fear the Lord and think upon His name. May they be so impressed with the seriousness of the aspect that there may be a drawing together in faithful testimony and separation from the world—a drawing together in heart fellowship upon divine matters—a drawing together that, as with one voice, there may go up to Him who alone can effect it, the prayer, "O LORD, REVIVE THY WORK."

#### DISTINCT READING UNDERSTOOD BY THE HEARERS.

By JAMES EASTER, OVER, CAMBS.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. viii. 8.

NEHEMIAH was probably a descendant of the tribe of Judah and royal family of David. He was eminently pious, patriotic, painstaking, and persevering. According to Josephus, the Jewish historian, Nehemiah, while walking around the palace walls, overheard some persons conversing in the Hebrew language, and having ascertained that they had lately returned from Judæa, was informed by them, in answer to his eager inquiries, of the unfinished and desolate condition of Jerusalem, as well as the defenceless state of the returned exiles. Nehemiah, being deeply affected, said, "When I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. i. 4). He could find no comfort but in earnest, fervent and protracted prayer—prayer that God would favour the purpose which he seems to have secretly formed of asking the royal permission to go to Jerusalem. God graciously answered his request. He went with ample powers, with the king's letters, but, best of all, "the good hand of his God was upon Him."

Notwithstanding enemies and opposition, the wall was built. A register of the restored captives from Babylon was faithfully made. The people assemble themselves together. The book of the law is opened and read. The people unitedly cry, "Amen, Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground."

Thus they were in a fit frame of mind to hear and understand the reading. Oh for an increase of such eager, expectant, worshipping hearers !

GOD HAS GRACIOUSLY GIVEN US HIS REVEALING BOOK.

“The law of God.”

*It is a divine Book.* Some books are earthly, sensual, devilish, and debasing. Some books are entertaining only whilst you read them ; as you close them, their influence ceases. Some books are educational, intellectual and elevating ; they are food for the mind, they exercise the brain, and they appeal to our mental faculties. But this Book is food for the soul and appeals to the divine nature in redeemed man. This Book bears the impress of its divine Author ; it is fragrant with the breath of God, it throbs and pulsates with the life divine, it brings heaven down to earth, and uplifts us in thought and desire to heaven.

“Precious Bible ! what a treasure  
Does the Word of God afford !  
All I want for life or pleasure,  
Food and medicine, shield and sword,  
Is revealed  
In Jehovah's sacred Word.”

*It is a spiritual Book,* full of spiritual teaching, dealing with spiritual truths and realities, and suiting only those who are spiritual ; as it is written, “The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” The Spirit who inspired the Book alone can make us spiritual so as to receive its teachings. Naturally, intellectually, you may take interest in its incidents, its histories, its poetry, its imaginative flights, and its glowing descriptions ; but only as made spiritual by the great Teacher will you see, love and appreciate its inner and eternal meaning.

*It is a revealed Book.* Thank God this is a revealed Book to a redeemed people. He who of old taught His disciples will teach us, His disciples, now. We need open, spiritual eyes to read the revelation. The meaning is clear only to divinely-illuminated minds. Constantly must we cry, “Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law.” He who knows shall know. “For whosoever hath, to him shall be given, and he shall have more abundance.”

Continually fresh light breaks forth from God's Word, but the fresh never contradicts, but confirms, what has been received.

THIS DIVINE BOOK IS FOR PROFITABLE READING.

“So they read.”

*Only the priests read of old.* They were trained, qualified, separated, set apart, and consecrated for that purpose. They read it feelingly, thoughtfully, appreciatingly, and with personal application.

Those priests of old must have profited by the reading, for it seems to me utterly impossible for those that are spiritual and

inquiring to read God's Book without deriving profit, instruction and consolation.

"O may these heavenly pages be  
My ever dear delight!  
And still new beauties may I see,  
And still increasing light.  
Divine Instructor, gracious Lord,  
Be Thou for ever near;  
Teach me to love Thy sacred Word,  
And view my Saviour there."

*All may read now.* All distinctions have now ceased; as Paul declares, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

All believers now are kings and priests unto God and His Christ. The Book of instructions is for all servants. The rules of the Captain of our salvation are for all true soldiers. The map of the way is for the consultation of all pilgrims to the celestial city. The chart is open to all who are in the Gospel ship. Thank God for an open Bible. May we prize it, study it, and profit by it.

"Lord, grant us all aright to learn  
The wisdom it imparts,  
And to its heavenly teaching, turn  
With simple, child-like hearts."

THIS DIVINE BOOK IS FOR DISTINCTIVE READING.

"So they read in the book in the law of God distinctly."

If you are asked to read aloud a letter to another, you will be careful so to read that every word shall be clear and distinct. Ought we not, think you, to be as careful to read God's letter of good news from a far country distinctly? I have sometimes been pained and disgusted with some whom I have heard; have not you? It has not been reading, but mumbling; not distinctive reading, but inarticulate sounds.

The public reading of the Word of God is an act of public worship, and should be rendered reverently, distinctly and profitably.

Distinct reading is necessary to both mental and spiritual understanding of the Word. A message from God demands, and should have, careful, prayerful, studious reading and reception.

THIS DIVINE BOOK IS FOR EXPOSITION.

"And gave the sense."

Some think Ezra read the law in Hebrew, while the Levites, who assisted him, translated it, sentence by sentence, into Chaldee—the vernacular dialect which the exiles spoke in Babylon; others maintain that the duty of these Levites consisted in explaining to the people, many of whom had become very ignorant, what Ezra had read.

It should be the aim and endeavour of every preacher and every Sunday-school teacher to expound, explain, enforce, and to give the

sense of the Word of God. To do this effectually, one must be apt to teach, be much with God, be taught of God, be in harmony with God, and be zealous in God's service. That service requires men possessed of that uncommon commodity—common-sense. That service requires whole-hearted consecration.

THIS BOOK RIGHTLY EXPOUNDED IS UNDERSTOOD BY THE HEARERS.

“And caused them to understand the reading.”

Truth must be presented in various ways—plainly, truthfully, parabolically, and simply. Jesus Himself, the Teacher come from God, taught by fact, by sign, by metaphor. We must use all the legitimate means to make plain the Word that our hearers may understand. We must read, preach, and expound so that the simplest may understand; for if they understand, the more learned and the more instructed will they become. Greatest truths may be, and in the Word are, conveyed in simplest language. The little—the monosyllabic—words of Scripture are profound in meaning. Can you sound the depths contained in such words as sin, law, truth, grace, God, love, and hope?

You may darken counsel by words. You may also enlighten by words.

May we, dear readers, increasingly value—increasingly understand—this Book, until we see the Author face to face.

“Life, like a fountain rich and free,  
Springs from the presence of the Lord;  
And in Thy light our souls shall see  
The glories promised in Thy Word.”

---

#### TO A SUFFERING STRANGER.

“HERE we suffer grief and pain.”

So we sang in childhood's years;  
Still “we suffer grief and pain,”

Though the gate of heaven nears;  
Every life has this refrain—  
“Here we suffer grief and pain.”

But the day will come at last—  
Come at last, my weary friend—  
When this life-long “grief and pain”  
Cometh to its blessed end;  
When the clay is laid aside,  
And we see “the Lamb that died.”

No more crying, no more death,  
No more hunger, no more pain;  
And a glorious body ready  
When the Saviour comes again;  
God sustain you till you wake  
Where the eye-strings never break.

You will see Him face to face;  
You will know as you are known;  
Nor will David's harp be sweeter  
In the glory than your own;  
And the crowning joy of all—  
You will neither fear nor fall.

We can never fathom here  
Mercy's glorious mystery—  
Why, unsought, and undesired,  
He should die for you or me;  
But the glory He shall gain  
Satisfies Him for His pain.

Trust Him, brother, while you can;  
He can ease you if He will;  
If He does not, He is wise,  
And His love unsearchable;  
Darkness deepens ere the dawning,  
But “joy cometh in the morning.”

Galleywood, Feb., 1913.

M. A. CHAPLIN.

---

“In books I converse with men; in the Bible I converse with God.”—*Romaine*.



## WILLIAM HUNTINGTON.

*Born 2nd Feb., 1745. Died 1st July, 1813.*

By J. B. Lock.

It is usual to commence the biographies of famous men with an account of their honourable or respectable birth and lineage. In any account of Wm. Huntington this feature must be missing. His mother was the wife of a farm labourer who received but eight shillings a week, which (as her son truly said) "is but a poor pittance to bring up a wife and family upon." Moreover, the woman's husband was not the father of Huntington. A parentage more lowly and contemptible in man's estimation it is difficult to conceive. But it is written that God has "chosen the weak things of the world and things which are despised, yea and things which are not, to bring to nought things that are." John Berridge remarked that when God wanted a successor to Elijah He went, not to the "School of the Prophets," but to the plough-tail, and chose Elisha, upon whom a "double portion" of His Spirit rested. Not that God honours ignorance, as such, or despises those who are learned. Moses was learned in all the wisdom of the Egyptians; Paul was brought up at the feet of the learned Gamaliel; all His messengers are made "wise unto salvation," wise in the things of the kingdom, and most of them are endowed with ability to acquire an amount of human learning sufficient for their calling, whatever the disadvantages of their early training may have been. However, Huntington was taken, not from a university, or a theological college, but from the humble occupation of a gardener, he having been previously employed as a cobbler and a coal-heaver, the last being the secular calling by which he is chiefly known, and which he most frequently referred to himself. His early education was of the meanest sort (Southey described him as "totally uneducated") and his youthful days were passed in circumstances the least likely, one would imagine, to make an "able minister of the New Testament"; yet such he was called by the Lord to be. Though he had no educational advantages in his youth, Huntington contrived to teach himself so far successfully as to extort from Southey the unwilling testimony that "his language was remarkably free from those inaccuracies which might have been expected," and that, "it has a vigour and manliness which can never be attained by any artifices of composition." It was his clear, simple, forcible language which, under God's blessing, gave him his power in the pulpit and the press; he was easily "understood of the people." Added to this, he had singularly clear views of the doctrines which he preached, and was almost alone in his time in the manner in which he distinguished between law and gospel, flesh and spirit, the work of man and the work of God. It was essentially as a preacher of the Gospel that he made his name, and was so much owned of God. Many of the sermons of the present day would be the better for an infusion of the simplicity of Huntington's discourses. They consisted of abundant quotations from the Bible connected by his own plain words. Their power and beauty were in their very simplicity.

The following extract from the sermon entitled "The Dimensions of Eternal Love" is an example of this: "How sweetly are the elect secured from the wrath of God, blessed with eternal love, and a sweet foundation laid for a strong consolation in all our troubles. First, they are secured from wrath; as it is testified, 'For this is as the waters of Noah unto Me; for, as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee.' O blessed and sweet security. His lovingkindness, too, is as strongly secured, 'For the mountains shall depart and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee.' It is true, the elect may be tossed in the storms of affliction, and be almost drowned at times in distress; but their situation can never alter the covenant: 'O, thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fair colours, and thy foundation with sapphires.' This, I think, means all the attributes of Jehovah, which are engaged in behalf of the elect, and who are secured in this covenant; for it immediately follows, 'In righteousness shalt thou be established.' Thus the covenant is signed and witnessed by three immutable, unchangeable witnesses; sealed and ratified by divine veracity; and confirmed by the oath of an immutable God, who can never be perjured. Eternal life is promised by Him who cannot lie, and confirmed by the efficacious blood of Him 'who is without variableness or shadow of turning.' Surely, then, these immutable things, in which it is impossible for God to falsify His word, are sufficient to afford us the most solid ground of comfort; as it is written, 'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec.'"

Another beautiful sentence we must quote from the same sermon: "In these profound depths of everlasting love we can find no bottom; like the dove, we must settle on the ark of the covenant, and then we shall be able to look about us."

It will be observed that about half of the former extract consists of quotations from the Word of God. Though the result is an example of simplicity of method, it must not be supposed that it is a simple matter to attain that result. It is the end of much study, of the Scriptures, of prayer, of quiet meditation, of deep thought, of soul travail; the minister of God knows something of "the burden of the Word of the Lord."

Huntington's letters, published after his death, are amongst the most precious of his writings. They were not written with a view to publication, and are therefore the more valuable, in view of certain hostile criticisms of the man, as there is in them a perfectly

obvious sincerity. They are clear, concise, chatty, often humorous, yet deeply spiritual, savoury, experimental, and withal encouraging to "Little Faith." Here is a letter to a brother minister for whom he was going to preach; it gives his faith and experience in "tabloid form," to use an expression which was unknown, in this sense, 100 years ago:—

"Rev. Father in the Lord,—Grace, mercy and peace be with thee. If God permit, and you approve, I will honour your pulpit next Thursday evening—honour it, I say, with the person of the vilest sinner that ever lived, and in possession of a hope that can never die. If you want to know my pedigree, I am by birth a beggar; by practice a devil; by trade a coalheaver; by profession and possession a sinner saved; by principle a stiff dissenter, and of God's own making, for it was He alone that called me, ordained me, and sent me out; and He has been my Bishop, my Tutor, my Provider and my Defence ever since; else I had been killed or strayed long ago. If you or your people are fond of the original languages, of eloquence, oratory, or grammar, I am the man that can disappoint them all; but if apostolic ignorance will suit them, they will go nigh to glean a few scraps of that sort, but my degrees will promise nothing further than that. But to inform my rev. father a little about my irregularities, I am in my prayer very short, in my sermon short also, unless the Master attend the feast; if so, and the cruse get a spring of oil into it, then I generally drop all thoughts of working by the day, nor can I give it up until I have emptied the whole contents, though I know I shall get no more without much knocking and a deal of calling at mercy's door. This I call liberality, and am apt to think it is fervent charity that, if applied, covers a multitude of sins; and no wonder, when we hold forth freely the blood and righteousness of Him that cleanseth from all the guilt of sin, and the robe that covers all the remains of sin. Rev. father, God bless you—abundant happiness, comfort and success attend both you and your family and your flock, while I remain, though unknown, affectionately yours, W. HUNTINGTON."

In this short sketch we desire that Huntington should, so to say, speak for himself. Of him it may assuredly be said, "He being dead, yet speaketh." The following letter to his friends, Mr. and Mrs. Baker, shows his affectionate nature and his longing for that land which, to human feeling and apprehension, is "very far off": "My poor old dears little think what a glee and heavenly sensation rolled over my mind when I gave my last look at them getting into the coach at the thought of going shortly to our eternal home and safe abode, where I doubt not but we shall all meet in a more comfortable, more lasting, and more uninterrupted frame and state than ever we have enjoyed in this life. I look back upon you with pleasure and with unspeakable delight and something of heaven springing up in my heart, seeming to say, 'Ere long you will all be gone and talk over again the things which are so imperfectly known in this vain world.'"

Let us leave him here, in this happy frame of mind, looking

forward to the time when, for him, the eternal day should break and earth's shadows flee away.

One hundred years ago on the 1st July, 1813, Huntington breathed his last in a house at Tunbridge Wells. He was buried in the chapel ground at Lewes, near his friend Jenkins, and his funeral was attended by a large number of sorrowing friends. Let us think of him in this hundredth year; let us remember his work of faith and labour of love; above all, let us praise God for the grace which he bestowed on Huntington, and pray that He will send forth more such labourers into His harvest.

"Let Thy work appear unto Thy servants, and Thy glory unto their children." This word, read over the remains of our departed friend, expresses Huntington's desire in his work and ministry; it is also, surely, the prayer of all those who truly wish to honour him in this hundredth year since he was called home.

---



---

### CHRIST, THE BELIEVER'S PILOT.

"I HAVE often seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge, seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sat under a tree, while a gentle breeze shook the leaves into a refreshment and a cooling shade.

The unskilful and inexperienced Christian shrieks out whenever his vessel shakes, thinking it always a danger that the watery pavement is not stable and resident like a rock; and yet all his danger is in himself, none at all from without; for he is indeed moving upon the waters, but fastened to a Rock.

Faith is his foundation, and hope is his anchor, and death is his harbour, and Christ is his pilot, and heaven is his country; and all the evils of poverty, or affronts of tribunals and evil judges, of fears and sad apprehensions, are but like the loud wind blowing from the right point; they make a noise and drive the vessel faster to the harbour; and if we do not leave the ship, and jump into the sea; quit the interests of religion, and run to the securities of the world; cut our cables and dissolve our hopes; grow impatient, and hug a wave, and die in its embraces—we are safe at sea; safer in the storm which God sends us, than in a calm when we are befriended with the world."

JEREMY TAYLOR.

---



---

ON RECORDING ANSWERS TO PRAYER FOR TEMPORAL SUPPLIES.—Mentioning these minute circumstances has offended many; and some of an independent fortune have condemned my prayers as carnal in praying for such temporal things; but I know that they have taken many *worse steps* both to *accumulate* and to *keep* their independence; and I think it is better to *beg* than to *steal*, as say those who *speak in proverbs*!!!—*W. Huntington* in "Bank of Faith."

THE REV. E. W. BULLINGER, D.D.

*A Testimony and an Appreciation.*

BY ALFRED G. SECRETT.

It is with unfeigned sorrow that we announce the death on June 6th, after a short illness, of the Rev. E. W. Bullinger. God has taken from among us a faithful witness for the truth, and lovers of the doctrines of sovereign grace are mourning the loss of a great teacher and a beloved brother in the Lord.

The honoured secretary of the Trinitarian Bible Society was well known to most of our readers, for it was through his efforts that doors were opened for the Society in the Particular Baptist communities throughout the country.

Dr. Bullinger was, by common consent, one of the most learned men of his day in the ancient languages of the East—the tongues in which the Bible was first written. His Greek Lexicon established the reputation of its author as a scholar of the highest order, and his contributions to general theological literature are invaluable both to the student in divinity and to the ordinary reader of the Word of God. But his knowledge was by no means confined to philology and theology. A scientist of no small ability, he delighted to find in the study of the work of the Creator of the universe traces everywhere of the same God who inspired holy men of old to write the Scriptures of truth; for the same phenomena were discovered by the great student in his minute researches into Holy Writ which also appear in the tabulated results of the investigations of the astronomer, the analyst, the botanist, and the student of harmony. It was thus proved that the very literary structure of the Bible could only be the work of the same Infinite Being who fixed nature's laws and Who upholds all things by the word of His power.

Thus, while increasing numbers of scholars and theologians were using their influence in vainly seeking to overthrow the Word of God which shall stand for ever, and in providing the man in the street with a reason for the unfaith that is in him, Dr. Bullinger, fired with devotion to the cause of truth, contended earnestly with tongue and pen, through evil and through good report, for the faith once delivered to the saints.

In the essentials of belief and worship Dr. Bullinger was one with us who are generally called Calvinists. He rejoiced in the doctrines of grace as set forth in the creeds of our Particular Baptist Churches, and bore eloquent and powerful testimony to divine sovereignty, as manifested in God's Word and works and in his own experience. He was a renowned enemy of Popery and Arminianism—those closely allied systems against which we also earnestly contend; and against modern sensational methods employed in Christian work he waged incessant war. Men and women, with all this in common, fighting on the same side in such a warfare, moved with the same ideals, and loyal to the same Captain of Salvation, can afford to agree in differing in non-essential matters. And if in some side-issues we have been unable to see

exactly eye to eye with the brother who has been taken from our midst, and if we could not accept his interpretation of *every* passage of the Book we all loved, we could still walk together, "endeavouring to keep the unity of the Spirit," using reverently and thankfully God's good gifts—apostles, prophets, evangelists, pastors and teachers—"till we all come into the unity of the faith."

Unlike many other intellectual giants, Dr. Bullinger in controversy was always courteous and kindly. In contending against the enemies of the faith he attacked their false doctrine only, and never descended to vituperation of its exponents. His occasional controversies with his brethren in the Lord were never marred on his side by cruel personalities, extreme statements, and hard words, such as have disfigured the writings of certain honoured divines of a former generation, whose souls should have been knit together in love. Those who knew him personally can testify that he was humble in heart, unassuming in manner, and kindly and simple in character. The children of the house which he visited were always glad to see him, for he loved little children. I have seen them gather round him, to find the great Doctor of Divinity a delightful entertainer. To know him was to love him, and his loss will be mourned by the household of faith throughout the whole world.

And now that God has laid His faithful servant to rest, we turn again to those words of encouragement and promise spoken to Joshua: "Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people. . . . As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee." God took away one servant and raised up another to carry on His work. We have now to look to the same faithful God, that He will give all needed grace and wisdom and strength to those on whose shoulders Dr. Bullinger's work must fall. The witness of the Trinitarian Bible Society will, we are assured, be maintained. This witness is as necessary now as ever it was, for the older Bible Society still persists in its evil policy of circulating, as faithful translations, versions of the Bible which have been deliberately corrupted to teach the doctrines of Rome and to confirm the devout Romanist in his errors. We rejoice that the Particular Baptists, always intelligently and consistently Protestant, have loyally responded to the appeal of the Trinitarian Bible Society and strengthened the hands of its committee by their unswerving support.

Our noblest tribute to the memory of our departed friend will be to work with redoubled energy for the Institution which he loved, to seek to extend its operations, and to make it more widely known among those who believe in the Bible as the everlasting word of the living God.

GENEROSITY.—Generosity, when once she is set forward, knows not how to stop; and the more familiar we are with her lovely form, the more enamoured we become of her charms.—*Pliny*.

## HIS CLOSING HYMN.

"And when they had sung an hymn, they went out into the mount of olives."—Matt. xxvi. 30.

It was a cool, quiet evening-time in the land of the East. A calm, restful peace pervaded the city of David. Business had been suspended within its walls. The street scenes, the rush and bustle of its usual life, had ceased. It was the eve of the Passover, and the sons of Judah had met within their homes to keep the solemn feast.

Within an upper room in one of its most retired streets is gathered a little band of twelve or thirteen men, and surely in no other of all the dwellings is such a strange, sweet scene being enacted.

In imagination we can

## PICTURE THAT LITTLE ASSEMBLY.

There are the different types of men, most of them humble and poor, many of them ignorant and unlearned. We see various casts of countenance. There is one weak, vacillating, doubting. Another a strange blending of strength and weakness, of boldness and cowardice. Another is expressive of a fond, loving disposition—even now he is leaning in reverent affection upon the bosom of the One he loves the best. Some give evidence of passionate zeal and ardour; some of quiet, steadfast determination. One there is whose face is the picture of avarice and greed, a sinister expression rests upon his lips, and as we look into his cunning, treacherous eyes we shrink instinctively.

But yet again, we observe One among that little number who stands out above and beyond all the others—One who wears "a more than mortal mien." We gaze into the fathomless depths of His mild, majestic eyes, and we see infinite love, pity and tenderness which baffles description. The pure, calm brow bears the impress of patient endurance, and a mysterious sadness is blended with an unflinching and unfaltering purpose in relation to the future.

What though the prospect of death lies at the threshold of the coming day! What though He knows to its full extent all the shame, scorn, and bitter hatred which is to be heaped upon His spotless innocence! Yet, with all a loyal Jew's devotion to the commandment of His God, He will keep this last feast with His disciples. And so the little company are gathered together to share the last meal which they will have with their beloved Master ere His hour of suffering comes upon Him.

A strange spell seems to hover over the assembly. Strange words, which they cannot fully understand, fall from the lips of Him who ever spake with power and gracious sweetness. Their hearts are oppressed with strange foreboding; a weight lies heavy upon their spirits. The meal proceeds; they eat and drink; the cup passes from one to another; the new memorial feast is instituted; the time passes quickly away, and soon it is all over.

With tender, comforting words their Lord has sought to prepare them for the dark future which hovers over Himself and

them. Lovingly has He bidden them to "let not their hearts be troubled." As much as they are able to bear it, He has shown them that the time of parting has come. Only a little of the deep import of His words have they comprehended; vaguely have their minds grasped His meaning; and though "sorrow has filled their heart,"

"They do not know the fearful storm  
Which on His head must burst:  
They know not all;—He hath not told  
His loving ones the worst.  
How could He? E'en an angel's mind  
Could never comprehend  
The weight of woe 'neath which, for us,  
The Saviour's head must bend."

But now, ere they go forth to meet the unknown,

THEY SING THE CUSTOMARY HYMN OF PRAISE.

The plaintive notes rise and fall with unwonted sweetness; the very air seems to reverberate and quiver as the voice, sweeter than any voice earth ever heard before, blends its heavenly music with that of the lowly band. Surely the angels must have hushed their harps to listen to the strain, and all heaven paused in wonderment and awe!

As we consider these simple words in relation to the singing of a hymn at such a time our hearts are deeply stirred. How could He, knowing all that so soon must come upon Him, raise His voice in song? Yet it was even so. The grandeur and the greatness of such heroism was never equalled either before or since. It is true that martyrs have gone singing to the stake, but it has been in the conscious realisation of the smile of God. He was singing beneath His Father's frown, for sin and the curse were resting upon Him. He was singing now, knowing the while that soon in bitter anguish He must cry, "My God! My God! why hast Thou forsaken Me?"

Again our heart asks the question, "How could He?" Ah! was it not for our sake? Had He not, even in this hour, some thought of us? and of the time when we might have to stand with some cup of bitterness in our hand? and He would have us remember that whatever of sorrow or of pain may come upon us, there is always cause to praise our God. The sweetest songs, like the nightingale's, are sung in the dark. The choicest of our hymns have been written in the hour of keenest grief.

"Yea, the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With our life-blood we shall write."

Would He not also teach us that

HIS RELIGION IS ONE OF HAPPINESS AND JOY?

The gay world has its songs, but it can only sing in the sunshine. The Christian can sing when clouds gather and tempests burst.

The joy of the child of God cannot be intermeddled with by the strange trials which are sent to try him, for he can say with Paul, "We glory in tribulations also." With David he can testify of "songs" given "in the night." Sweet and hallowed indeed are



these seasons, and never to be forgotten while memory maintains her office.

We can but think that often, when imprisoned for Christ's sake, when persecuted, afflicted, tormented, those dear disciples would look back to that upper room and remember the brave heart which sang even in the very shadow of death, and their hearts would grow strong to suffer for His dear Name, and they too would be enabled to pray and sing praises. May the echo of that Voice thrill our heart and there awake

"New strains of glowing praise  
To Him who on that fateful eve  
The last sweet hymn did raise."

Guildford.

CLARISSA.

### THE CUCKOO.

*A Talk with the Bairns on Leviticus xi. 16.*

BY PASTOR H. BULL, "SALEM," RAMSEY.

MY DEAR LITTLE FRIENDS,—Most of you will remember our talk last month was about a night bird—the owl. Well, now, the cuckoo is not a night bird, although it is associated with them in my text on account of its unclean habits. It is a bird of the day. I wonder how many of you have heard the following rhyme:—

"The cuckoo comes in April;  
Sings a song in May;  
In June he sings another tune,  
And then he flies away."

This rhyme tells us he is a bird of passage; what month of the year he comes to England; and when he may be expected to migrate to another clime. When you hear the cuckoo's note you may take it for granted the winter is gone and springtime is come. Towards the end of June, however, you will hear no more of the cuckoo; all but the young ones are gone away. Now let us see what lessons we may learn from the habits of this interesting bird I hear singing as I write.

L.—HE IS THE VERY ESSENCE OF IDLENESS. "Did you ever see a cuckoo's nest, boys?" "No!" "Well, how is that?" "Please, sir, they never build one!" "Then where does the cuckoo lay its eggs?" "In another bird's nest, sir."

Just so; the cuckoo never builds a nest for its own use, but always appropriates the nest of another bird, and usually that of the hedge-sparrow, in which to lay its eggs. Lazy thing! you say. Yes; it can look idly on and see the little sparrow, much smaller than itself, hard at work carrying twigs and straw to make a snug little nest for its own use, and then will calmly take possession when the sparrow is away from home for an hour, and there lay its own eggs. But I have known some school-boys and girls very much like the cuckoo. They have a certain number of sums to do, but they like play better than work, and so instead of working

them out for themselves they either persuade some companion to do the work for them or else, if they see his head turned, will copy the answer they want from his paper. Cuckoo-like, they are neither honest nor industrious, but allow others to do the work, whilst they steal the advantage.

II.—We usually find IDLENESS AND “ARTFULNESS” GO TOGETHER. So it is with the cuckoo. You will never find more than one cuckoo’s egg in a nest with the sparrow’s eggs. We wonder why? unless it is that the fraud should be less noticeable. If they put too many in, the poor sparrow might be suspicious; as it is, she sits contentedly on the five eggs, and, in due course, hatches four little sparrows and one cuckoo. So the boy or girl who begins by one little act of dishonesty, if not found out, often becomes what people call “artful”; so that although they become more idle and dishonest, yet it is difficult to bring their crimes home to them. But, sooner or later, “Be sure your sin will find you out”; so said Moses to the Israelites (Numb. xxxii. 23).

III.—The next characteristic of the cuckoo is GREEDINESS. How often these three—*Idleness, Artfulness, and Greediness*—go together! No sooner than the young cuckoo is out of the shell than its greediness is manifested. The mother sparrow comes home with a little tit-bit for her little ones, but, alas! the cuckoo is the strongest bird in the nest and, with its great beak open, it first tramples on the poor sparrows and grabs the prize without even a pang of regret. Nor does its greediness stay here. Since it appropriates nearly all the food, it grows much faster than the sparrows, and before long the nest is too crowded for them all. Then what do you suppose happens? Does the cuckoo say, “Well, now, I am better able to take care of myself than you little birds; besides which I have really no right here; I’ll go.” Not a bit of it. The cuckoo has a very strong curved back, and he makes good use of it by wriggling himself under the little sparrows, and one by one tips them out of their nest to die, as though he would say, “There is not enough room for all of us, and I mean to stay, so out you go.” So you see he not only wants all the food but all the room. Now, how much that is like evil habits; isn’t it? If once they take up their abode with us they soon turn out every virtue, unless the grace of God prevent. Now, boys and girls, beware of idleness, artfulness, and greediness—these all tend to dissipation and sorrow. The best preventative of “idleness” is usefulness. “Whatsoever thy hand findeth to do, do it with thy might,” for the devil always finds some mischief for those who are idle.

The best preventative of “artfulness” is frankness. Be open and above board in all you say and do, and you will not fail to be trusted and respected. And, lastly, the best cure for “greediness” is generosity, and this the apostle has associated with industry. See Ephes. iv. 28: “Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” Good-bye until another month.

## DIVINE PROVIDENCE.

## A PERSONAL TESTIMONY.

"Your heavenly Father knoweth what things ye have need of."—Matt. vi. 8.

WHILST lying awake one night, or early morning, recently, my thoughts went over the past years, and I reviewed the many wonderful ways in which my heavenly Father's knowledge of my need had prepared for the supply of the same.

I believe, and have often told my friends belonging to the "one family," how that there is a special promise for every particular circumstance in our life's pathway, but it is only when we are brought into the particular position we realise to the full extent the special, gracious, promise of our God.

Thus it is we learn "here a little, there a little, line upon line, precept upon precept," and these are experiences so impressed upon our memory that we can never forget them.

In quiet moments of reflection the gracious Spirit brings to our remembrance the loving helps by the way we have received from our heavenly Father.

It may be there is one of the readers of the "E. V. and G. H." who require the supply of some special need; and I trust the narration of the instance brought to my remembrance in this night season may be helpful to such an one. When I say it meant the supply of a sum of money within *ten minutes*, and my heavenly Father knew of this special need and had provided for it before I asked Him so to do, you will acknowledge with me the words I have given as a heading to this note were fulfilled in my case very markedly.

The incident was as follows:—One Saturday I had not received the amount I should have had from my customers, and it was the custom in my particular business to pay all the out-workers on the Saturday. I had sufficient cash to pay the indoor hands, and was compelled to give out, under the circumstances, a number of cheques on my bank, which would overdraw the account. The cheques would be changed in due course at places where our out-workers purchased material, and would reach my bank in the early part of the following week.

On the Monday I paid in the cash and remittances received from my customers, and matters were satisfactory at the bank.

On the Tuesday I paid in again as much as I could about 2 o'clock. When my messenger came back he told me that the bank manager wanted to see me at once. I hurried down to the bank and was informed that £40 (forty pounds) more was required, or my cheques to that amount would be sent back; then the firms presenting them would not change any more cheques for my out-workers. Not knowing to whom to go to for the required amount, and yet feeling desirous of avoiding the trouble and disgrace, I asked how long I could have to try and get the money in, and was told *ten minutes*. You may imagine my feelings at the short time allowed me.

There and then in front of the bank counter I lifted up my

heart silently in prayer to my heavenly Father for help in my pressing need; and in answer there came into my mind the names of two firms in the neighbourhood of the bank with whom I did business. I decided to go to the nearest of the two, and there saw the two partners, who were brothers. One with whom I was more acquainted said, "You look worried," and asked the reason, which I soon gave him. He held a hurried conversation with his brother and went away, but within a short time was back again and, handing me a cash-bag, told me it contained an amount they were reserving but which they would not require for some days, and that I could have the loan of it. On counting it over it was just £40. I hastened back to the bank, and placing the money on the counter before the cashier who generally attended to me, I looked up at the clock and the ten minutes given me had just expired.

The cashier looked surprised and asked how I had obtained the amount in so short a time, but I did not satisfy him. How wonderful it all was to me that the *exact* amount should have been in my business friend's safe, and that their name should have come to my mind so that I could get the amount required in the stipulated time of ten minutes.

I left the bank with my faith strengthened in my heavenly Father's care, and can write against His word in Matt. vi. 8, as many have done over His promises, "*tried and proved*," not only on the occasion I have given but on many others.

May the reading of this account of the help of my beloved Lord to one whom He has led and blessed for so many years be helpful to others, prays  
H. C. T.

---

### THIS IS MY BELOVED.

WELL, who is this glorious Jesus? This is an important question, for it is certain that we cannot rightly believe on Him and worship Him without some true knowledge of Him. "Dost thou believe on the Son of God?" was the great question once put by the Redeemer to the man whose eyes He had opened although he had been born blind; and his answer was most judicious, for it contained a question vital to the instruction and faith of every disciple:—"Who is He, Lord, that I might believe?" Jesus answered, "Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him." May such God-honouring fruit result from that increase of knowledge which I trust the Lord will now give us of His dear Son. If any of you are enquiring, "Who is He, that I may believe on Him?" I reply, He is the eternal Son of God, and He is God eternal. He is the Creator, and He is the Christ. He is the Babe of Bethlehem, the holy Boy of Nazareth, and the sinless "Man of sorrows"—yes, the "Man of sorrows!"—what a name for the Son of God, who came rebel sinners to reclaim! He is essentially and eternally God, and yet He is true and proper man. He is Jehovah the Ancient of days, and He is Jesus the Infant of days. He is the Son of God without any beginning, and He is the Son of man who was

not till He had a beginning. He is the holy and gentle Son of the blessed Mary, and He is the "Lion of the tribe of Judah." He is the great "Breaker" seen by the prophet, and yet He is "Jehovah Rophi," the Lord that healeth. He is so meek that He will not break the bruised reed nor the bleeding heart, nor will He quench the smoking flax of holy desire; and yet He is so justly wrathful that He will break the nations with "a rod of iron, and dash them [when finally impenitent] into pieces like a potter's vessel." He is terrible in the midst of His foes, but infinitely gracious among His friends. He is devouring fire, and yet a quickening Spirit. He is without form or comeliness in the eyes of strangers, but the "Chiefest among ten thousand" and the "altogether lovely" One to every member of His redeemed family. Ask the Church, His bride, for a description of Him as did the daughters of Jerusalem; say to her, "What is thy Beloved more than another beloved that thou dost so charge us?" and she will reply, "My Beloved is white and ruddy, the Chiefest among ten thousand. His head is as the most fine gold. His eyes are as the eyes of doves washed with milk, and fitly set." Yes, fitly set indeed, since they cast a gracious smile upon every poor, needy, coming sinner who seeks Jesus for his All-in-all. "His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dropping sweet-smelling myrrh. [The exceeding great and precious promises which restore us from our faintings.] His countenance is like Lebanon, excellent as the cedars. His mouth is most sweet: yea, He is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem."—From *Devonshire Road Pulpit*. (See Reviews, etc.)

---

## IN PRAISE OF THE BIBLE.

*Communicated.*

THE BIBLE to all its other excellences adds this—that it is the Book of Life. It is not only a basket of silver network, but it contains apples of gold. It is the record of glad tidings to a perishing world, a message of joy to all people. In it Wisdom hath mingled her wine, and slain her fatlings, and furnished her table, and calls all the hungry and needy to come and partake. The entrance of its words giveth light and imparteth understanding to the simple, and maketh wise unto salvation. It is a balm from Gilead for the sick, oil for the bruises of the wounded, reprieve for the prison-bound, and bread for them that are ready to perish. Its different books are but so many angels of mercy, carrying contentment into the abodes of poverty, enabling even the children of want to lift up their eyes to God, who ordereth all things well, and to eat their scanty meals in peace; staying the hearts of the persecuted and oppressed, causing them to rejoice and sing under the yoke, at the stake and in the hottest of the fires, as on their passage-way to crowns immortal in the world to come; calming the minds of the fevered, mollifying where all earthly medicines fail, and kindling

glad hopes of recompense yet to be revealed ; lighting up comforts in the breasts of those that mourn for their dead, and assuring them of blessed re-unions in a better life ; and kindling even the dying heart with thoughts of speedy triumph, causing lips already closed for death to open once more in utterances of victory.

We may talk of the venerable age of the Bible, and its scientific accuracy, and its literary beauty and sublimity, and its wonderful influences upon the ideas, laws, governments, and general order of society and mankind ; but it is all nothing in comparison with the spiritual good and immortal hopes and consolations which it begets in those who receive it as a message from their God. Are we voyagers upon a troubled and a dangerous sea ? Here is a chart by which to steer in safety to the happy shores. Are we soldiers beset with foes and required to endure the shocks of battle ? This is an armoury from which all needed weapons may be drawn, and by the right use of which we may hew our way to immortal triumph. Are we pilgrims and strangers, worn and weary in our search for the home from which we are exiles ? In this book gush out the pure, fresh waters of life, the cooling shades from the Rock of salvation appear, and the guiding word is heard from pilgrims in advance to cheer and encourage us till we reach the mansion of our Father. Indeed, it is beyond the power of language to express the excellency and richness of spiritual treasure which we have in this holy Book. It is the miraculous cruse of the Shunamitess which never exhausts. It is the wand of Moses which swallows up the serpents of life, and parts the sea of trouble, and brings forth waters in the thirsty wilderness. It is the ladder of Jacob on which our spirits ascend to commune with God and angels. It is the telescope of faith by which we look on things invisible, survey even the third heavens, and have present to our view what is to be in after ages. It is the chariot of Elijah in which to ride up the starry way to immortality unhurt of death. It is the channel of the almighty Spirit as it goes forth for the sanctification of men—the very gulf-stream of eternal life as it pours out for the resuscitation of our wilted and decaying world.

“CHARITY THAT COSTS IS CHARITY THAT COUNTS.”

“It is a truism to say that charity which costs nothing loses half its value. Even the recipient is not slow to perceive this, and to discount it accordingly. The charity that *costs* is the charity that counts, and in the counting it multiplies its worth.

“As children a new sixpence always seemed more precious to us than an old one. Then we thought only of its brightness ; looking back we discern a still greater brightness in the kind thought of the donor who *especially selected it* for our pleasure.

“It is the ‘cup of cold water’ that most refreshes thirsty lips, and to get it ‘cold’ may mean a journey to the distant well ; but that journey will greatly enhance the gift. Denial of self in giving, brings an inward satisfaction to the giver that is its own

reward; and this is doubly so when his charity is dispensed, not merely to relieve the distressed or to gratify himself, but actually and consciously *for the Lord's sake*.

"Then the recompense, like the gift, will be found lying, as it were, even

" 'Upon the lowest ground,  
In hidden and unnoticed ways,  
In household work, on common days.'

"Poor believers are God's receivers, and have a warrant from the Crown to receive the revenue of our offerings in the King's name."

(From "*The 106th annual report of the Aged Pilgrims' Friend Society*," to be had free at the office, St. Paul's Chambers, 19, Ludgate Hill, E.C.)

#### BRIERS!

"Instead of the Brier"—O, wonderful Master!—  
To heal the poor laud that lay barren so long—  
To save the dark soul from distress and disaster,  
And touch the dumb lips into gladness and song!

"Instead of the Brier"—O wonderful story!—  
To turn the black night into radiant morn—  
To change into sweetness and beauty and glory,  
A tangle of thistle and brier and thorn!

"Instead of the Brier"—O wonderful Jesus!—  
To cover our sin with Thy mantle of love!  
To bring to our wound just the balm that could ease us,  
And fit us to seek Thee and see Thee above.

"Instead of the Brier"—unworthy, unholy,  
We cling to the promise that shines in Thy Word;  
We pray that our hearts may belong to Thee wholly—  
A garden of beauty for Jesus our Lord! C.

#### REVIEWS, LITERARY NOTES, ETC.

*We Would See Jesus*. A sermon by Pastor J. Jarvis. One penny, post free 1½d., of the Author, "Galeed," 69, Fordel Road, Catford, S.E., or of C. J. Farncombe & Sons, Ltd., 30, Imperial Buildings, Ludgate Circus, E.C.

JESUS is to be seen in this sermon. Secure it; scatter it broadcast and send the preacher word what you see in his Lord. May the Holy Spirit richly bless this discourse and open many eyes to behold Him unto Whom the gathering of the peoples shall be. We give our readers a paragraph from this sermon on pp.

By the same author, *Patmos Experiences* (Rev. i. 17, 18) and *The Abiding Presence* (Heb. xiii. 5). In each of these discourses will be found the full message

of doctrinal, experimental, and practical truth, prompting to praise and prayer in all who love a free-grace Gospel.

We regret to read that "the preacher has sustained loss" by the publication of such precious truth. We trust an increased circulation will speedily prevent this.

*The Nearness of Our Lord's Return*, as inferred from studies in the comparison of prophecy with history. By the Rev. R. W. B. Moore, M.A., Oxon, F.R.A.S., vicar of St. James's, Bath. Price 2s. net. Crown 8vo., cloth. London: Robert Scott, publisher, Roxburghe House, Paternoster Row, E.C.

THIS author claims our esteem for the spirit in which he writes. We are, how-

ever, far from convinced that his interpretations of either Daniel's visions or the revelations to John at Patmos are correct. The author closely follows Dr. H. Grattan Guinness in "Light for Last Days," to whom he acknowledges his indebtedness.

The author's anticipation in the coming of Christ is by no means ours. We look for something more in our "blessed hope" of that "glorious appearing" than that "Our Lord Jesus Christ will come to establish a personal reign upon this same earth on which we live, in a new age which He will then inaugurate, an age with characteristics which will differentiate it completely from all that have gone before it."

We have, however, found much interest and profit in the perusal of this work, and commend it for the light thrown on the position of nations to-day in relation to the prophecies of Scripture, notwithstanding how true we felt the words of Mr. Spurgeon to be when he wrote, "Numbers of these prophecies have been disproved by the lapse of time, and others will in due season share their fate."

*The Hand of God and Satan in Modern History.* A study, historic and prophetic, of Revelation xvi., by Albert Close, author of "Babylon," "The Scarlet Woman, or the Divine Foreview of the Church of Rome," and "The Great Harlot on the Seven

Hills"; with an introduction by the Rev. Alexander Robertson, D.D., Venice. Price 2s. 6d. net. London: The Protestant Truth Society, 3 & 4, St. Paul's Churchyard, E.C.

THE perusal of the *preface* creates a thirst for the contents by reason of the author's evident delight in evangelical truth in contrast to the new theology. Our author calls a spade a spade; and in no unmeasured terms denounces trifling with revealed truth. It is one of the few books on prophecy that grip you as you read, notwithstanding the gratuitous assumption that the only commentators worth reading are those who support his own theories. Our author honestly states in the appendix that "the principle upon which the symbolic prophecies in the book of Revelation have been interpreted in this work is the sound and practical one followed by the late Rev. E. B. Elliott, M.A., Fellow of Trinity College, Cambridge, in his standard work, "The *Horæ Apocalypticae*." Mr. Spurgeon said of Elliott's work, It is "the standard work on the Apocalypse." The admirers of Elliott will closely follow Close, from whom we widely differ, not being "Continuists" in the interpretation of prophetic teaching.

For the historical information on Rome's cruelty we wish the work a wide circulation. This is invaluable. Such an amount of labour in so small a volume (160 pp., 12 mo.) we seldom meet with.

---

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

---

PASTOR E. MITCHELL AND  
CHADWELL STREET.

MY DEAR BROTHER MARSH,—May I ask you kindly to afford me a little space for a personal statement?

On May 14th my resignation of the pastorate at Chadwell Street, to take effect on September 29th, by which date I shall have completed twenty-four years' service, was read at a Church meeting. In deference to the request of the Church, backed by the whole diaconate, I have consented to continue as pastor (if the Lord so wills) for a further six months—until March 25th, 1914.

I wish it to be known that I alone am responsible for the course I have taken. There has been no trouble or division in the Church. The whole course of my ministry at Chadwell Street has been marked by peace, unity and love.

I have received nothing but kindness from the Church and its officers. For this I am devoutly grateful; first to our covenant God, and then to the Church, and also the congregation.

The sundering of so strong and so tender a tie is painful. The great reason for the step I have taken is my age and increasing infirmities. These prevent me discharging my pastoral duties to my own satisfaction—no complaint has been made by the people—but one has to live with one's own conscience. So far as I know my own heart, I am seeking the best interests of the Church, which I am convinced needs a younger pastor, with greater physical energy than I now possess.

I am remaining on until March next in hope that the Lord may during that interval indicate His will with respect to my successor, and the Church be



brought unitedly to receive whomsoever He shall send. It is my great desire that peace may still prevail, and no division take place.

I hope to continue to preach, and serve the Master among the Churches, for a few years longer, but have no intention of again taking a pastorate.

Thanking you in anticipation, with fraternal love and every good wish,

I am, yours sincerely in Christ,

EDWARD MITCHELL.

25, Calabria Road, Highbury, N.,  
June 13th, 1913.

[The above letter will be read throughout the denomination with sincere regret; deepest sympathy for the Church at Chadwell Street, and admiration for the beloved pastor, who, after twenty-four years of such devoted labour, lays aside all personal considerations to give his beloved friends the opportunity of seeking the will of the Lord in the future of this important sphere of service. A fitting close to a long and faithful ministry, on which we doubt not the blessing of the Great Head of the Church will rest alike to pastor and people. In this unexpected blow it comes as some relief to read that our beloved brother "hopes to continue to preach among the Churches." We do but breathe the prayer of all who know the worth of His servant's ministry throughout our beloved denomination, that the sunset of his long day's toil may be bright with the presence of his beloved Master; sealed with much blessing in his ripened ministry; and clear in the vision of his eternal rest, and perfect service to come.—ED.]

#### THE ANNUAL MEETINGS OF THE SUFFOLK AND NORFOLK ASSOCIATION.

THE annual meetings of the above-named Association took place on Wednesday and Thursday, May 28th and 29th, at Bradfield-St. George, under the most favourable auspices. The weather was grand, and the detailed arrangements all that could be desired. It is now eighteen years since the Association was last held at Bradfield, and a considerable number of friends were present this year who worshipped in the old tent on the previous occasion.

The two-days' services opened with praise, and a fair congregation heartily sang the hymn—"Glorious things of thee are spoken." Pastor C. T. Dykes (of Laxfield), the out-going Moderator, presided. The opening prayer was offered by Mr. E. A. Garrard, a deacon and secretary of the "Bethesda" Church at Ipswich. Pastor C. A. Freston, of Watford, Herts (a delegate from the Metropolitan Association), read the Articles of Association. The hon. sec.

(Mr. Wm. Ling), Pastor A. W. Butcher (of Pulham St. Mary), and Mr. W. H. Berry (the hon. assistant secretary), read extracts from the reports of the Churches.

A very hearty welcome to brethren R. E. Sears and C. A. Freston, as representing the Metropolitan Association, was given from the chair.

The new Moderator (Pastor R. Hewitt) was introduced at this juncture, and he then gave his presidential address.

The morning meeting closed with prayer and praise.

In the afternoon, Pastor R. E. Sears (of London) was the chosen speaker. He gave an excellent address from the words, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Ephes. ii. 8). In the introduction the preacher emphasised the words—"saved"—"grace"—"faith." (1) He illustrated the doctrine of the text by observing that we are saved by grace, and he brought forward various Bible pictures in support of his contention. (2) The preacher next observed how this doctrine was confirmed by the fact that it was by faith, and not of ourselves, but by God's gift, that we obtained this grace. In conclusion, Mr. Sears urged that salvation was God's gift, and the hand that holds it is God's gift. All the glory belonged to God, and all praise be to Him.

At the evening meeting the new Moderator presided. Pastor L. H. Colls (of Tring) offered the devotional exercises.

Pastor C. A. Freston was the preacher, and he gave an excellent address from the words in 2 Thess. ii. 16, 17, in the course of which the preacher noted (1) the precious fact—"God hath loved us," and its comprehensiveness—past, present, and future. (2) God hath given us everlasting consolations—a good hope through grace, and finally spiritual comfort in answer to prayer.

The second day opened by the usual 6 a.m. prayer-meeting for delegates. This was well attended, and many prayers ascended to the mercy-seat. There was no address, the meeting being entirely devoted to prayer and praise.

The Moderator presided at the ministers' prayer-meeting. Hearty praises and much prayer was the tone of this meeting.

The morning Association sermon was preached by brother Abner Morling, of Stoke Ash. Brother W. Dixon read the Scriptures, and brother A. J. Ward (of Brookley) offered prayer. The text was from Matt. xvi. 15, 16, and part of verse 17. A good address was given from this text, and special emphasis was laid upon the question asked by Jesus—"Whom do men say that I am?" The speaker also made a strong point of the revela-

tion—"Thou art the Christ," and, finally, the blessing following—"Blessed art thou." Grace was set forth as a distinct personal gift from God.

At the afternoon meeting brother Josiah Morling (of Chelmsford) read the Scriptures, and brother P. Reynolds (of Zoar, Ipswich) invoked the Divine blessing.

Pastor H. T. Chilvers (of Bethesda, Ipswich) was the preacher. A very telling sermon was preached from the text Rom. i. 7—"To all that be in Rome, beloved of God, called to be saints." Special notice was made of the words "called," "saints," "separated," and the preacher argued that the secret of all these things was found in the grace, love and peace of the Lord Jesus Christ, and pointed out that saints were found in the most peculiar places—even in Cæsar's household—and that God can grow them where he wished.

Between the services on both days the ladies had their usual prayer-meetings, presided over by Mrs. Chilvers. These meetings are reported to have been precious seasons, and times of refreshing from the presence of God.

At the business meeting, held on the first day, brethren W. H. Ranson and P. Reynolds were unanimously elected members of the Association. Grants were made to needy Churches, and other formal matters were attended to. The offer from Bethesda to entertain the Association next year was accepted. Brethren W. Dixon and W. E. Cooper were elected to represent the Association in London next year. Pastors Roe and Ranson were elected Moderator and Vice-Moderator. The officers were re-elected, with thanks for past services. The Circular Letter "On Divine Worship and its Essentials, and its Need of Reverence," by Pastor C. A. Guy, was ordered to be printed, together with the Moderator's Address in the Circular Letter. The Circular Letter for next year—"Signs of the Times"—was deputed to brother W. H. Barry (of Ipswich), or, in case of failure, brother W. E. Cooper (of Rishangles) is to be the writer.

A hearty vote of thanks was accorded to brother R. Hewitt, who had taken up the Moderatorship under such short notice, and who had done the work so well.

The Association meetings closed with the usual votes of thanks to all parties who had, in any way, given assistance, and the 83rd annual meetings (or the 142nd from the original foundation in 1771) were brought to a final ending by singing the good old hymn,

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

to the tune "Glasgow." The Benediction was the final word.

#### WOOD GREEN, PARK RIDINGS.

THE seventh anniversary of the Dorcas Society was held on Tuesday, May 27th. F. B. Applegate kindly presided. After reading a portion of Matt. v., brother R. Crowhurst sought the Lord's blessing.

A report of the past year's work stated that the Society's efforts among the poor were much appreciated, and had brought comfort to many homes; this gave rise for praise and thanksgiving. They were without a president, Mrs. C. E. Waller having been compelled to relinquish the post through affliction. We pray that God, in His mercy, will speedily restore her. With confidence they entered upon a new year of service, assured the Lord, who had helped in the past, would continue to do so in the future.

The Chairman, in his opening remarks, made suitable reference to our late president, and expressed his sympathy, and hoped for her speedy restoration. He then encouraged the workers from Isa. cxviii. 8, 9, with the exhortation to trust in the Lord at all times, for all things; to hold fast His precious Word; trust Him; believe His Word; and they would be blessed in soul by Divine truth. It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes.

Pastor E. Marsh emphasised the Chairman's remarks referring to our late president, and said he had known our sister many years, and knew how keenly she felt the trial in not being able to engage in the Lord's work; he hoped the heartfelt sympathy of all present would be conveyed to her. Our brother then directed us to Acts ix., and described the scene recorded in verses 36 to 42. A lesson for all Christian workers is here set forth—viz., that God sustained His work, and will carry it on, notwithstanding sickness or even death.

Pastor A. E. Brown's theme was Col. iii. 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Our brother's points were:—Do we know Jesus as Master? Do we hear the name of Christ? Is our service inspired by God the Spirit? Is Christ the supreme centre in all things that belong to us as children of God? If so, then we may rest assured that all the blessings and help we receive comes through His blessed name, and our rule for service will be—not I, but Christ.

Brother Higrins based his remarks on James ii. 14—18, "What doth it profit, my brother, though a man say he hath faith, and hath not works?" etc. By way of encouragement he desired to say to the workers he was sure they had faith, and that in God; it was made manifest by their works. This good work was a medium of approach to the

people. It was also obeying the Master's command—"Love your neighbour as yourself."

We sincerely pray our brethren's addresses will prove a blessing. Praise and prayer brought the meeting to a close.  
H. G. B.

#### "PROVIDENCE," HALSTEAD.

ANNIVERSARY services were held on Lord's-day and Monday, June 8th and 9th, when four sermons were preached by Mr. O. S. Dolbey. The text for the morning was Isa. lv. 1. In the afternoon the subject was Isa. xxxii. 3, 4, "And the eyes of them that see shall not be dim," etc. (1) Eyes that see. He has opened, by the operation of the Holy Ghost, some to see beauty in Him, but the multitude do not. Darkness often obscures the light, but God will put His hand again to the work, and the time is coming when they shall see clearly. (2) Ears that hear. Blessed ear of the soul, opened by Divine power, is an evidence of spiritual life. (3) The heart of the rash (hasty ones) shall understand. Words rashly spoken show that our judgment is perverted. Lack of knowledge and of experience makes us stammer, and the fear of man bringeth a snare; but when, by His Spirit dwelling in us, we are made to understand knowledge, then the tongue of the stammerer shall speak plainly. The evening sermon was based on the words found in Col. i. 19. The fulness of the God-head dwells in Jesus Christ. Here we see the Divinity of Christ. In Him is fulness of perfection, fulness of excellency. The same grace is resident in Jesus Christ as in God; the same Divine attributes—mercy, righteousness, justice, omnipresence. The power of Christ leads us to adore Him and lean on Him by faith. In Him is fulness of life, fulness of light, fulness of redemption, righteousness, pardon, and grace; it *dwells*; is never absent, never lost—a fulness adequate to supply all needs. He says Come, to the empty ones. It is always accessible. There is no fulness but in Him.

On the following day a good number sat down to tea, and the service which followed was well attended. The text was from Matt. xv. 28, "O woman, great is thy faith!" (1) A subject of faith—a person in possession of faith—faith is a gift of sovereign grace. The subject was the woman. The object Christ. Her prayer was a prayer of faith—"Have mercy on me." The trial of her faith—He answered her not a word. The disciples said, "Send her away." She was bowed down by silence, and then by speech. Jesus said, "I am not sent but to the lost sheep of the house of Israel"; and she said, "Truth, Lord." Here is the trial of faith, and ere long it proved a triumph of faith, overcoming

difficulties. "O woman, great is thy faith"; the victory is gained, and Christ says, "Be it as thou wilt"—given for our instruction. The singing of "All hail the power of Jesus' name" brought these profitable meetings to a close.  
A MEMBER.

MENDLESHAM GREEN.—Anniversary services were held here on Lord's-day, May 25th, when two sermons were preached by Mr. Morling, of Stoke Ash. Morning text Isa. l. 4. The powerful Jesus and the powerless creature were set forth in their true character by the Word of God and the experience of His people. An address was given in the afternoon. Mr. Morling used the name "Peter" for a subject. He spoke of the hot, impulsive way in which he answered his Lord: "Though all men should forsake Thee, yet I will not"; then of his coldness in following afar off, when instead of going to the judgment seat with Him he stood and warmed himself with His enemies, and even denied his knowledge of Him with oaths; then of his timidity when Jesus bid him walk on the water. No need to be afraid to go where Jesus tells us to go. Then of his boldness on the day of Pentecost, and frequent other occasions when testifying to the power of his Lord, Peter, like the rest of us, was weak and sinful if left to himself, but when his Lord looks on him he is soon weeping bitterly. Repentant and humbled, he is anxious with all the love of his heart to tell others of the great love that has forgiven him. Mr. Morling took for his evening text Isaiah liii. 7. He spoke of the mountain of guilt, the mountain of wrath and law, the mount of righteousness, and the mountain of justice and judgment. The glad news of the Gospel comes over these mountains to the poor sinner, and they rejoice in the truth. "The Lord reigneth." Special hymns and anthems were sung by the children and their helpers, and recitations were given by some of the children in the afternoon.—L. BURCH.

WALDRINGFIELD.—We held our anniversary services on Whit-Sunday and Monday. On the Lord's-day our pastor preached morning and evening. In the afternoon A. Grimwade, of Ipswich, addressed the children in an interesting way, basing his remarks on the parable of the talents and use of the gifts we possess in the service of God. On Monday, services were continued, large numbers being present, including a good number of friends from Sutton. In the afternoon the children gave recitations and received prizes, after which our pastor gave an appropriate address. Following this, tea was provided, at which about 160 sat down. At 6.30 the chapel was again

filled. Our brother, W. Ridley, presided. Helpful addresses were delivered by brethren W. H. Berry, A. E. Garrard, J. Oxborrow and our pastor. A few suitable words from our chairman brought one of our happiest meetings to a close. To God be all the glory.—A. L. B.

**LIMEHOUSE (ELIM).**—The 30th anniversary of laying the memorial stones was held on Tuesday, June 10th. Pastor J. Bush was the afternoon preacher, his text being 2 Peter i. 4, from which he gave us a very excellent discourse. After tea a public meeting was held, over which Mr. G. Faunch ably presided, and brethren Tooke, Bush, Throssell and Goodenough delivered excellent addresses. A goodly number of visitors and friends were present and many expressions of its having been a time of spiritual blessing were heard. The pastor, F. C. Holden, expressed his heartfelt thanks to the Lord and to all who had taken part, as well as those who were present. Collections not so good as usual, viz., £4 7s. 2d.

#### EBENEZER, BRIGHTON.

The 62nd anniversary of the Sunday School took place on Lord's-day, May 25th, when good congregations were present. Pastor J. Hughes, of Richmond, spoke at three services, the addresses being in every way suitable to the occasion. Special hymns were sung by the scholars.

On Wednesday 201 scholars and friends were present at tea. Mr. M. H. Webb, the new president of the School, took the chair at the public meeting and gave a helpful address.

The report, which was read by Miss Roser, the secretary, referred to the unusual number who had gone to Australia, Canada, and other parts, and the good seed sown here was bearing fruit in other lands. The numbers showed a steady increase, and were 190 scholars, 18 officers and teachers, and 101 members in the I.B.R.A. £5 14s. 8d. had been collected for the South Indian Baptist Missionary Society, and 16s. 1d. on Hospital Sunday for the local medical charities.

The Superintendent (Mr. Gurr) expressed his warm thanks for the willing help received through the year and presented 60 volumes to the best scholars. Various recitations were given, and the singing class, conducted by Mr. A. F. Cozens, again rendered valuable help, as they did at the Sunday services, the Misses Parris, Tullet, and Ward assisting at the organ.

Among those who took part were Mr. F. Adams, superintendent at Poynings Sunday School, Mr. Folkard and Mr. Botting (treasurer), a warm supporter of the cause in every way.

There is a deep feeling of gratitude for the divine blessing enjoyed throughout the year, also at the anniversary gatherings.

On Sunday, June 1st, the superintendent referred to the "home-call" of Pastor H. Dadswell, calling attention to his long association with the school as scholar and teacher. His father also was for many years a deacon, secretary in the Sunday School, and conducted the Young Men's Bible Class when he (the speaker) was a member. His wife and sisters were also workers for years, and to them they extended their sincere sympathy. At the conclusion the scholars sang "For ever with the Lord."

Mr. R. E. Sears, who was supplying for the day, also made suitable reference to the loss we have all sustained.

T. A. G.

**CROYDON (SALEM).**—The fourth anniversary of the Sunday School took place on May 18th and 21st. On Lord's-day (18th) the writer preached in the morning from Mark x. 13—16, the children singing special hymns. In the afternoon was a children's service; the text was Isaiah xl. 11, middle part, the theme being "gathering" and "carrying." In the evening the text was Eccles. ix. 10, when attention was drawn to the fact of the brevity of life, and the necessity of doing heartily what the hand finds to do, because "the night cometh when no man can work." On Wednesday evening (21st) a meeting was convened in which the children took a prominent part in reciting portions of Scripture and other suitable pieces. Mr. H. B. Mountford, of Chatham Road, gave a valuable address on a garden well stocked with Scripture fruits, flowers and birds, well watered, ornamentally and usefully, which was interesting and instructive.

Mr. A. Vine, of Courland Grove, also gave a telling address on the words "my mother" (Prov. iv. 3); which will not soon be forgotten. The attendance at all these services was exceptionally good. The collections realised £5, which is ear-marked for giving the children a summer outing to the seaside. This is a very dark neighbourhood, but the teachers feel encouraged to press on in their arduous work in the hope that precious souls may be, by the blessing of the Lord, brought out of the "darkness into His marvellous light."—EBENEZER BECKER.

**RYARSH (JIREH).**—The jubilee of the chapel and diamond jubilee of the Church was held on Wednesday, June 4th. Pastor J. N. Throssell preached to a good company in the afternoon from Psal. lxxxix. 15. He alluded to the year of jubilee and what it meant to the

children of Israel (Lev. xxv.). There were four distinct sounds of the trumpet in the camp, but that of the jubilee differed from the rest. No poor captive would fail to understand the freedom and deliverance it proclaimed. About forty sat down to tea. At the evening meeting Mr. Goldsmith, of Gravesend, presided. Reading Ephes. iii, he based his remarks principally on ver. 20, "Now unto Him that is able," &c. S. Bramley sought the divine blessing. Pastor Throssell gave an interesting account of the rise and progress of the Church. E. G. Vine, of Boro' Green, was heartily welcomed, and he spoke well on Psa. lxxv. 3. Mr. Flemmitt, a deacon of Zoar, Gravesend, addressed the meeting on Rev. iii. 20. We found the remarks profitable. Mr. Patterson related how the Lord met with him in that place, and recalled many happy seasons in worship. Mr. J. Wood spoke on the blessing of God in the means of grace and Sunday-school. Mr. Throssell announced that the proceeds of the day amounted to £2 15s. 11½d. We desire to express our gratitude to Mr. Throssell for his interest in this Cause, in which he has acted as treasurer and secretary. Mr. Goldsmith closed with prayer.—W. M.

#### PROVIDENCE, PRITTLEWELL.

SERVICES were held on Wednesday, June 11th, in connection with Pastor J. Chandler's twenty-first anniversary. There was a good attendance both afternoon and evening.

Pastor E. Mitchell, who conducted the afternoon service, took for his text, "Let us pass over to the other side" (Mark iv. 35), and, judging by the close attention of the hearers, his message found its way to their hearts, and the time for tea came all too soon; this was prepared in the new schoolroom and partaken of by a good number of friends.

The chairman, Mr. T. W. Morgan, opened the evening meeting with prayer and reading Psa. oiii. Mr. Booth (the father of our missionary in Madras) engaged in prayer.

The chairman's address was based upon two words in ver. 2 of the Psalm read—"Forget not." He reminded us of the goodness of God to our pastor during the twenty-one years of his ministry, of the improvement in his health, the increase in the Sunday-school, and many other blessings we had cause to remember with gratitude to God.

Pastor E. Mitchell followed, taking as his text Phil. i. 6, "Being confident . . . that He which hath begun a good work in you will perform it until the day of Jesus Christ."

Pastor Holden, one of the ministers who took part in the recognition ser-

VICES twenty-one years ago, spoke from Ephes. i. 3, mentioning many spiritual blessings with which God's people are favoured.

Pastor G. Smith based his remarks upon ver. 2 in Jude's Epistle, that being his wish to the pastor and also to the members of the Church individually.

Our pastor reviewed the past with gratitude to God, thanking the speakers for their messages and the friends for their attendance and generosity.

After singing "Glorious things of thee are spoken," the meeting was closed by singing the Doxology.

MAIDSTONE (PROVIDENCE).—The eighty-fourth anniversary of this place of worship was celebrated on May 28th, 1913, when sermons were preached, afternoon and evening, by Pastor E. Marsh to an appreciative congregation at each service, which we sincerely wished had been larger in number. An excellent tea was provided in the vestry. At each of the services the preacher was enabled to unfold the Word of Life with much liberty of spirit. It was good and profitable to be there, although the congregations were small. The occasion was another instance of the divine faithfulness of our Triune God to His covenant, which is "ordered in all things and sure."—G. BROWN.

TOTTENHAM (EBENEZER).—A special meeting was held in connection with the Renovation Fund. Mr. F. T. Newman presided and opened the meeting by reading the 40th Psalm. Mr. Elmore sought the divine blessing. The chairman mentioned the object of the meeting and the necessity of studying the condition of God's house. He then commented very helpfully on the words, "Blessed is that man that maketh the Lord his trust," emphasizing the blessed ones and the blessings. Mr. T. L. Sapey followed with an address from Psa. xliii. 3, "O send out Thy light and Thy truth," &c., speaking on the presence of God and the power of God's truth, and the necessity of being led by that Light. Pastor G. Smith, of Grays, spoke from part of a verse in Isa. lx, "I will glorify the house of My glory," mentioning two points—the way God glorifies His house with His presence; and the temple, His own glory, although despised by many, was composed of living stones gathered from the outcasts of Israel. Our pastor then spoke from Josh. i., "I will not fail thee, nor forsake thee"—a promise of certainty; an unconditional promise; a condescending word; and an assuring word. God is with His Church at all times and under all circumstances, although not always realised. It was a spiritual meeting and good

to be there. The collections were good.  
—C. E.

### HOMERTON ROW SUNDAY SCHOOL.

ON Sunday, May 19th, and Thursday, the 22nd, was celebrated the seventieth anniversary of the above school. On Sunday, Mr. R. E. Sears preached in the morning from Psa. cxix. 18, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," dividing his subject as follows: the blind man's faith, earnest longing, sorrow, prayer, and anticipation; and in the evening from Eccles. xi. 6, "In the morning sow thy seed, and in the evening withhold not thine hand," etc., considering the sower, seed, sowing, time, and reason assigned. On each occasion Mr. Sears spoke in such simple language that even the youngest of the many children present could understand.

Mr. D. Catt, of the Calvinistic Protestant Union, addressed the scholars and friends at the afternoon service in a very interesting and instructive manner, basing his remarks on the words, "Serve the Lord with gladness: come before His presence with singing" (Psa. c. 2).

On Thursday evening Mr. J. B. Collin presided over what proved to be a most enjoyable and helpful meeting.

The secretary's Report showed that there were 161 scholars and 19 teachers and officers on the roll—an increase of 14 scholars and a decrease of two teachers as compared with last year. The Missionary Band, Sunshine Band, and Branch of the I.B.R.A. were well maintained, but the Library was suffering from a lack of new books.

The following brethren addressed the meeting:—Pastor H. D. Tooke from Jer. i. 7, "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." Pastor R. Robinson from the words, "The child in the midst." Mr. G. W. Olark drew several interesting lessons from the incident of the finding of the book of the law in the temple during the reign of Josiah. Pastor E. W. Flegg from John xii. 26, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." Mr. D. Catt, who was present to give New Testaments as promised on the Sunday to the ten most punctual scholars, spoke briefly from the commandment, "Remember the Sabbath day to keep it holy." Mr. Catt also very kindly promised twenty new books for the Library, which books were duly sent a few days afterwards, and proved a capital selection of Protestant and Scriptural literature.

During the evening the chairman presented the prizes and certificates gained at the Sunday School Union Scripture Examination, and very generously offered to have the certificates framed at his expense.

The meetings were spiritually helpful throughout, and all present felt it good to be in the house of God.

C. H. P.

### REHOOTH, MANOR PARK.

SPECIAL services were held on Lord's-day and the following Tuesday, May 26th and 28th. Our pastor preached on Lord's-day morning from Deut. vii. 6, "The Lord thy God hath chosen thee," and in the evening from Psa. xiv. 4. These meetings should have been the occasion of our pastor's twenty-first anniversary with this Church, but his heart is filled with the desire to see our sanctuary freed from debt during this year. As one who has been with him during this period of time, the writer could not help reflecting on the past. The warmth of heart, burning with the subject-matter before him, was just the same; the fire, zeal, energy and spirit, the same as when we first heard him in Wellesley-street, Stepney, twenty-one years ago; his mind clear, soul filled, faith firmer than ever; there he stood, still opening up fresh glimpses of his Lord and Master, at the age of 72.

On Tuesday afternoon Pastor Charles A. Freston (Watford) preached from Ephee. iii. 14, 15.

After tea the meeting was presided over by Mr. T. Green, who read Psalm ciii. Brother Freston spoke from Psalm lxxiii. 28—(1) The neglect of praise; (2) we draw near to God; (3) He draws near to us. Brother Tooke dwelt on Gen. xxiv. 40—(1) It was the language of a man that knew; (2) that was sure; (3) that directed his servant to God. Brother E. P. Baldwin followed on with Psa. xxxix. 7—(1) What we wait for; (2) what we look forward to. Brother E. White spoke from Psa. xxvi. 8—(1) God met me in His house; (2) brought me into liberty; (3) instructed me in His house; (4) found me a home.

At the conclusion of these addresses our pastor surprised the congregation in presenting two splendidly framed photographs to the Church—one of our good brother Mr. Thos. Green and one of himself, being the two who laid the foundation-stones of the chapel. This kindly thought is much appreciated by us all.

The collections, after all expenses were paid out, realised £45. Only £140 remains now to be cleared during the rest of this year. As a Church, our heart is full of gratitude to God for His lovingkindness in disposing of the hearts of so many kind friends, near and far, who have helped us. May the

God of all grace bless them abundantly is the prayer of Pastor and Church.  
H. W. J. J.

#### BETHERSDEN.

THE anniversary services of the Church were held on Wednesday, June 4th. Pastor E. Mitchell was again the preacher for the morning and evening, this being the thirty-second year since he first came amongst us. Our brother was led in the morning to speak from Mark iv. 35, "Let us pass over unto the other side," speaking especially of those who had passed over since last he was amongst us.

Pastor E. White preached in the afternoon from Psa. lxvii. 11, 12. The Lord graciously helped His servant, and his message was much enjoyed.

Brother E. Mitchell was greatly helped in the evening in speaking from Song of Solomon viii. 5 (first clause), "Who is this that cometh up out of the wilderness?" etc.

Dinner and tea were provided in the schoolroom. The weather being fine, a fair company of friends met together. We anticipate much blessing from these services. May the Lord richly bless each of His servants. A. JARVIS.

#### SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.

THE annual meeting and prize distribution was held on Tuesday, June 3rd, at Providence, Meyrick-road, Clapham Junction. Our vice-president, Mr. F. W. Kevan, presided and read Prov. iii. Brother F. W. Waller prayed.

The chairman, referring to the home-going of our beloved president, Pastor H. Dadswell, whom we all loved and greatly missed, said he felt sure that it would be our late president's desire that it should not cast a gloom over our meeting, but rather otherwise.

The secretary then read the Annual Report.

The chairman then asked Pastor C. A. Freston, of Watford, to move the following resolution:—"That the Report be passed as read; and that this meeting records its deep sense of the loss sustained by this Association in the home-going of our beloved president, Pastor H. Dadswell, and tenders Christian love and sympathy to the bereaved relatives and the Church and school at Courland Grove."

Pastor Freston said the Report was a satisfactory one. It had given him pleasure to mark the examination papers, and if this was the quality of the senior division he would like to see more of it. He rejoiced because he realised there was heart knowledge. Upper Middle did remarkably well, but he desired there should be a little more meekness. He was pleased to hear from

the Report about the conferences of teachers; how helpful they were in solving knotty questions. In referring to the need of the preparation class for teachers, mentioned in the Report, he said a preparation class would do much good, and added, "Don't be too proud to attend one."

The anthem, "Suffer little children to come unto Me," was rendered by the Meyrick-road choir.

Brother Reader seconded the above resolution and spoke of six little things—a little action, a little sin, a little prayer, a little promise, a little gift, and a little question.

Brother Abbott, of West Hill, supported the resolution, and spoke with much feeling of our late beloved president. His address was based on the words, "Behold, how He loved him."

The meeting was a good one. We thank God and take courage.

The chairman thanked the friends who had come from neighbouring Churches to wish us God-speed, and also warmly thanked the deacons and friends at Meyrick-road for entertaining us so heartily and the ladies for helping with the tea.

The collection realised £1 19s. 3½d.  
A. W. THROWER, Secretary.

#### Aged Pilgrims' Corner.

THE seventy-eighth anniversary of the Camberwell Home was held on June 5th. The Rev. W. Sykes, of Sheffield, preached in the afternoon. In the evening Mr. J. B. Collin presided over a crowded meeting. Addresses were given by Messrs. Atherton, Dolbey, Roberts, Sykes, Boulden and Green. The collections were good, and the friends were delighted with the appearance of the building, which has been recently renovated.

On Friday, July 4th, the anniversary of the Hornsey Rise Home will take place. Sermon at 3.15 by the Rev. A. J. Day, of Southsea, and at 6.45 by the Rev. J. H. Snow. Tea at 6d. in the Hall at 5 o'clock, and a Sale of Work throughout the day. It is hoped that many friends will take this opportunity of visiting this Asylum. The grounds are in their summer beauty, and inmates and committee will gladly welcome all visitors.

At Cannon Street Hotel, on June 3rd, thirty pensioners were elected to the Ten-guinea Pension, and ten of the oldest advanced without election. Lists can be obtained on application at the office. Mr. J. B. Colbran presided, and Messrs. Sapey and Sinden took part in the proceedings.

The new number of the *Quarterly Record* is ready. Copies will be sent, post free, on application. It contains a portrait of the late Rev. John C. Martin and other illustrations, with a variety of articles bearing upon the work.

In many a shaded room, in many a retreat of honourable poverty, there are at this moment aged servants of the Lord who, by the simple influence of their existence, are national defences, and who preach the Gospel as truly as if they carried it to the ends of the earth. Old age is lonely, with so many gone of those who used to cluster about the life; but the loneliness will not be for long, for it is drawing nearer continually to the great cloud of witnesses in heaven. It may be feeble, but the marks of feebleness are really foretokens of glory. Dr. Guthrie, as his life grew feeble, spoke of his thin looks, his trembling steps, his dulness of hearing, his dimness of eye, and the crow's-feet, as the land-birds lighting on the shrouds, telling the weary mariner that he is nearing the haven. These old people never get beyond the need of gentle kindness, such as we desire to bestow by the pensions and the Homes, nor reach a time when they do not care any more for love's expressions; the hunger for love remains. Who will help to minister to them through the Aged Pilgrims' Friend Society?

## Some Home.

HENRY DADSWELL.

My dear father was born at Brighton in the year 1857. His parents were members of the Church at Ebenezer, Richmond Street, of which Mr. Israel Atkinson was pastor, his father being a deacon and secretary of the Sunday-school, and his mother a faithful helper in every good work; and they gave their son the best education in their power. He attended the Sunday-school at "Ebenezer," and his answers to the pastor's Bible questions, written when he was in the Bible Class under the leadership, first of Mr. Green and then of Mr. Field, and his papers written for the pastor's week-night Bible Class at a later date, when he had become a Sunday-school teacher, so impressed Mr. Atkinson that he told a friend of his mother's that he felt sure he would become a preacher some day.

My father had some serious impressions at this time, but they soon wore off, and when at the age of 21 he left home to go to Borough Road College for two years he became more thoughtless and careless. He never gave up attendance at some place of worship, however, and one Sunday morning he

heard Mr. Newman Hall preach a sermon, of which he said, "It made me feel as I had never done before that I was a great sinner, and I began to pray for mercy, and was brought at last to feel that my sins had been pardoned; but as my stay in London was temporary I joined no Church, and after some months fell into a very indifferent state as to religious matters." In 1882 he was married and lived at Brighton for a year, where he was brought by God's providential dealings to seek the Lord more fervently, after which he came to London to take up an appointment under the London School Board. Here my mother, who was already a member of "Ebenezer," Brighton, and himself, attended Keppel Street Chapel, where Mr. Styles was pastor. Under Mr. Styles' ministry he became convinced that the doctrines held by our denomination were in accordance with God's Word, and a friendship began with his pastor which lasted until his death. He applied for Church membership after hearing Mr. Styles preach from the words "Prove Me now," &c. (Mal. iii. 10), and was baptized in February, 1884.

After this he began to think of, the work of the ministry, but held back, as he felt he was not worthy. But one evening, as they were walking home together, Mr. Styles spoke to him on the subject, and soon after a way was opened for him to preach one Sunday at Poynings, near Brighton, which he did, his first text being Matt. xi. 28, and was helped and encouraged. For twelve months afterwards he spoke occasionally on week-nights at Camden Lecture Hall and sometimes at Poynings. His first Lord's-day engagement in London was at Camden Lecture Hall on September 8th, 1889, and as he knew of no one to take his place he carried it out, although he had heard the day before that his dear mother was dying of apoplexy. As he journeyed to Brighton afterwards (which he reached in time to see his mother before she died) the words we have so often heard him quote were given to him, "I am poor and needy, yet the Lord thinketh upon me." After that he was continuously engaged in ministerial work until the year 1891, at which time he was a member of the Church at Chadwell Street, when he received an invitation from the Church at Courland Grove, Clapham, to preach for them with a view to the pastorate. He could not then see his way to do this, but on the invitation being renewed the next year he accepted it, and also the subsequent call to the pastorate, writing in his diary beneath the record of his acceptance "I will go in the strength of the Lord God, making mention of His righteousness, even of His only."

He moved to Clapham with my mother and their three children in 1893,



and our home has been here ever since. In spite of the claims of his secular calling he was enabled to fulfil the duties of the pastorate with comparatively little interruption until his last illness, though he had no time to take part in other forms of Christian work as he would have liked to do. For several years he conducted a week-night Bible Class in addition to the usual services.

The death of his father in 1910, and the tram accident which he had in 1911, both told on his health, and on Christmas Eve, 1911, as he was preaching, he had a slight apopleptic seizure which, however, did not prevent him from finishing his sermon. He recovered from this to such an extent that he returned to his office, but after a few weeks he had a sudden attack of illness there and was taken to Charing Cross Hospital. There he received every attention, and after several weeks was able to return home and was looking forward to devoting himself entirely to the duties of his pastorate. On the 13th June, 1912, he preached a sermon, full of gratitude for God's goodness to him, from the words "Thou that liftest me up from the gates of death, that I may shew forth all Thy praise in the gates of the daughter of Zion; I will rejoice in Thy salvation." He spent one or two restful months, only preaching occasionally, and then on the 24th of July last year had a paralytic stroke which compelled him to take to his bed. During the first part of his illness he used often to engage in prayer and thanksgiving and to enjoy the reading of the Bible and hearing hymns sung; the last hymn he asked for being "Guide me, O Thou great Jehovah"; but even towards the end, when he was unable to express his thoughts connectedly, the peace of God still kept his heart, and the nurse, who came every morning, said she had never known a patient suffering from the same disease to be so uniformly cheerful and contented. All through his illness, and afterwards, he and we received much kindness from his many friends, and especially from those whom he always called in his diary "my own people." He had another stroke on the morning of the 28th May last, after which he was unable to speak, and two days afterwards, having "served his own generation by the will of God, he fell on sleep."

The first part of the funeral service was held at Courland Grove Chapel, and, both there and at Putney Vale Cemetery, a large number of friends assembled. The service was conducted by Messrs. Sears and Mutimer, and the memorial service at the Chapel on the following Sunday evening was conducted by his old friend Mr. E. Mitchell,

who reminded us that for a Christian to depart and be with Christ is "far better—very far better—best of all."  
A. D.

MRS. ELIZABETH BAKER, 1842—1913.

My mother was born on November 28th, 1842, her parents being in fellowship with the Plymouth Brethren, both of whom she lost while she was young.

Her first concern about spiritual matters was experienced after she had been married some years. Inspecting a new workshop that my father had just built he made a remark to the effect that "it was built strong enough to be standing long after their bodies had gone to dust." The thought came, "When my body has gone to dust, where will my soul be?" This question was the work of the Holy Spirit, and led to an earnest seeking for peace and pardon. My mother then began to attend the ministry of the late John Hunt Cook at Spencer Place Chapel, and there was brought into Gospel liberty. She, however, kept all these things to herself until, listening to W. H. Moody at the Agricultural Hall, Islington, she felt she must make a profession of her faith in her Saviour. Having occasionally heard Mr. John Hazelton at Mount Zion, Chadwell Street, and receiving great blessing under his ministry, she applied for membership and was baptized.

During her last illness she had to endure terrible suffering, but not once did she murmur or complain. Frequently she spoke of the goodness and faithfulness of God all through her life. When she was stricken down she knew that the end was in sight, and her first remark was, "What a blessing not to have to seek the Lord on one's death-bed, but to know that He hath done all things well." Several times she spoke of her rest in the covenant "ordered in all things and sure."

On Sunday, April 27th, after a period of unconsciousness she rallied and bade good-bye to those about her, and then became unconscious, in which state she lay until the early morning of Tuesday, the 29th, when she fell asleep in Jesus.

The interment took place at Finchley Cemetery, on Thursday, May 1st, Mr. W. Prior, of Reading, officiating, Mr. Mitchell not being well enough to do so. Thus all that was mortal of our mother was laid to rest on the 36th anniversary of her baptism.

On the following Sunday morning Mr. Mitchell preached a memorial sermon, taking for the text Psa. ovii. 30, "So He bringeth them to their desired haven."  
W. S. B.



# Iron Gates.

BY PASTOR H. D. TOOKE.

"They came unto the iron gate . . . which opened to them of its own accord."—Acts xii. 10.

THE early Church lived in stirring times—not only times of great blessing, but of great trial. These often go together, not only in the history of the Church of Christ, but in the experience of the individual believer. Seasons of great spiritual joy and strength are not infrequently accompanied by heavy troubles and anxieties. Equally is it true that in the lives of many of the Lord's people, times of trial and difficulty have been accompanied by the blessed compensation of spiritual enjoyment. A friend recently told me of a very heavy trial that befell him years ago, when he lost a large sum of money. In the time of trouble a friend gave him a word of cheer when he said, "Remember the iron gate opened of its own accord." This word was a means of great comfort and help to him, and he lived to prove and testify to the fact that this text has had its fulfilment over and over again.

## THE PEOPLE OF GOD STILL MEET WITH DIFFICULTIES.

Peter's position was just this. He had been called to serve his Lord, but opposition arose, and Herod threw him into prison. Even there, when the angel bade him arise and go out of the prison, an iron gate confronted him. Iron gates are no uncommon obstacles in the way. We seek to go the way we believe to be right—to be of God's ordering—only to find the way blocked by some obstacle or other.

Let us consider what the iron gate may suggest in our own lives and experiences.

1.—*Hindrances in the way of progress.* God used the figure of gates in His promises to Cyrus of old in Isaiah xlv. 1. God there promises that they shall open before His servant, and in the following verse He promises to break in pieces the gates of brass, and cut in sunder the bars of iron. How often in our lives are we too confronted with something which hinders, stays our progress, both in spiritual and temporal matters alike. Circumstances, conditions or persons arise to thwart our way, hinder our progress, stay us in the pursuit of what we believe is right—yea, the will of God. Here we come to the iron gate.

2.—*Difficulties before which we are helpless.* What could Peter do with that iron gate—too high to climb, too heavy to lift, too strong to break through? So in our way, how great, yea, impossible, do some of our difficulties appear, as we look on them and feel our complete helplessness.

3.—It was the *final* difficulty. In Peter's case, a number of difficulties had been overcome. The chains that bound him to his

keepers had fallen off ; they had successfully passed the first and second ward, but, alas ! are now confronted by the iron gate. Have we not met with similar experiences ? When difficulty after difficulty has been met, and when we begin to think that things will be easier, behold, the iron gate confronts us. What a discouragement this has often been ; and we feel almost in despair, and ready to give up. After so many difficulties past, the greatest lies before us. Let us take heart, for, like Peter, we may find that the greatest may be the last, even in a long series of obstacles that have been met and overcome.

4.—This was apparently *the most hopeless*. Because it was the greatest, we may well imagine that to Peter it might appear the most hopeless. It was where the soldiers, should they awake, might easily recover their prisoner, just as Pharaoh imagined when the escaping Israelites stood on the shores of the sea. How often has reason concluded that the case is hopeless, and we have been all too ready to declare that it was no good hoping for deliverance or help.

Dear reader, have you come to an iron gate ? Are you looking with despairing eyes upon the difficulty that now confronts you ? If so, read the text again. *The gate opened of its own accord*. Learn that

THE INTERVENTION OF GOD IS JUST AS POSSIBLE AND SUCCESSFUL  
NOW AS IN PETER'S EXPERIENCE.

We may thank God for the details given in connection with this incident. It might have been that the record only told of the fact of his deliverance ; but God would cheer us by a detailed account of the way in which He delivered His servant. In no particular is the story more instructive and inspiring than in this statement—it opened of its own accord.

1.—*Without human effort or labour*. Not so much as a hand was put to it. We judge often the possibility or impossibility of things by what we can do. If we think we can do something, we are hopeful ; but when the conviction is forced home that we can do nothing, then are we ready to conclude that the case is hopeless. Yet how often do we have to learn this lesson ; God seems to say, "Stand still."

It is then that we learn that difficulties are not insuperable even when we are helpless. Have we not often proved that to all human appearances the iron gate opened of its own accord ?

2.—*It opened by the exercise of Divine power*. The hand of God Almighty opened the door for His servant. You can find no other explanation of this incident, nor of many other incidents in your own life. Then, remember it in the face of a fresh difficulty, a new test to faith. However helpless and hopeless the matter may appear, recall the fact that in spite of all it may yet open of its own accord ; or, in other words, God, with Whom nothing is impossible, may open or break down your difficulties without your aid.

3.—*What an evidence of the boundless resources of God !* When God will work, who shall let it ? There are no *insuperable* diffi-

culties with God. Peter was delivered by the miraculous intervention of God; and believe it, if needs be, God will work a miracle again rather than the least of His children should be overwhelmed. With sublime ease God made the iron gate to swing back on its hinges, and with equal facility will He work for those He loves. We wonder not that Peter thought he dreamed, and we too may often say with the people of old, "When the Lord turned again the captivity of Zion, we were like them that dream."

Let us, therefore, take heart, and hope in God, in spite of all appearances. Iron gates are nothing to Him—not even *yours*. What shall we do? is often the cry of our hearts. Do as was done of old—*pray*. When Peter was in prison, prayer was made unceasingly on his behalf. Prayer, linked to Divine power, caused the gate to open of its own accord, and shall do so yet again.

"Wrestling prayer can wonders do—  
Bring relief in deepest straits;  
Prayer can force a passage through  
Iron bars and brazen gates."

## SINS CAST BEHIND JEHOVAH'S BACK.

BY PASTOR JOSIAH MORLING.

"Thou hast cast all my sins behind Thy back."—Isa. xxxviii. 17.

At the time, afflictions are often deeply mysterious; but in due season it is found that God in His all-wise providence, was ruling, and overruling, all for His own glory, and that those afflictions have been subservient to the good of the afflicted themselves—sometimes for the benefit of a nation, and not infrequently for the advantage of the Church of God.

Hezekiah had been sick, with every appearance of its proving fatal. The solemn words of the prophet served to confirm it. Consequently his mind was deeply exercised. He prayed to His covenant God, who heard his fervent cries; sent His servant Isaiah to him with a comfortable message; speedily restored him, and favoured him again to be found in the house of God. There he rendered to his God heartfelt gratitude for his restoration.

The Holy Ghost has favoured us with some of the devout exercises of the godly man's soul during his affliction and at the time of his restoration. Little did he then think those scalding tears should be so long preserved in the Lord's lachrymatory, and that those sighs should have been recorded for the help of tens of thousands of the Lord's afflicted ones from generation to generation. Surely, after all, it was worth being afflicted, seeing it has yielded so much sweet honey for so many in the times of their bitterness.

Among other expressions the good man made use of, none are more precious than the one at the head of this paper—"Thou hast cast all my sins behind Thy back." We have here

A GREAT DOCTRINE.

Doubtless, this must be regarded as a metaphorical expression.

It is to be feared that good and godly men have at times given utterance to things which would scarcely elucidate the words. As for instance, "The back of God is so broad that one cannot get behind to find or see them." Does not this idea plainly intimate that they actually are still in existence somewhere? A beloved brother, while preaching a short time ago, quoted this text, and in the warmth of his soul said, "I don't know where that locality is." Does not such an expression imply there is such a locality somewhere?

But did Hezekiah—does the Holy Ghost—intend to teach that there is a locality somewhere where the sins of God's people still exist? A thousand times no. Nor would the good brother referred to so consider it. To us the question is, *where*, or rather *what*, is intended by the expression, "Behind Thy back"? There are two places which may well be considered as behind Jehovah's back—*Hell* and *Calvary*.

Hell is an awful reality. God's face is never seen in hell. "And they shall see His face" is the unspeakable privilege of the blest inhabitants of the city of God. But in hell there is darkness and dismal despair. The back of God is turned upon them without the glimmer of a hope of ever seeing the vision of His face.

It is sad, exceedingly sad, to find that religious infidels, who are regarded as popular preachers, are teaching that "the eternal fire is the truth, the righteousness, the love of God." That "the devil and his angels" is to be read, "evil and its agents." And again, "No sin that was ever sinned deserved an eternity of torment; nor if God could inflict it could He be thought of as good as Himself in any understandable sense." Again, "the love of God and the wrath of God are one; the eternal love and the eternal fire are one." But sure as God is true and "cannot lie," as sure as His Word is infallible truth, so sure is there a fearful hell where God's face is never seen.

#### CALVARY!

Calvary was the place where Jesus died. Why did He die there? Because He was the great substitutionary Sin-bearer. The Levitical law provided that the sins and iniquities of the people should, by the laying on of hands, be transferred to the sacrifice that was to be offered up, whether it was a burnt-offering, a peace-offering, an offering for the sin of ignorance, or the goat on the great day of the yearly atonement. Substitution was the great doctrine taught. And it was of all-importance, because the sacrifice was slain instead of the wrong-doer. Christ is here. The Levitical law is full of Christ. The Holy Ghost saith by His servant Isaiah, "Jehovah hath laid on Him the iniquity of us all" (liii. 6). Therefore He was dealt with accordingly. "He carried our sorrows." "He was bruised for our iniquities." He was put to grief. "He was wounded for our transgressions." All mercy was withheld from Him. The sacrificial knife was unsheathed. All our multitudinous and mountainous sins were then pressing upon His holy soul. The Father had cast them there, therefore He hid His face from Him, or turned, as it were, His back upon Him, seeing that

in His substitutionary capacity He was really under the condemnation of the law. There was no alternative for it, save turning His back upon the chosen objects of His love. It was then, there, under those awful circumstances, the dear Saviour cried out, in the agony of His sinless soul, as no other son ever could cry, before nor since, "My God, My God, why hast Thou forsaken Me?" The anguish of soul which the Son of God then experienced was unequalled. The fires of Divine wrath were drinking up His very vitals, which caused Him to cry out under the curse, "I thirst!" Marvel of marvels, the Fountain of living waters thirsting! He thirsted that we might drink and never thirst!

Having thus given Himself as an offering for sin, and by that one offering "perfected for ever them that were sanctified," having, as Daniel hath prophesied, "finished transgression," Justice was perfectly satisfied. The law was everlastingly magnified. The vials of wrath were for ever emptied. There was now no more curse. Therefore with a loud voice He cried, "It is finished."

" 'Tis finished, said His dying breath,  
And shook the gates of hell."

Hallelujah! Then, by an unseen but Divine hand, "the vail of the temple was rent in twain from the top to the bottom." The way was now made clear for our great Representative to enter, not "into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us"—into the Holy of holies, to see the Father face to face, with the full satisfaction that He would never again turn His back upon Him. Now the sins of His people no longer exist. They are blotted out. The atonement is complete, eternally perfect. Thus we get the force of Jeremiah 1. 20, "In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and for the sins of Judah, and they shall not be found." For Thou hast cast all my sins behind Thy back—even at Calvary, upon the Son God. O sacred Calvary, may we never forget thee! O Son or God, let Thy precious Name be as ointment poured forth to these poor hearts of ours!

We have here, secondly,

#### A GREAT EXPERIENCE.

Here is a living soul talking to the living God about a living experience. "Thou hast cast all my sins behind Thy back." Blessed experience! But he had been in great bitterness of soul. Why? Ah, why? The law had come to him and said, "Thou shalt die and not live." A terrible message that. Death is the law penalty. "The wages of sin is death." The Lord had hidden His face from him. Death is a gloomy monster if the Lord hide His face. Indeed, everything wears a gloomy aspect then. Elihu said, "When He hideth His face, who then can behold Him?" The universe itself yields no beauty nor joy if God hides His face. It is then the soul fears that God hath, or will, cast it behind His back for ever in hell. And what trouble is comparable to it? As said

David, "Thou didst hide Thy face and I was troubled." Ah, that is trouble indeed, and poor Hezekiah knew it.

Under these circumstances the Holy Ghost leads the soul

BY FAITH TO THE GREAT SACRIFICE

to lay its hands upon its devoted head.

"My faith would lay her hand  
On that dear head of Thine;  
While like a penitent I stand,  
And there confess my sin."

So was it with Hezekiah. The Lord favoured him to go to the house of the Lord, where was offered up the daily lambs and the special occasional sacrifices. There, doubtless, his faith peered through the vista and rejoiced at the coming of the Lamb of God,

"A Sacrifice of nobler name, and richer blood than they."

Blessed be God He ever led us to Calvary. O do we not know what it is to look upon Him whom we have pierced?

"Sweet the moments, rich in blessing, which before the Cross I spend;  
Life and health, and peace possessing from the sinner's dying Friend;  
Here I'll sit for ever viewing Mercy's streams, in streams of blood;  
Precious drops my soul bedewing, plead and claim my peace with God."

Here we are favoured to see sin removed—removed from us to Him, and by Him eternally blotted out. The blood has for ever obliterated it. It ceases. "Thou hast cast all my sins behind Thy back." We are dead to the law and the law is dead to us.

We have here also

A GREAT ENCOURAGEMENT.

Let it not be supposed this was recorded simply to let us know what Hezekiah experienced. "Whatsoever was written aforetime was written for our learning." In other words, for the benefit of the Church to the end of all time. It was the Divine intention that many of His loved and chosen people should pass through similar darkness, trial and sorrow, and fear of death. Here, then, is encouragement to "call upon the Lord in the day of trouble." It shows God's method of dealing with praying souls. Hezekiah said, "The Lord was ready to save me." His experience proved the truth of that assertion. At the same time it reveals a great fact concerning all who shall call upon Him. For "whosoever shall call upon the name of the Lord SHALL be saved," and shall as surely enter into that most desirable experience, "HE HATH CAST ALL MY SINS BEHIND HIS BACK."

---

THE STRAIT GATE.—It is indeed a strait gate, but it is a gate, and it is open, not shut up and locked. We are not excluded, though admitted with difficulty; it is, indeed, a strait gate, but it leads to life, eternal life; and the life at the end will abundantly recompense the difficulty of the passage.—*M. Henry.*

## ECHOES FROM A CHAMBER OF SICKNESS.

By A. E. REALFF.

WE have read concerning the late James Smith, formerly of Cheltenham, the author of several much-prized devotional volumes, and who was predecessor of the late beloved C. H. Spurgeon at New Park Street, that when he laid upon his bed of death he was visited by Mr. S., who asked him how he then felt. His reply was, "I am something like a traveller at a railway station, ticket purchased, luggage labelled, awaiting the arrival of the train which is to convey me to my destination."

The memory of the above was re-awakened in the writer's mind by the feeling that came over him, more than once or twice, during his recent affliction, viz., that of a vessel anchored near the harbour-bar, her captain and crew already on board, her sails fully set to catch the breeze, all eyes on board her looking steadfastly toward the opposite port—not so very far distant.

Interruptions by sickness are surely to be reckoned with, until at length the final one shall be commissioned to call the ransomed soul to take her happy flight, "far beyond the clouds and beyond the tomb." Then sorrowing friends will gather round and behold the lifeless form, and they will talk together in very subdued tones. Imagination suggests what they will be likely to say thus in sad whispers, amid sobs and tears. But the departed one can return no responsive touch of the hand, no word of comfort—not even a sympathetic or affectionate glance of the eye. The lips will then be locked in perpetual silence and the right hand will have forgotten her cunning. The very last word will have been spoken, the concluding sentence written, and "*Finis*" will close the chapter of this life's eventful story. O blessed Spirit, help us therefore now to "gather up the fragments that remain, that nothing be lost." Help us to realise, more than ever before, the feeling of the dear Redeemer when He said, "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work"; and of the wise king, divinely inspired, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

The poet Milton commences that sublime sonnet concerning his lamentable blindness thus, "When I consider how my light is spent." This is what the writer and every serious reader will do well to consider—the poverty and barrenness of our past services for so good a Master. Our soul may well exclaim with David, "Thou hast dealt well with Thy servant." "For what is your life?" asks the Apostle James; "It is even a vapour, that appeareth for a little time, and then vanisheth away." Moses, the man of God, speaks of it as "a watch in the night," "a flood," "a sleep," as the "grass of the field," and as "a tale that is told" (Psa. xc.). Well may he add, "So teach us to number our days, that we may apply our hearts unto wisdom."



How, then, do the words of Tennyson appeal to our inner consciousness when he writes :—

“So runs my dream; and what am I?  
An infant crying in the night;  
An infant crying for the light,  
And with no language but a cry.”

The sacred Psalmist says, “My meditation of Him shall be sweet”; and, “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my rock, and there is no unrighteousness in Him.” Thus—

“Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise.”

---



---

## DEATH DESTROYED.

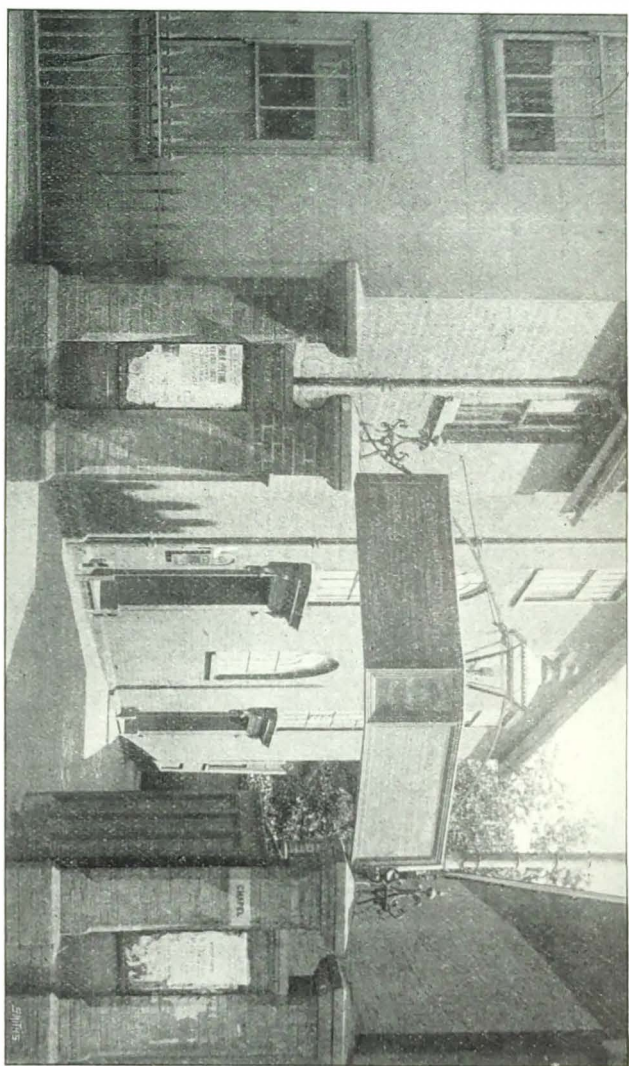
### *A Fragment.*

“There shall be no more death.”—Revelation xxi. 4.

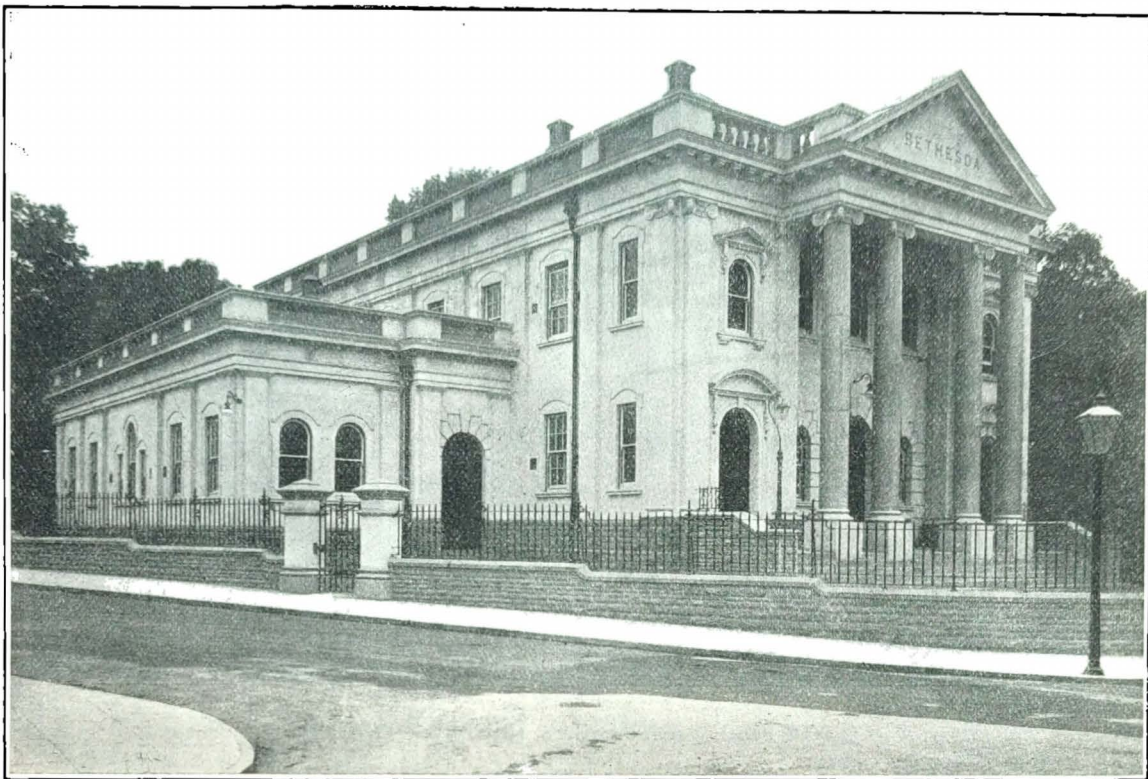
“O the reign of death! Whom has it not touched! What circle has it not invaded! What home has it never entered!

“There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no fireside, howso'er defended,  
But hath one vacant chair.”

AROUND our churches lie our graveyards, and all the highways are lined with cemeteries and depositories of the dead. We can scarcely open our eyes without seeing the gloomy hearse, the funeral procession, the undertaker's warehouse, the shop full of mourning goods, or the stonemason chiselling epitaphs. Every newspaper we take up has its obituary list, and every week brings forth its bill of mortality. On the right hand, on the left hand, before us, behind us, around us, beneath us, in all seasons, in all climes—everywhere is death. We ourselves are only waiting, not knowing what day or hour we shall fall beneath its stroke. Physicians are sent forth by hundreds and thousands every year from our colleges, universities, and hospitals, and myriads of hands are ever busy collecting and preparing medicines for the sick; and yet there is no check, no restraint, to the career and reign of death! But, at length, an end to his fell dominion comes. The time will be when death itself shall die; not by the power of man, not by mortal skill or earthly medicines, but by the great redemption of God. When the sunlight of the new Genesis dawns upon this stricken world, the grand thanksgiving shall ring out over every zone, from the equator to the poles, that “*Death is swallowed up in victory.*” Never another dying bed shall then be seen again; never another grave shall then be dug. For “death shall no longer be.”



THE OLD "BETHESDA" CHAPEL, IPSWICH.



THE NEW "BETHESDA" CHAPEL, IPSWICH.

*Architect—Fredk. G. Faunch Licentiate R.I.B.A. Ilford.*

## THE NEW "BETHESDA," IPSWICH.

A HISTORY OF THE RISE AND PROGRESS OF THE CHURCH OF GOD  
AT IPSWICH MEETING FOR WORSHIP AT BETHESDA CHAPEL,  
FONNEREAU ROAD.

BY A. E. GARRARD, *Church Secretary.*

*Also Concise Account of the Opening of the New Building on  
July 2nd, 1913.*

BY MRS. CHILVERS.

REMINISCENCES are not always agreeable. Even our elderly people will admit this, whilst our young folk can see but little in them. This noble edifice will, however, I trust, be sufficient in itself, with God's blessing following the work carried on in connection therewith, to attract both old and young and stimulate to effort before unknown in spreading the glorious Gospel of the grace of God. You will see we have retained the old name, "Bethesda," by which the Church has been known since 1829. From history we gather that 29 members seceded from "Stoke," forming the nucleus for the "Bethesda" Church, and first met for worship in a small chapel in Long Lane, St. Clements, where

THE FIRST PASTOR, MR. NUNN,

commenced his ministry.

It seems, under God's blessing, he was very successful in adding to the Church, as it soon became evident more room was required. It was at this time that the "Independents," having just left the old building (known afterwards as "Bethesda") and removed to more commodious premises in St. Nicholas Street, had placed the old chapel in the market, the result being Mr. Nunn and his followers purchased it. Mr. Nunn resigned his pastorate in the year 1838.

In Clark's "History of Ipswich" we find the following paragraph:—"Adjoining the garden of Christchurch, at the south-west corner, is 'Dairy Lane meeting house,' commonly called 'Bethesda.' It was first used as a place of worship by the Independents in 1782, but it is now occupied by a congregation of Particular Baptists, who seceded from the Stoke meeting house. It is a building capable of holding between 300 and 400 persons."

The late Mrs. Susannah Page (in whose memory this chapel is built) was baptized by the afore-named Mr. Nunn, when she was 15 years of age, in the river Orwell, and remained a worthy and consistent member of the same Church until her death, which occurred on July 4th, 1911.

MR. THOMAS POOCK

became the successor of Mr. Nunn and proved a most worthy man. Under God's blessing the Church was again added to considerably. It is said of him that prior to his conversion he hated the doctrines of sovereign grace and once went with a loaded pistol to take the life of Dr. Hawker, who was a firm believer in them, but

God prevented him from carrying out his intention; and afterwards, and for many years afterwards, was his personal friend and entertained a very high opinion of him, using the Doctor's "Morning and Evening Portions" in his own private devotions. It is said of Mr. Poock, to reduce a debt upon the chapel, he used to set out on a Monday morning and call upon his members for a penny. They, the members, soon became ashamed of their pastor doing this alone and set to work themselves to remove it during his pastorate, which was a long one of 32 years' standing. Side galleries were added, and the debt of £5,000 extinguished. A marble tablet was erected to his memory in the old chapel and has been found a place in the new.



MRS. SUSANNAH PAGE,  
*In whose Memory the Chapel is built.*

MR. WILLIAM KERN,

whose name is still fragrant, was described by our friend, Mr. Dowsett, as a man that was "mighty in the Scriptures" and "mighty in prayer." His simple, earnest testimony for God was followed by many coming out on the Lord's side; and his faithfulness earned for him the love of all attending upon his ministrations. His work was honourable, and during a ministry of nearly twenty-six years, from July, 1877, to February, 1903, maintained a position second to none as a Nonconformist and faithful adherent to the principles still regarded

by us as the very essence of good. During his pastorate he had to part with each of his deacons who were with him when he first came, the hand of death having claimed them. During his later years he would often speak of the many changes that had taken place since he commenced his ministry, and as his anniversary came round would invariably repeat the verse—

"Many days have passed since then;  
Many changes have I seen;  
Yet have been upheld till now;  
Who could hold me up but Thou?"

The writer will ever remember his saying to him on one occasion, "I have buried hundreds of very dear friends since I have



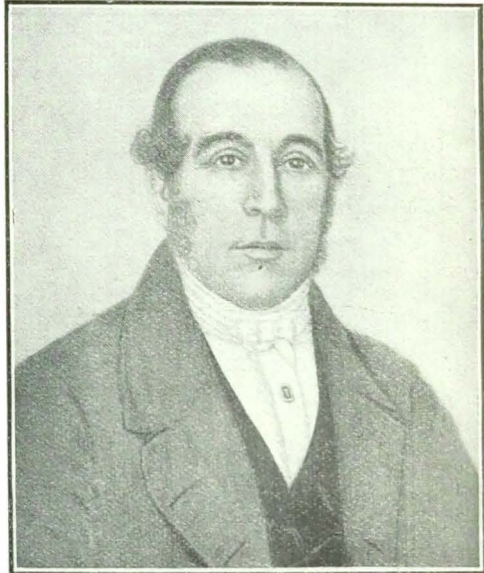
been in Ipswich, but they are only a little way ahead, brother. I shall be with them presently and join them in 'crowning Him Lord of all.' He peacefully fell asleep in Jesus on February 6th, 1903, and at his funeral, the longest procession I think I have ever witnessed in Ipswich, the thousands who gathered paid a very high tribute of respect to one who had been a servant of the Most High God.

Our present pastor,

MR. H. TYDEMAN CHILVERS,

was somewhat of a favourite of the late minister, Mr. Kern, and he always expressed a pleasure in having him as a substitute in his pulpit. For several years he (Mr. Chilvers) preached the Sunday School anniversary sermons, and he at the same time endeared himself to the people, and they, now desiring another under-shepherd, made it a matter of prayer. In the end it was made very clear to ask him to take the oversight, which he did, and from the very commencement there were not wanting signs as to the right selection having been made.

As time went on it became more than ever apparent that

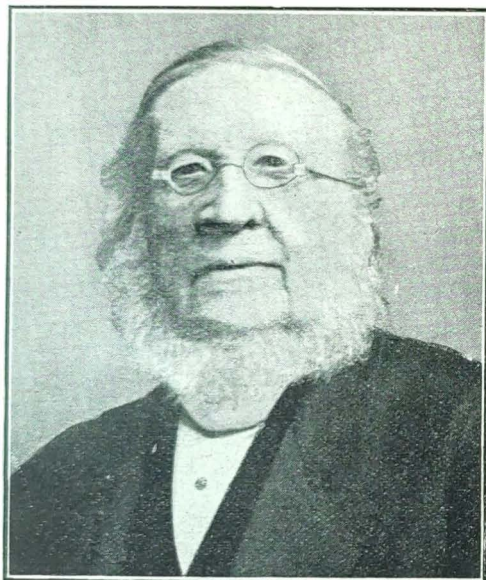


MR. JAMES NUNN,  
*The First Pastor.*

#### THE OLD CHAPEL

was getting into a very delapidated condition; it had been patched up so many times and a large amount of money spent on it year by year. Owing to its unsafe condition, we had been told of a heavy responsibility resting upon us. The pastor and deacons conferred together and prayerfully considered the whole matter, and knowing that the Church could not of themselves do what was becoming a real necessity, decided to commit the whole matter into God's hands, asking for wisdom to be able to do the right thing. The members were ultimately called together and made acquainted with the facts and they, fully realising that something must be done (and before very long), acquiesced most cheerfully in proposals made to them. A committee was formed of twenty-one brethren to act as should be thought most fitting in carrying out what might be forced upon them. Mr. F. G. Faunch, architect, was

approached relative to the state of the building ; he was afterwards asked to submit a plan for an entirely new chapel, which he did, giving an approximate estimate of £6,000. This suggested new building provided for a front facing Fonnereau Road, with a manse on south side of chapel, a schoolroom under, and the main entrance to the chapel to be approached by a flight of stone steps on either side of doors. In view of the work to be accomplished a day of prayer and free-will offerings was arranged for, and on May 11th, 1901, from 7.30 a.m. to 9 p.m. the chapel was open, prayer was offered by a very large number who gathered at various times during the day, giving of their substance as well, so that at the close of the day the



MR. THOMAS POOCK,  
*The Second Pastor.*

pastor announced that £161 19s. 2d. had been received. This amount was the inauguration of a fund for the special purpose of erecting the new chapel so much needed, the plan of which had been adopted by the Church. An arrangement was made to meet the wishes of some desirous of helping by issuing collecting cards, and these brought in a goodly sum. A penny fund was also started and in a short time realised 101,753. As time went on there were further developments, as, for instance, the manse, which had been the residence of the ministers for over sixty years, was now vacant, and the piece of garden at-

tached to it not being used, it was thought desirable to communicate with the architect with a view to utilizing the said piece of ground by building thereon, and thus form a first section of the work contemplated. This led to an alteration of the plan previously considered, resulting in the architect advising us to build thereon a schoolroom. The committee, adopting this suggestion, asked for arrangements to be made that the work might be proceeded with almost immediately. This was done, and the foundation stones were laid on March 21st, 1906, and the schoolroom opened on June 27th of the same year. This room is about 47 feet long by 29 feet wide and will accommodate 350. The full amount of the contract, nearly £1,000, was met by the end of the year.

It has always been our aim that

THE CHURCH AND SCHOOL SHOULD WORK TOGETHER.

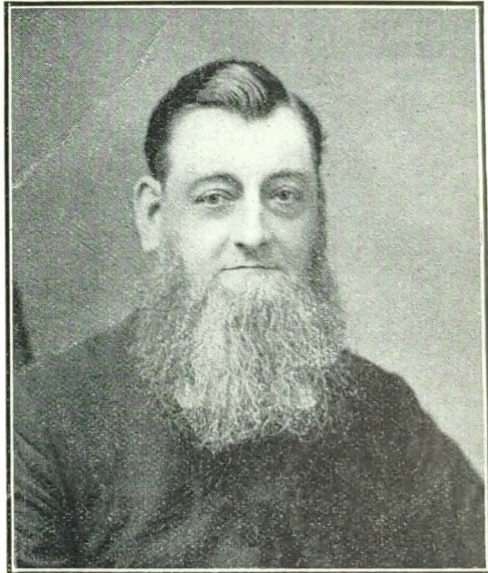
A voluntary principle has always characterized the proceedings, and the officers and teachers have most loyally joined hand in hand with the president (the pastor) in their labours of love among the children.

Towards the end of 1910, at the suggestion of the pastor, it was arranged to hold fortnightly prayer-meetings for the definite purpose of pleading with God for means to carry out what had been upon our hearts for so many years. These meetings were commenced with a joy and confidence in God, so that, from the start, money came in from most unexpected quarters and in marvellous ways, not leaving us room to doubt the faithfulness of God, but giving us the assurance that He would not fail us, but that "all would be well." In order to show you how our prayers were fully answered, I have only again to refer you to the fact that Mrs. Page (whom I have previously named) was called up higher, and one of her sons wrote saying:—

"My late mother has been for so many years associated with Bethesda Chapel and a willing supporter of the chapel and its

work that I feel it would have been her wish that anything done in memory of her should be done in connection with the chapel. As an appreciation of her life and motherly devotion to her children, I should like her name to be permanently associated with the new Bethesda Chapel. For this purpose I would propose to undertake the building of the new chapel if agreeable to you and the members of Bethesda."

I need hardly tell you what the answer was, for the chapel now erected gives the reply, and all one can say is, "It is the Lord's doing, and it is marvellous in our eyes." Besides what I have already stated, I may assure you it is an answer to many prayers offered nearly forty years ago by some who are now in the "home-



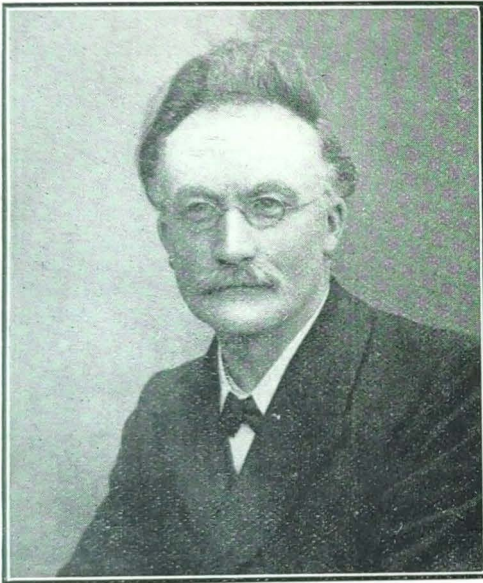
MR. WILLIAM KERN,  
*The Third Pastor.*



land." I received a letter only the other day from an elderly lady now living near Liverpool, who, with her husband, was in membership with this Church for thirty years. She says in the letter:—"My heart is so very full of rejoicing that I must write you a few lines. For about thirty years I worshipped at Bethesda, and during that time hundreds of hearts have desired to see those old buildings removed from that corner, and a new Bethesda built there. I was told it was an *insane idea*, an utter impossibility, too great an undertaking to be thought of; so at last I could only look up to the hills for help. I am spared to see the desires of my heart granted. I feel as if I *must* go to the opening services, but my affliction prevents. If I could go, methinks I could say with Simeon,

'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' My heart's prayer will be for you all that day, my spirit with you all, and my praise—yes, oh yes."

I must before concluding my remarks say a few words by way of testimony regarding our pastor, Mr. Chilvers. When he came to us, ten years ago, we ventured to express our very high regard for him; he was then a new broom. I can assure you we regard him as highly today as then, and more so, for the more we know of him the better we like him, the more we love him—a very pleasant thing to say after



MR. H. T. CHILVERS,  
*The Fourth and Present Pastor.*

ten years' work together. The Divine approval has rested in a marked degree upon the pastor, and I may say the people too, for the blessing of the Almighty has followed the Word preached and large numbers have been brought to the Saviour's feet. Our membership is 448. Our pastor has had the joy of baptizing 252 on a profession of repentance towards God and faith in our Lord Jesus Christ, and receiving into fellowship 104 other persons who had been previously baptized. This is a record that any man might be proud of; but our pastor is a man who feels humbled at the sense of God's goodness, and desires that we with him, and he with us, should ascribe all the praise unto our God, who has done so much for us.

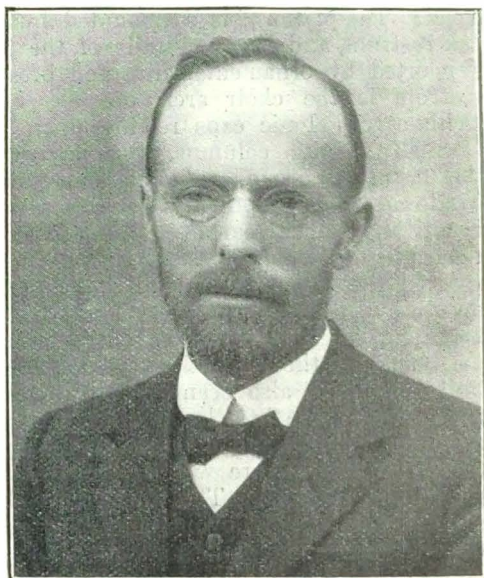
Our organisations, we are delighted to say, are in a healthy condition. The teachers in our school, those who lead us in the service of praise, our several Bible-classes, tract distributors, the Dorcas Society, the band of workers amongst the girls in the interest of our Missionary Society, our mission circle, our Band of Hope, and the mothers' meetings, they all give cause for much gratitude and praise. I should be very remiss if I concealed the fact from you of the very great service rendered by our pastor's wife (Mrs. Chilvers), both to him and to us, for I assure you she plays no small part in the work for God here at Bethesda as well as at our mission station at Whitton. I have been forbidden by our friend, Mr. Page, to speak of him personally, much as I would wish; but I must refer to his gift of such a noble edifice as this as being a most magnanimous one, of being moved by God Himself to so act, and taking upon himself the full responsibility of raising

A SANCTUARY IN  
MEMORY OF A DEVOTED  
MOTHER,

whose long life in connection with this Church, and whose life was one of thorough consistency and honest integrity, speaks volumes. I am sure you will join me in praying that Heaven's richest blessing may ever rest upon the donor, and all God's work carried on here, in the years that lie before us, prove

successful in the highest degree, and it be made very clear that the "glory of the latter house will exceed that of the former."

From an ARCHITECTURAL POINT OF VIEW the chapel is a great success. The desire was for a building of "tabernacle" appearance. This has been admirably obtained by giving a building of classic architecture and of the Ionic order. The style, although perhaps in parts a little severe, is relieved in those parts by the well-proportioned treatment of the mouldings; while the front is rich and elegant. The pediment, with its egg-and-tongue ornament and carved modillions, supported upon four De Lank Cornish granite columns with richly-carved caps of Nailsworth stone, stands out in bold relief, and together with the other portions of the front,



MR. A. E. GARRARD,  
*Church Secretary.*

which are also richly carved, give a front most noble and rich. The arrangement and colour of the granite and stones used are also noteworthy. The fine flight of steps to the portico and the base of the building are of red stone, the granite columns a beautiful grey, the main portion of the building a creamy white stone, with panels and turned balusters of light brown, while here and there pale blue stone shows itself, the whole giving a very rich and elegant appearance.

#### THE INSIDE OF THE CHAPEL

is equally striking in appearance, one of the chief features being the joinery, which is wholly in English oak. The oak gallery fronts, which overhang, are elegantly shaped and moulded, and are supported by carved oak brackets, and give a most pleasing effect. The platform is surmounted by a richly-panelled English oak rostrum, and the handrails of the platform and rostrum are supported by ornamental iron and brass standards. Behind the rostrum is the choir arch of pale blue stone, supported by richly-carved Ionic caps resting upon polished grey De Lank Cornish granite columns, the archway thus giving view to the beautiful organ, which is surrounded by pleasingly-tinted windows. The baptistery beneath the platform is lined with beautifully-veined marble. The acoustic properties, the ventilation, the heating, and the lighting by electricity have all been studied with good effect, and these, together with some effective decoration, give a most restful and pleasing result. The accommodation of the chapel is for a mixed congregation of 1,000 persons, and the convenient use and entrance and exit of the buildings have also been studied in every way. In addition to the chapel, there is a large class-room for men, a large class-room for women, and a large class-room for infants, also vestries, &c., and all are well and conveniently arranged for ready access and comfort. The works have been well and efficiently carried out, the following firms executing the portions mentioned, viz. :—The stone and granite work, &c., by the United Stone Firms, Limited, of Bristol; the general building contract by Mr. Geo. A. Kenney, of Ipswich; the ironwork of roofs, railings and gates, &c., by Messrs. Cocksedge and Co., of Ipswich; the hot-water work by Messrs. Warner and Son, of Ipswich; the electric lighting by the Ipswich Corporation; the ventilation by Messrs. Ewert and Co., of London; the organ builders are Messrs. S. Rayson and Son, of Ipswich; the architect is Mr. Fred. G. Fauch, Licentiate R.I.B.A., of Ilford.



## THE OPENING SERVICES.

By MRS. CHILVERS.

"PRAISE YE THE LORD! HALLELUJAH! PRAISE YE THE LORD!" sang the people at "Bethesda," Ipswich, on July 2nd, 1913, when for the first time they worshipped in their new chapel. It was a glorious morning. The sun was tipping everything with its golden beams as we wended our way at 6.30 to the first service—this to be our trysting-place ere we gathered to the more public ones later. But, though at such an early hour, others were before us, and many were there to raise the opening song at 7 o'clock. "Praise waiteth for Thee, O God, in Zion." The schoolroom (seating 350) was full for this meeting of praise and prayer. The honoured father of the pastor presided. Our feelings perhaps can better be imagined than described. Some of us were too overcome with gratitude and praise even to join audibly in the opening hymn—"How pleased and blest was I." After a few words of Scripture and prayer by Mr. H. Chilvers several friends led us to the throne of grace; then came the stirring and rousing key-note of the day. Pastor Dixon (of Bradfield St. George) was the messenger for this. He based his remarks on Ephes. iii. 15—19, "Three things for us to *know*." (1) Strengthened with might in the inner man; (2) The Love of Christ; (3) The Fulness of God. He reminded us of the fact that the absolute necessity for all believers is the equipment by the Holy Ghost in our inner man for all service, for it is possible for even Christians to live years without any power;—for Churches to exist without power—powerless lives! "And ye shall have power," said Jesus to His disciples, "*when* the Holy Ghost is come upon you." He came to the Church at Pentecost—He comes to individual hearts to-day as they ask for Him. "How much more will He give the Holy Spirit to them that ask Him!" The incoming of the Holy Spirit means the clearing out of the evil He finds there when He comes. "And what a dust and dirt He has to clear out with some of us ere He can take up His abode—dust and dirt where we did not know it existed. How much has to go!" He comes to make way for Jesus—to prepare the heart for His indwelling and abiding—for the fulness of God. The exercise of faith for this result works a rooting and grounding in love to the one glorious end—a deeper knowledge of the love of Christ, and our being filled with all the fulness of God—temples of God indwelt by the Holy Spirit *by faith*; then vessels filled of His fulness for the Master's use. Thrilling indeed came the words of reminder to our hearts that morning as we stayed for awhile ere entering into wider sphere of work for our Lord, and some of us could well remember what that same *incoming* had meant for and to us, when, after years of Christian life and serving, we had to realise we had not *tarried to be equipped!* The memory of that trysting-place will ever be fragrant in our hearts.°

## THE DEDICATION SERVICE.

The Dedication Service at 11.15 was held in the adjoining new sanctuary. Long before the given time of opening the place was thronged, and large numbers were standing in the doorway. Reserved for the first strains of music on our new organ, and for the first outburst of full hearts was the grand old-time chorus, "Praise God from Whom all blessings flow," and again and again the full crash of music from heart and voice, as if we were loth to leave the opening hymn. "Praise ye the Lord" was sung as a chorus to the Doxology. "Praise ye the Lord. Hallelujah!" Pastor J. Bush (of New Cross) presided. With him on the platform were Pastors J. Barker (Aldringham), W. E. Cooper (Rishangles), C. T. Dykes (Laxfield), W. Dixon (Bradfield St. George), S. Hawes (Occold), R. Hewitt (Fressingfield), H. C. Hitchcock (Wattisham), S. Ling (Stonham), P. Reynolds (Zoar Chapel,

\* We hope to favour our readers with the full report of this address in next month's issue.—Ed.

Ipswich), T. Reynolds (Waldringfield), W. H. Ransom (Cransford), W. Warren (Charsfield), A. W. Butcher (Pulham), C. A. Guy (Norwich), H. Lock (Blakenham), W. Leggatt (Otley), A. J. Ward (Brockley, Suffolk), C. J. Welsford (Horham), J. Muskett (Great Yarmouth), W. Chisnall, E. White, R. E. Sears, E. Marsh (London), and the following local ministers:—Messrs. A. A. Dowsett, F. C. France, E. J. Gilchrist, T. Evans Walton, W. D. Morgan, L. C. Parkinson, and R. E. Willis. There were with us relatives and friends of those who had long prayed for this chapel, but who have passed into the "Homeland," having the "promise." As we thought of them our voices were hushed as we sang,

"And if our joy to-day  
 Be touched with secret pain,  
 And thoughts of missing faces blend  
 With hymns of gladdest strain,  
 O let the eye of faith  
 That Heavenly Temple see,  
 Where, amid holier, vaster throngs,  
 They ever worship Thee."

Around us, too, were many young ones, their voices blending with ours; and even some of their eyes were filled with tears, almost too full in heart to sing:—

"Our fathers' Friend and God,  
 In whom they live for aye,  
 Hear Thou their children, Lord, and Thine;  
 Be near to us this day.  
 In faith we now renew  
 Our fathers' Sabbath home,  
 And with the memories of the past  
 Link all the years to come."

MR. BUSH, in the course of a brief address, said it was a memorable occasion, not only for the town of Ipswich, but for our beloved denomination. Our first note must be one of praise and thanksgiving that we are met to dedicate to God these new premises for the worship of the Triune Jehovah. His heart was filled with joy for the beloved pastor of this honoured Church, and he almost feared that, large as the chapel was, it would not be large enough to accommodate those who would gather there. His ministry had been wonderfully blessed; he had not been afraid to preach the Gospel to sinners.

After being led by two or three ministers in prayer and thanksgiving, the pastor, H. T. Chilvers, then gave us a heart-searching and stirring sermon from the words, "All things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14). He said "he was preaching with more suppressed feeling than ever he had done," and by the quiet ejaculations of his audience we knew *they understood*. "There was no room for boasting—the building was of God. Only those who knew the strugglings, the waitings Saturday by Saturday in the vestry, talking to God about this matter, could understand our feelings. We had abandoned ourselves to prayer, and determined that as far as it was God's will that sanctuary, if ever built, should be built in answer to prayer. We were even brought to the point that *we were willing to do without it!* We continued in prayer six or eight months, when to the astonishment even of our own faith, we found we had some £900 in hand, which established and strengthened us in confidence in God." The main points of his address were the *principle underlying the text*, viz., that all we possess worthy of our possession and giving is of the Lord; and under any circumstance, or in any condition, the most we give to God is what we have first gratuitously received of Him. Such principle does away with any possibility of creature merit; also exercises a *deadening effect upon evil passions of the soul, such as pride, selfishness, &c.* 2. *This principle has its special application to every believer, and is graciously wrought in the souls by*

*the Holy Ghost.* (a) In conversion, (b) In the development of Christian life. (c) In service for God. 3. *In this principle lies the deepest meaning of this morning's service*—"Of Thine own have we given Thee." We are here to dedicate to the Lord what He has given to us. What a privilege! Yet we give Him only that which is His own. We dedicate this place (1st) By devoting it to the highest possible purpose, viz., God's glory. Christ is God's greatest glory, therefore all done here must be in conjunction with the mediatorial work of Jesus Christ. (2nd) By reckoning it the shrine of the Holy Spirit's operations. (3rd) By making it a witness to God's Holy Word—the Bible. "Lord, we give this to Thee to be used only for Thyself." He concluded by appealing for more of the old fire and passion which moved some of the forefathers, and less regard for conventionality and particular order of the service. "This sanctuary must stand as a witness to the Divine Revelation of God as revealed in His Holy Word." The preacher closed the dedication discourse by reading the following verses: "Have respect therefore to the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer, which Thy servant prayeth before Thee: that Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldest put Thy name there; to hearken unto the prayer which Thy servant prayeth toward this place. Hearken therefore unto the supplications of Thy servant, and of Thy people Israel, which they shall make toward this place: hear Thou from Thy dwelling place, even from heaven: and when Thou hearest forgive." "Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness. O Lord God, turn not away the face of Thine anointed: remember the mercies of David Thy servant."

#### THE LUNCH.

A very large number (about 400) adjourned to the Drill Hall, Woodbridge Road, for lunch (immediately after which hour the new buildings were opened for inspection). PASTOR R. E. SEARS presided, and, in course of some reminiscences, contrasted the Ipswich as he had known it in earlier days, with its 28,000 inhabitants, and the town of the present day. He specially noted the pleasing fact that the new chapel was reared in memory of a mother, urging upon young women before entering matrimony to first enquire whether their *fiancé* was considerate to his mother; if so, their character and future attitude toward themselves might, to a large extent, be gauged. Make much of "mother." God bless our mothers!

The REV. L. C. PARKINSON paid a high tribute to the Pastor, and said that in these difficult and perilous times one was glad for every pulpit where they had the Truth sounding out, and the Word of God exalted. All the cleverness of intellect would not make up for the lack of experience and real faith.

MR. F. T. NEWMAN, Sec. M.A.S.B.C., emphasised the beauty and workmanship of the buildings. It was a new chapel, but there was to be no *new doctrine* preached!

PASTOR R. HEWITT, Moderator S. and N. Association, spoke words of congratulation on behalf of the associated Churches.

REV. R. E. WILLIS, of Stoke Baptist Church, Ipswich, followed, and gave us an exceedingly interesting outline of the origin of our beloved Church. 29 members of his Church seceded in 1829 to start new work in the old Independent chapel. Hence his motherly feeling toward his full-grown child!!! He reminded us that both the pastor and his wife would need special, and fulness of, grace for all the arduous work of the future. Their responsibilities are great. Rally round them and hold up their hands by continued prayer. He felt it was a very pleasing sign that because it was an important occasion the pastor was chosen and asked to preach the dedication and opening sermon.



## THE AFTERNOON SERVICE.

Long before 3.15 the chapel was more than full—not only added seats, but floor and pulpit steps too had to be requisitioned. We commenced by singing "Light up this house with glory, Lord." Pastor E. Marsh, of London, the father of pastor's wife, led the devotional exercises by earnest prayer and reading of Scripture. Pastor E. MITCHELL, of London, and an old friend of Bethesda, gave us a very cheery discourse upon the words, "The Lord hath done great things for us, whereof we are glad" (Psa. cxxvi. 3). It was a GRATEFUL ACKNOWLEDGMENT, first of surprise power—in relation to His enemies; illustration, Pharaoh, Haman in judgment. 2. To His people in acts of goodness. It sometimes takes a lot to make us say, "It is enough"; but *sometimes* God *so* works to make us say, "It is more than enough." Do we expect of God what He has promised? Too oft, as in Peter's case, we forget. This answer to prayer does and will effect all. It is good for us to rejoice with those that rejoice, but sometimes it is easier to weep with those who weep. (2). THE GRAVE OBLIGATION arising out of what the Lord has done—opening without incubus of debt, that to Him may be rendered the more service for goodness received. This is ground whereon God expects great things from you. (3) GRAND ENCOURAGEMENT TO FAITH—*Prayer* (Elijah opened heaven by prayer). *Service*.

A very large gathering assembled again in the drill hall for tea, some 700 partaking, in two parties. MR. R. L. EVERETT presided, and short congratulatory addresses were delivered by PASTOR E. A. FRESTON, of Watford, MR. W. LING, Treasurer of Building Fund, and the REV. E. J. GILCHRIST. Pastor C. A. Freston's remarks were of special interest to us. He was baptized in the old Bethesda, and had married one of the late pastor's daughters (Miss Kern).

## THE EVENING MEETING.

The evening meeting was presided over by the PASTOR, MR. H. T. CHILVERS, and again, as before, people crowded in every available space both in chapel, vestibule, and class-rooms. A large feature of the services was the characteristic heartiness of the congregational singing—quite eclipsing the sounds of the new organ, at which our organist, Mr. G. Garnham, presided. After singing and prayer by Pastor A. Morling, of Stoke Ash, and the reading of Scripture by Mr. Ling, the pastor spoke of God's goodness manifested to us during our stay at the Public Hall. Many of us are very sorry to part with such a sphere of great opportunities of reaching those who will not enter a place of worship. The hall, usually packed with attentive people, both on balcony and galleries, all gave evidence of the power of the plain, simple *Gospel of the grace of God* to reach them. *The Gospel* to sinners is still attractive—and after eighteen months we still proved it. Yes, we relinquish it (the Hall) reluctantly on the one hand, yet rejoice in that which God has given us as a Church on the other. We have had a time of much blessing, and many instances of conversion and salvation we have heard of casually from visitors to the town. To God be all the praise!

MR. GARRARD, the Church Secretary, was then called upon to give his statement (see separate report); after which the chairman, emphasising many of the points of Mr. Garrard's report, spoke of their indebtedness to this indefatigable secretary, both personally and as a Church. This, he felt, should not be lost sight of in this time of rejoicing together. He also again reminded us of the *beginning of things*, and of our united *determination* to gather money for the new building, only by waiting upon God, and giving. Who says, "Woe unto them who go down to Egypt for help"; and "Whatsoever ye shall ask in My name *believing*, ye shall receive." "Bring ye all the tithes into the storehouse and *prove Me now*, saith the Lord, if I will not open to you the windows of heaven, and pour you out a blessing that there be not room to receive it." They had meetings for definite prayer for the one object, and asked "that only those who were one with them in this matter to

come, and those who could not see it of the Lord to stay away." Blessed times they were! God's servants waiting before their Master for means to carry on His own work. God began to work. One sister, whose name only the Lord knew, felt constrained to take her £10 out of the bank and give it for this cause. *That* was the moving of the cloud to them all, and became their inspiration. He rejoiced that the full answer had come. THE CHAPEL WAS BUILT TO THE MEMORY OF A MOTHER. It was begun by the moving of the Holy Spirit in the heart of a *mother*. Thank God for our sisters in Christ! faithful to God in their own large and important sphere of service. The Pastor closed his address by calling attention to, and reading, the tablet to the memory of Mrs. Page.

MR. A. K. SIMPSON next gave us a stirring and rousing address. In his own quiet and inimitable way he touched and stirred the hearts of all present. (See separate report). Very fitting after all the foregoing came the song, "God moves in a mysterious way His wonders to perform."

This was followed by Pastor L. H. COLLS, of Tring, speaking to us from the words, "From this day will I bless you." Very helpfully and encouragingly came these words of assurance from the throne for our future. This day is a testimony to the fact that the doctrine of free and Sovereign grace is not yet played out.

THE REV. A. A. DOWSETT, of Crown Street, our neighbouring Church, then spoke words of congratulation and cheer. He said, "If we would only wait in faith we should see even greater things than these. We want more personal and united faith in God and for His work."

During the singing of the precious hymn, "Rock of Ages," many dear friends from London had to leave for the last train. It was heart-cheering to see so many from the Causes in London to rejoice with us; some from the former pastorate of Kepple Street and Bassett Street. The Lord bless them!

Pastor W. H. RANSOM, of Cransford, said he felt that day would have its manifestations in days to come, not only in the town but in the village Churches too. He rejoiced with us, and for the effect of such a witness to God, and manifestation from God, on HIS OWN HEART, life, and work.

Pastor PHILLIP REYNOLDS, of the sister Church at "Zoar," Ipswich, extended hearty congratulations from his Church to us. Said he hoped his people were receiving inspiration, for they, too, had entered into an agreement that no worldly scheme should be entertained for their new chapel. He hoped the *atmosphere* of these days would continue with us all.

Pastor E. WHITE, of Woolwich, followed with words of cheer and blessing.

"The Prince in the midst when they go in shall go in, and when they go forth shall go forth," was our Master's closing message through Pastor C. J. WELSFORD, of Horham. His coming was (1) to govern, (2) to gain victories, (3) to bless. Very glad were we of these reminders, for the government is on His shoulders. Praise the Lord!

Pastor DYKES, of Laxfield, then linked both pastor, people and visitors on to our "El Shaddai," and in thankfulness and gratitude invoked His crowning blessing and seal—the salvation of souls in His name.

As we met so we parted.

"Praise God from whom all blessings flow;  
Praise Him ye people here below;  
Praise Him above ye heavenly host,  
Praise Father, Son and Holy Ghost."

Collections were taken after each service to defray the expenses of furnishing. Many friends had previously complied with the request of the pastor for suitable gifts and had sent clock, communion table, chairs, &c.,



but much more was needed. The collection for the day amounted to £40 14s. 6d.

(According to the generous donor's special and repeated request little reference was made during the day to him. He wrote, "I cannot be with you personally owing to weakness, but shall be with you in spirit. Let man be lost sight of; let all the praise, and a 'volume' of it, ascend to my mother's God. If anything must be said, let it be in recognition of *her* faithfulness and piety, and of the building as a memorial of a son to his mother).

Thus ended a day which will long live in our memory; yea, *ever*. A day which has established us in faith in our faithful God, and deeper confidence in Him and His Word, believing more firmly than ever that neither Himself nor His methods have changed or altered. A day which has made us realize our own helplessness and insufficiency for the great work to which He has called us. But "not by might nor by power, but by My Spirit, saith the Lord."

Praise ye the Lord. Hallelujah!

#### OUR FIRST SUNDAY IN THE NEW CHAPEL.

Sunday, July 6th, our first Sunday in our new Sanctuary, was also a day long to be remembered by us and our children, too. At a very early hour large numbers assembled, and by the opening time the chapel was quite full, with chairs in aisles. The pastor's text was, "We preach Christ and Him crucified" (1 Cor. i. 23). All felt it a good sounding note for future ministrations.

In the afternoon, at 3.15, the body of the chapel was nearly filled with those wishing to partake of the Lord's Supper. The pastor, in his remarks, said it was just two years that day when he first announced to the Church and congregation the good news from Mr. Page. How marvellously God had worked on behalf of those who waited for Him.

By 6.30 there was an overwhelming congregation awaiting the pastor and his message. It was quite a touching sight to see standing in the pulpit—the only available space for the time—one of our oldest members, Mr. James Motum, a veteran of the cross, and a deacon of some years' standing, beloved by all who know him. Somehow it seemed fitting to see him there by the side of his young pastor, his face beaming with smiles and tenderness as he gazed round with joy on the sea of upturned faces.

The text for the evening was from Mark viii. 36, 37: "What shall it profit a man, if he gain the whole world, and lose his own soul?"

We were sorry to hear of so many being quite unable to enter the building, and so of getting within hearing of such a message, and could only pray God's Holy Spirit to follow them and do His own work in each heart. Our hearts indeed rejoice in God's answer to prayer in *spiritual blessing*. The pastor (D.V.) hopes on Lord's-day, July 20th, to lead several believers through the ordinance of baptism to confess allegiance to Christ and life unto Him: Among them his own son Gerald.

What hath God wrought! To God be all the glory!

#### TRUST IN GOD FOR THE FUTURE.

"I KNOW not what the future hath of marvel or surprise,  
Assured alone that life and death His mercy underlies.  
And if my heart and flesh are weak to bear an untried pain,  
The bruised reed He will not break, but strengthen and sustain.  
And so beside the silent sea I wait the muffled oar;  
No harm from Him can come to me on ocean or on shore.  
I know not where His islands lift their fringed palms in air;  
I only know I cannot drift beyond His love and care.—Whittier.

## DEVOTION TO CHRIST

v.

## WORLDLY POLICY.

BY A. K. SIMPSON, M.A.\*

I THINK that the present occasion may rightly be regarded as one of rejoicing tempered with solemnity. Touching the rejoicing, there can be no manner of question. It would ill beseem those who have been so signally blessed, and on whom, through one large-hearted benefactor, the Lord has bestowed so much more than their expectation, to check the overflow of their gratitude and joy. Having received such a literal godsend, you cannot but give thanks.

Truly, "more things are wrought by prayer than this world dreams of." The concrete proof of that embodied in this building might, one would suppose, suffice to convince the most stubborn caviller at the supernatural. Let a shallow philosophy, gendered of unbelief in the *living* God, curl its lip in disdain, if it will; all its fine-spun sophistries may be left to dash themselves in vain against these massive stone walls—a monument of answered prayer proof against all gainsayings.

Furthermore, it is a matter for congratulation that by the grace of God you most scrupulously refrained from resorting to worldly methods of raising money for His work—from cringing, cap in hand, to the world for its half-disdainful assistance. Believe me, this same truckling to the world is not only a very grovelling but a very shortsighted and spendthrift policy. It squanders assets far more valuable than any it can purchase, and is what is commonly termed "penny wise and pound foolish." No Church can thus pawn its celestial heirlooms for the sake of a little temporary aid without paying an exorbitant rate of interest. Adopt the world as your patron, and you become of necessity its client, and in process of time its retainer and drudge. What more cripples modern church life, saps the fibre of Christian manhood, famishes faith, and cuts the sinews of dependence on the risen Head of the Church than these despicable artifices? To stoop to catch-penny dodges in order to replenish the Lord's exchequer amounts to a proclamation of spiritual bankruptcy. From all this degradation you have been blessedly preserved. Better, far better, to trust in the Lord than to put confidence in fancy fairs. Real, earnest, believing prayer is the true lever for removing mountains, the true philosopher's stone that converts all it touches into the pure gold of the kingdom, and it yields an ampler revenue than all the paltry peddleries of bazaars—those carnivals of petty pillage—not to speak of more glaring enormities, which pass muster with our dapper "worldly-wisemen," because, forsooth, "the end justifies the means." Does it, though? Nay, nay. When Christ's people are hardly bestead they take sanctuary at the mercy-seat and appeal from their own impotency to their Omnipotent Helper.

---

\* Notes of an impromptu address delivered at "Bethesda," Ipswich, on Wednesday evening, July 2nd, on the occasion of the opening of the new chapel.

Would it be like Emmanuel to spurn those who thus lean on *His* shoulder? Like Him! Why, He has been defraying the charges of that vast family of His in heaven and earth ever since that day when sovereign grace singled out the first vessel of mercy, and will defray them to the end of the reckoning, which knows no end. In Matthew Henry's sententious language, "Letters directed to the care of the Redeemer never miscarry." But surely there should blend with all our jubilation to-day a note of solemnity, if not awe. As Nonconformists we smile, and rightly so, at the idle figment of "consecrated ground." Once for all the veil of the Holiest has been rent in twain, and no human skill can re-unite those severed strands. Yet I venture to say that this plot of ground has received from an unseen Hand a more august consecration than all the congregated bishops of Christendom could have conferred upon it. If the presence and working of the Most High can hallow earthly precincts, then the spot whereon we stand is holy ground. What though no visible similitude dazzles our eyes, no such effulgence as shed its glory over the ancient temple, so that the priests could not stand to minister therein? Nevertheless, the eye of faith can trace here the footsteps of God and view Him as the great Hearer of prayer, Who is rich in mercy to all who call upon Him in truth, and delights to honour the name of His well-beloved Son. Like Isaac of old, you can say, "Now the Lord hath made room for us, and we shall be fruitful in the land" (Gen. xxvi. 22).

This can only be the case, dear friends, if you come not short of the grace of God so signally manifested toward you. "Your cup runneth over"; all the more need, then, of a steady hand to carry it. I beseech you, be very tender of your Master's honour; study to be approved of Him. This is a slippery age; spiritual stalwarts are scarce, and elastic bulrushes uncommonly plentiful. Shun all garbled Bibles, all stop-gap theologies, all collapsible gospels—the chief pests of the day. You will find plenty of people who would fain persuade you that Christianity is "undergoing structural alterations." Believe them not; that may be true of *their* caricature of it—some crazy "lean-to" constructed to last about as long, and afford as much shelter, as Jonah's gourd! But our religion does not exist on sufferance or by the goodwill of the critics; it is founded on the *authority* of Jesus Christ and His chosen apostles. Be ours the unsupersedable Gospel of the grace of God, the grand old ensign which has waved over a thousand pitched fields, and under whose crimson folds, streaming in the heavenly breezes, timorous souls have learnt to become valiant for the truth, and "ready-to-halts" proved doughty soldiers of the cross. Keep the flag unsullied, and never let it be trailed in the mire.

This sanctuary, new as it now looks, will one day crumble and vanish away. It is but a temporary halting-place after all in your desert march. Your proper home is in the Eternal City, whose Founder and Builder God is, and whose Temple is the Lamb Himself. Even here not houses made with hands, but hearts He has purged, are the Lord's guestchambers. Throw their doors wide open, that the King of Glory may come in. Amen.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### "SALEM," WILTON SQUARE, ISLINGTON.

It is due to the readers of the "E. V. and G. H.," and to those who have been associated with the Cause in particular, that they should be apprised of the change that has taken place in connection with this honoured house of prayer.

For some time past the friends have experienced great difficulty in carrying on the work. Several things have contributed to this—most of which will be presumed, as, alas! they have obtained at many other once prosperous places of worship. Suffice it to say, that the denominational Societies were approached, and we would acknowledge with gratitude the help they have rendered, but they, to their great regret, could not see their way to do that which would maintain this loved sanctuary as the home of a Strict and Particular Baptist Church.

A neighbouring body of Christian workers, known as "The Christian Community," hearing of the position, and needing more suitable premises, applied to the officers of the Church. After much prayer and conference, extending over some weeks, the negotiations have resulted in their taking over the place and the work.

Whilst regretting that the denomination is no longer represented at "Salem," Wilton Square, we rejoice that the place is not to be closed, nor is it to be used, as has happened in some instances, for worldly entertainment; or even for business purposes.

Our friends are true to "the fundamentals," and we believe that the Gospel will still be preached to the people, and the story of "Jesus and His love" will still be told to the children, and that in increasing numbers.

To the glory of God we would mention the names of the late pastor, William Flaok, the tablet to whose memory will remain near the pulpit from which for so long he sounded "the good news"; Mr. and Mrs. E. H. Britton, for over fifty years faithful helpers in the work; Mr. Ebenezer Flaok and Mr. Edward Flaok, sons of the late revered minister, who have assiduously sought to carry on their dear father's labour of love, together with other members of the family. We would also express gratitude for the earnest ministry and continued help of Pastor G. W. Clark, and that of the other brethren who, for longer or shorter periods, have served the Master among the "Salem" friends.

The writer, who has shared the burden, not without its blessing, for the past five years, would thankfully acknowledge God's goodness, and the love and loyalty of his fellow-workers. At a

closing social gathering, he and his dear wife were the recipients of a beautiful cloak, of which, in all sincerity, they feel themselves quite unworthy, but deeply appreciate all that it represents.

We do not understand; we only know that God in His sovereign wisdom sometimes alters the local aspect of His work. Through the apparent failure He will gloriously succeed; of this we are persuaded. His every purpose will be realised; His kingdom will come.

WILLIAM K. PUTNAM.

### BASSETT STREET, KENTISH TOWN.

PASTOR J. P. GOODENOUGH'S fourth anniversary was celebrated on Tuesday, July 1st. The meeting was presided over by Pastor W. H. Rose, of High-bury.

The chairman, in his opening address, emphasized the importance of the "ministry of encouragement." He pointed out how Joshua had been encouraged by Moses, David by Jonathan, and even the great Apostle Paul was comforted "by the coming of Titus." He urged Church members to encourage their pastors by helpful deeds rather than by empty laudation—by active verbs rather than by superlative adjectives.

Mr. A. R. Pickering, the Church secretary, gave a brief *resumé* of the pastor's work during the past year. He spoke of his active interest in all the auxiliaries of the Church. There had been two baptisms during the year, and one member had been admitted by transfer—not a great increase, but it had been a time of building up, and Church and pastor were closely knit together.

Pastor W. S. Baker, of Staines, brought many helpful thoughts from Ephes. iii. 8-10. Christians, when asked to engage in work for the Master, not infrequently say, "They are not equal to it"; but no Christian occupies a lower place than "less than the least of all saints." It was to such a man as this that the "grace" was given that he "should preach among the Gentiles the unsearchable riches of Christ."

Pastor Alfred Day, now of Boreham Wood, but formerly pastor of Bassett-street, expressed his joy at being at the scene of his old labours. He gave an encouraging address on "Building on the great Foundation" (1 Cor. iii. 12). Do not neglect personal effort; seek souls one by one. Some feel too unworthy to engage in Christian work; others are too dignified. We can none of us do a complete Christian work; but even as different artificers—bricklayers, carpenters, painters—in building that very chapel had entered the one

into the labours of the others, so we are continually "entering into" and leaving others to continue our work.

Pastor W. E. Notman, of Silvertown, spoke on Luke ix. 10. He laid emphasis on the word "returned." In spite of all shocks to faith and discouragements, the apostles returned to Jesus and told Him all. Some workers set out, but never return. It is such a joy to be continually returning to the Master and telling Him both of success and failure.

Mr. D. E. R. Daw, financial secretary to the Church, very aptly expressed the thanks of all present to the chairman and other brethren for their heartening addresses.

Pastor Goodenough expressed his personal thanks for the spirituality of the meeting. Speaking of his work, the pastor admitted that the district around Bassett-street he had never admired, but he did like the people. He thanked God for the happy co-operation that existed between himself and his deacons and all the members of the Church.

E. D. D.

#### EBENEZER, GRAYS.

THE thirty-fourth Church anniversary services were held on Wednesday, June 25th. In the afternoon, Pastor R. Mutimer preached from Gen. xxii. 14. The sermon was greatly enjoyed, and under the circumstances in which we, as a Church, are placed, we felt it was a God-given word.

Tea was served at 5 o'clock, and the public meeting was held at 6.15. The chair was taken by J. B. Collin, Esq., who, after the opening hymn, read the Scripture; and our pastor sought the Lord's blessing upon the meeting.

Our secretary, brother J. A. Wiseman, read a statement of the finance of the Church, acknowledging with gratitude the goodness of God during another year.

The chairman made some very helpful remarks upon the word "Ebenezer," remarking that this was raised as the outcome of trial, in answer to prayer; and that the time of calamity proved the time of deliverance.

Mr. Blackman followed with an address upon Psalm xxxvii. 7, "Rest in the Lord, and wait patiently for Him." He said this was a word of direction and a word of exhortation. Rest in that which God has done, in what He has said, and in what He is. It betokened quiet confidence in the God of Israel.

Brother Cornelius addressed us from Acts xx. 32, commending us to God's Word of grace for guidance, especially in our present circumstances, and for real soul refreshings.

Brother J. A. Othen followed with an address from Acts xiii. 38, 39, dwelling upon the forgiveness of sins therein

revealed. Forgiveness through Christ alone; forgiveness the brightest jewel among the gems of grace; forgiveness the preacher's theme.

Our pastor followed with a few remarks upon God's goodness in the past, and the promise of its continuance.

The Doxology and Benediction brought an encouraging meeting to a close.

On the following Sunday, June 29th, our pastor closed his ministry among us, taking as his evening text Isa. lxiii. 7, "I will mention the lovingkindness of the Lord." He desired the service to be one of thanksgiving rather than farewell. The union of eight and a-half years had been filled with continual manifestations of blessing, he declared that they had been the happiest of his life—a period of unbroken friendship—and although God, in His wisdom, has ordained that he must leave us, the bond of love was never stronger than at present, and pastor and people can unitedly sing,

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

May God continue to bless His Cause at "Ebenezer," and grant them seasons of prosperity.

#### STAINES.

SERVICES commemorating the anniversary of the Church were held on June 22nd and 26th. On Lord's-day (22nd) the pastor preached both morning and evening to good congregations.

Pastor H. D. Tooke preached on Thursday afternoon and delivered a thoughtful sermon upon the theme of the "sprinkled blood."

After tea in the boys' schoolroom, Mr. F. T. Newman presided at the evening meeting. A passage of Scripture having been read and prayer offered, Mr. Woollard, the Church secretary, gave a brief review of the period covered by the present pastorate. During a little more than five and a-half years 53 have been added to the Church, the present membership being 85. There are 180 scholars and 18 teachers in the school. The average weekly attendance at the Mothers' Meeting is 35, at the Band of Hope 50, and at the Young People's Society 36. The prayer-meetings on Monday and Saturday evenings are well attended.

The chairman delivered a most helpful message dealing with the characteristics of a truly spiritual Church, as depicted in Acts iv. 31—37.

Mr. Tooke spoke of the importance and possibilities of the prayer-meeting, basing his remarks upon Matt. xviii. 19, 20.

A very practical address was delivered by Mr. J. G. Mackenzie from Titus ii. 11—14.

The pastor informed the meeting that

he had recently discovered an account of the formation of this Church (the earliest Church books are missing). It was formed of fifteen members dismissed from the Church worshipping at Hosier-lane (now King's-road), Reading, on April 21st, 1778; the Church has therefore been in existence for 135 years. Among this fifteen was Richard Burnham,\* the hymn-writer, and he was ordained to the pastorate of the newly-constituted Church.

After a few further remarks, the Doxology was sung and the chairman pronounced the Benediction.

#### CHELMSFORD.

On Sunday, June 15th, the Sunday-school anniversary was held. G. W. Clark preached both morning and evening, and gave an address to the scholars and young people in the afternoon. His morning text was Matt. xix. 14, "Suffer little children," &c. The sermon was full of encouragement to scholars and parents. The disciples were ignorant of Christ's work and kingdom in respect of children. Instead of being driven back, they were to be specially considered and encouraged. Disciples rebuke—Christ welcomes. It is possible for disciples now, who know for themselves the grace of God, to put a barrier in the way of the children who are seeking.

The afternoon address was upon the word "Sacrifice," and some very touching anecdotes were related to illustrate what a sacrifice is, ending in a simple talk on the one great Sacrifice.

The evening sermon was from the text, "He shall not fail nor be discouraged" (Isa. xlii. 4). This discourse was especially suited to stimulate the teachers in their work, as they were forcibly reminded of the unfailing work of Him who said, "It is finished." He did not fail then, and never shall.

On Wednesday, the 25th, the annual public meeting was held, presided over by the pastor, J. Morling. The yearly Report was of an encouraging nature. Although there is no increase in numbers to record, there is no decrease. Eleven scholars sat for the Scripture examination in connection with the M.A.S.B.C. Sunday School Committee. One first-class and seven second-class certificates were won. These were framed and given to the winners at this meeting. The cash statement was satisfactory and showed a balance in hand of nearly £4.

H. Chilvers, in an interesting address, moved the adoption of this Report and Balance Sheet, seconded by

W. Blackwell, who gave a short address.

The Pastor followed with an address to the scholars, after which the rewards earned during the year were distributed by him. Special hymns were sung at each service. The collections throughout amounted to £5 7s.

F. J. H.

CHATHAM (ENON).—Anniversary services were held on July 9th. In the afternoon O. S. Dolbey preached from Lam. iii. 5, and in the evening from John x. 16. These sermons were very helpful and much enjoyed by a goodly number of friends.—C. C.

#### "REHOBOTH," MARGATE.

On Lord's-day, June 22nd, and Monday, 23rd, special services were held at "Rehoboth" to celebrate the eighth anniversary. Pastor W. Allen Dale occupied the pulpit on the Lord's-day, and delivered two sermons to large congregations. The subjects proclaimed were "The goodness of the Lord" in the morning (Exod. xviii. 9); in the evening, "The way the Lord hath led thee" (Deut. viii. 2).

On Monday, Pastor R. Mutimer delivered an encouraging sermon on "The feast of fat things" (Isa. xxv. 6-8).

Nearly all the people (about 50) stayed to tea.

The chapel was filled at the evening meeting. Mr. Thomas Green presided. The chairman read Psalm xxxiii., and called on brother J. M. Doughty to pray. The chairman gave an address on the words, "He is our Help and our Shield" (Psa. xxxiii. 20). Other addresses were given by Pastor R. Mutimer on "The love of God"; F. C. Barratt on "Let the beauty of the Lord our God be upon us," etc. Mr. Jeffs (of Hounslow) responded to the chairman's call, and spoke a few words, which were much appreciated. Pastor W. A. Dale took for his text the words, "We are glad," and spoke of the goodness and blessing the Lord had conferred upon the Cause in an increasing measure during the past year. The chairman and speakers made pleasing reference to the hopeful future before the Church and congregation in the securing of a site for a new chapel in Cliftonville.

Visitors gathered with us on both days in goodly numbers, and it was good to hear them speak of the blessing enjoyed through the favour of God.

Pastor W. A. Dale thanked all who had kindly helped the Cause, and expressed his high appreciation of the loyalty and support of the "Rehoboth" flock in carrying forward the work through another year. Verily, "The Lord hath done great things for us, whereof we are glad." This eighth anniversary exceeds all its predecessors in every way.

\* The account of Burnham's ministry at Staines is given in Mr. Thomas Wright's "Life of Richard Burnham" in the Pocket Series of "Lives of the British Hymn-writers" (London: R. Banks).

A vote of thanks, proposed by the pastor, and seconded by W. Bray, was accorded Mr. Green, who briefly responded.

After singing the Doxology, Pastor C. Leafe (Primitive Methodist) pronounced the Benediction. W. A. D.

**EAST HAM (HOPE).**—The seventh anniversary services of the Sunday-school were held on June 15th and 17th. On Lord's-day, A. H. Brooks preached both morning and evening and addressed the scholars in the afternoon. On Tuesday we held a scholars' tea, after which a public meeting. Mr. D. Baker presided. S. Smith led us in prayer. The chairman read a part of Matt. xxi. The secretary then read the Report of the school's work, which showed that the past year had been one of encouragement and progress. A. E. Brown then addressed us from Matthew xxi. 28, "Son, go work to day in My vineyard." H. D. Tooke spoke from Acts xx. 35, making emphasis on the words, "Support the weak"; "It is more blessed to give than to receive"; applying them to Christian service. G. W. Clarke spoke from the words, "Suffer the little children." After a brief address by E. Marsh, who asked the scholars to find and tell their teachers his text, the superintendent thanked the friends for their presence, and a happy meeting was brought to a close with the Doxology.—H. G. RUSH-MER.

#### "EBENEZER." TOTTENHAM.

On July 8th we held a farewell meeting on the occasion of our pastor's resignation, which is a matter of deep regret to the Church. We earnestly trust the Lord will soon open another sphere of labour, and make him a blessing as He has done here to many souls. The meeting was presided over by Mr. Armstrong, who read Psa. ciii. Mr. Kelk sought the divine blessing. Mr. Easty (deacon) then spoke a few encouraging words, mentioning how he had enjoyed much spiritual conversation, and received much help from our pastor. His desire was that as God had been with him and blessed his labour at Tottenham, he might be blessed wherever God might place him. Mr. J. E. Flegg then added a message of blessing from the 23rd Psalm—"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." The goodness he represented as the call by grace, and the mercy in which God supplies all our needs right to the end of life's journey, and we shall dwell in Him for ever. Mr. Tooke followed with a message from Heb. xiii., part of the 5th verse—"For He hath said, I will never leave thee nor forsake thee." So God's people could say as in

the following verse, "The Lord is my helper, and I will not fear what man shall do unto me." Our Saviour never says farewell to His people, for He never leaves them. He is not with us to look on, but to help us in all times of need, and with us for ever. The chairman next spoke from a comforting promise, "God is faithful, Who hath called you into fellowship with His Son Jesus Christ," mentioning partnership with Him, and an interest manifested in us by His care for us in all the future. Our pastor then spoke sympathetically on behalf of the deacons, and gave a message to the Church from the 6th chapter of Galatians, "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen"—the last desire of the apostle on behalf of the Church. The grace, which is necessary in all our difficulties, to sustain and to help in all service for Him. Mr. Easty then presented our pastor with a Westminster chime clock, as a token of love from the members of the Church, Bible-class, and friends. The meeting was brought to a close by singing the Doxology, and Benediction. A MEMBER.

#### EDEN, PONDER'S END.

##### RECOGNITION SERVICES OF PASTOR JOHN W. PARKER.

WE have to record the goodness and grace of our God in granting a pastor in answer to our prayers. The Church set apart June 10th for the services. Pastor E. White preached in the afternoon from Heb. ix. 14. The sermon was much enjoyed. The evening meeting was presided over by Pastor E. White, who read Eph. iv., and Mr. W. Parker sought the divine blessing. Pastor E. Marsh stated the nature of a Gospel Church. After statements from Church secretary and the pastor, Pastor E. White gave some good advice in his charge to the pastor. Pastor Robinson offered the ordination prayer. The charge to the Church, given by Pastor W. F. Waller, contained many important and weighty truths, emphasising the Church's position in the world, and her relation to God. The Church thank the friends from other Causes for their presence, help, and good feeling expressed to both pastor and people.

**ILFORD (EBENEZER).**—Services in commemoration of our 77th anniversary of the formation of the Church were held on Lord's-day, June 29th, Mr. W. E. Fuller preaching both morning and evening. The Word spoken was blessed to the souls of many. On the following Tuesday, O. S. Dolbey preached at 3.30 p.m. from Psa. xxxiv. 4, "I sought the Lord," etc. The Word spoken was much appreciated. Mr. F. T. Newman presided at the evening meeting, and brethren Dolbey, Jarvis (Greenwich)

and Waller (Lewisham) delivered acceptable addresses. We feel we have much cause for gratitude to God for His sparing and sustaining mercies for so many years, and also for inclining the hearts of the friends to so liberally support us. The collections, with donations, amounted to £9 6s. 5½d.—  
GEO. S. FAUNCH.

#### "EBENEZER," FULHAM.

THE second anniversary of the pastorate of Mr. Robinson was celebrated on Lord's-day, June 22nd, 1913, when two inspiring sermons were preached; our pastor in the morning and Pastor F. Grimwood in the evening. The services were continued on the following Tuesday. A sermon was preached in the afternoon by Pastor J. T. Peters from Psa. cxxxix. 17, 18. The Word was much enjoyed. About seventy friends sat down to tea. The evening meeting was presided over by Mr. F. T. Newman. After the singing of a hymn our chairman read part of Ezek. xxxiv. and Psa. xxiii. Brother Atkins, of Watford, prayed. The secretary, being asked to make a few remarks, said words failed him to adequately express their feelings concerning the Lord's goodness. The Word preached from by our pastor on Sunday morning was the language of our heart: "The Lord hath done great things for us, whereof we are glad." The past year had been full of blessing. Our pastor had been helped to preach and the Word had been made a blessing to both saints and sinners. Five dear young friends had been added to us by baptism this year. He referred to the pastor's loving interest in the young people's meetings held on Wednesday evenings, and to the studies of the Acts of the Apostles which have proved a blessing to one young friend, and led her to come forward for membership. Our prayer-meetings were well supported and the congregations good. We were in loving unity and concord as a Church. Since Mr. Robinson had been with us the need of a new and permanent chapel had been greatly felt and many earnest prayers offered that the Lord would appear for us in this respect. Our prayers had been answered; friends had been raised up to come to our help, especially one friend who is giving an equal amount to what we collect. Already we have received £82 from our friend. Our own people were doing their utmost and working nobly. During the two years our pastor has been with us our Building Fund has increased by £390 (including promises), so that our fund now stands at £637. He also referred to the encouragement given by our brother Mutimer at our pastor's last anniversary meeting, when he assured us that if we commenced to build at once the money would be forthcoming. We

felt, however, that it would be unwise to commence to build until we had £1,000 in hand. Still, brother Mutimer's words had greatly stimulated us. In every respect we had received many tokens for good at the hands of the Lord, and the language of our hearts was, "What hath God wrought!"

Our chairman expressed the prayer that this day may be the beginning of even brighter and better days; and referring to our pastor's second anniversary said we sometimes like to think of our pastors as under-shepherds and offered a few spiritual remarks upon the Scriptures he read, referring particularly to the great and good Shepherd, the Lord Jesus Christ.

Pastor J. T. Peters spoke upon Ezek. xxxiv. 36: "I will cause showers to come down in His season: there shall be showers of blessing." His remarks were, indeed, as refreshing showers to us. Pastor R. Mutimer referred to the secretary's report and again encouraged us in the work of the Building Fund. He was helped to make a few warm-hearted remarks upon Acts xiii. 26: "Unto you is the word of His salvation sent"; and Phil. ii. 16: "Holding forth the word of life."

Pastor F. Grimwood's address was based upon Psa. xxix. 9, "The voice of the Lord," &c. Our brother's remarks were listened to with much pleasure.

Our pastor, Mr. Robinson, warmly thanked the chairman and brethren who had come to help us and also the friends who had come from other Causes to encourage us. He thanked all on behalf of the Church and referred to the work of the ladies in preparing tea, also to our brother Dennis's work in organising the Building Fund, &c. Our brother then spoke upon the words of John the Baptist, "He must increase but I must decrease," and expressed the hope that in such meetings as these He increases in preciousness to us. Speaking concerning himself he said if the Lord had blessed him it was in spite of himself, and it brought him humbly to His feet. The collections amounted to £14.

Our Building Fund has since increased to £663 18s. 4d. A. E. P.

#### "ZOAR," IPSWICH.

ANNIVERSARY services in connection with the Sunday-school were held on Sunday, June 22nd. Large congregations gathered to encourage the workers and to listen to the singing and the Gospel message. The preacher for the day was our beloved President, Pastor Philip Reynolds, and the discourses of both morning and evening were of a high order. The morning text was from 1 Sam. ii. 18, "A child, girded with a linen ephod," and the evening, Gen. xlviii. 15, 16. A special service for the young was held in the afternoon, when an address was given on Malachi iii. 17,



"They shall be Mine in the day that I make up My jewels." At this service recitations were given by several scholars, and throughout the day special hymns and anthems were well rendered, led by Mr. J. Threadgall, who was ably assisted by Miss Bardens at the organ. Unstinted praise is the just due of those who, year after year, take pains to perfect the musical portion of our anniversary services. Collections were in advance of last year.

The annual treat was held on Wednesday, July 9th, at the Grove, by kind permission of Mrs. J. P. Cobbold. Ideal weather prevailed. The children assembled at the chapel early in the afternoon and, after a short service, marched to their destination, where the time was spent in innocent pleasure.

ALBERT W. WHAYMAN, *Hon. Sec.*

**WOOD GREEN (PARK RIDINGS).—**The united prayer-meeting in connection with the M.A.S.B.C. was held at above chapel on Monday, July 14th. Mr. R. Crowhurst presided, and an address was delivered by Pastor A. E. Brown. The meeting commenced at 7.30. Several prayers were offered for our Churches, pastors, deacons, Sunday-school teachers and scholars. We gathered from the prayers there was a felt need for a revival individually and collectively, and we pray that the many importunate prayers will be answered. Brother Brown spoke from the words in Rev. viii. 3, 4. He said the words were very impressive. The Angel, none other than the Lord Jesus Christ Himself, stood at the altar of incense before the throne of God. The prayers of the saints are presented collectively in the golden censer by Christ. Ministers need the prayers of the saints. We need a revival in our hearts individually. Pray also for our Sabbath-schools. Pray for the times in which we live. Our prayers are presented with the much incense of Christ. Because of His merit they are accepted. He is (that is, Christ) in a fit place—the golden altar. As He stands here there can be no denial. He pleads His blood, His sufferings and atonement, by which we find acceptance with God. May the Lord help us to remember the power of prayer; the effectual, fervent prayer of a righteous man availeth much.—G. HILL.

### Aged Pilgrims' Corner.

THE South London sale of work at DeCrespigny Park was well attended, the results exceeding those of last year. Mrs. Berry (of Croydon) opened the sale, and addresses were given by Messrs. Sinden, Collip, Boulden, and the Secretary. The Committee heartily thank the ladies for their invaluable services, and they hope that friends in other

places will be constrained to help the Society in a similar way.

On July 4th, the 42nd anniversary of the Horney Rise Home was held. The day was fine, and a large number of friends paid this beautiful spot a visit. The garden was looking its best, and a pleasant opportunity was presented for social intercourse. Friends from Bristol, Bexhill, and other distant places, were present, and the old folk were delighted to welcome callers in their quiet rooms.

The sale of work, kindly conducted by the lady visitors, was most successful, the tables containing a great variety of useful work, and many useful and interesting books, including the Centenary edition of Huntington's "Bank of Faith." The tea-room was crowded. The sermons by Messrs. Day and Snow were much appreciated.

### Gone Home.

WILLIAM JOHNS.

He was called by grace among the United Methodists when a young man. In the year 1881 he often accompanied his son (W. R. Johns) to the Shoreditch Tabernacle, and was led to see and understand the ordinance of believer's baptism, but as it was the rule not to open the baptistery on the Lord's-day, and he having no other available time, a friend introduced him to Mr. Fletcher, pastor of Commercial Road Baptist Chapel, who baptized him one Lord's-day evening in 1882. He did not join the Church. For some years he attended Artillery Lane, profiting under the ministry of the late Mr. T. Stringer and our brother J. R. Debnam. He continued there until the chapel was closed, occasionally attending the Shoreditch Tabernacle, and finally came to "Hope," Bethnal Green, greatly profiting under the ministry of the late G. W. Shepherd.

He was a lover of the truth and a firm believer in the divinity of Christ. He often said he trusted in the atonement of the Lord Jesus Christ and looked forward to the time when the Lord should come again without sin unto salvation. He had a great wish that when his time should come he might be spared a lingering illness. His wish was fully gratified. In his usual health he retired to rest on Wednesday night, May 28th, and passed away in his sleep the next morning between 8 and 9 o'clock, in his 71st year. The mortal remains were interred in Woodgrange Cemetery on Wednesday, June 4th, by Pastor E. Marsh, in the presence of his sorrowing widow, numerous family, and friends with whom he had worshipped at "Hope." Jesus says, "WATCH."

# A Divine Prescription.

BY E. MITCHELL.

"Let not your heart be troubled: ye believe in God, believe also in Me."—John xiv. 1.

It is difficult, if not impossible, for us to fully enter into the state of mind of the apostles at the time to which the text above refers. Aware that they were about to part from their beloved Lord, in Whom all their hopes centred, sorrow filled their hearts to the exclusion of everything else. How tenderly and graciously Jesus dealt with these sorrowing ones! Forgetting as it were His own far deeper sorrows, He addresses Himself to comfort and cheer them. Truly

"His heart is made of tenderness;  
His bowels melt with love."

With Gethsemane and Calvary before Him, with divine compassion He forgets Himself to cheer their sorrowful spirits, and in doing so lays open His own heart to our view. Our text commences the most loving and fullest consolation ever administered to the sorrowing sons of men. We notice, first,

## A HUMAN DISORDER.

Trouble pervades the world. It is man's sad heritage; he is "born to trouble" as surely "as the sparks fly upward." Unenlightened men, perceiving the misery there is in the world, have ignorantly concluded either that God is not strictly almighty or else that He is not perfectly good, for were He both He would not permit such troubles. But trouble is the result of the disorder that sin has introduced into the world; it exists because man has departed from his Maker, and God suffers it for wise and holy purposes, and will make it in the end redound to His glory. And in the meantime let poor, weak, frail man lay aside his presumption and bow humbly before mysteries that transcend his powers to understand.

*The love of God and His favour toward His people does not exempt them from trouble in this life.* It is "through many tribulations that they must enter the kingdom." Not unfrequently they are "an afflicted and poor people." They usually have their full share of the common troubles incident to man in this present world, beside many trials, temptations and troubles that other men know nothing of.

*Trouble has a mission to perform toward them.* "By sorrow the heart is made better." With Cowper we may sing:—

"'Tis my happiness below  
Not to live without the cross,  
But the Saviour's power to know,  
Sanctifying every loss.

Trials must and will befall ;  
 But with humble faith to see  
 Love inscribed upon them all,  
 This is happiness to me."

It would be no gain for the child of God to be without troubles ; they are among his most profitable experiences. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Albeit, "No chastening for the present seemeth to be joyous, but grievous ; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised [trained] thereby." Grace works through troubles for the benefit of God's children.

*But there is a trouble that is injurious.* Perhaps it were more correct to say that there is a way of receiving trouble that injures rather than benefits. "The sorrow of this world worketh death." Our reception of troubles may do us a mischief. Like Jacob, we may hug our sorrows and "refuse to be comforted." We may misinterpret God's providence and cry out with the same patriarch, "All these things are against me." Or, judging according to carnal reason, like Asaph (Psa. lxxiii.), bring ourselves to the verge of the pit of infidelity or atheism. Or we may be so submerged in trouble, losing sight of God, as to become despondent, and unfitted for the duties that devolve upon us—a trouble to ourselves, a burden to our friends, and a seeming derelict in life.

But our text brings before us

#### A DIVINE REMEDY.

"Let not your heart be troubled . . . believe in Me." Not a perfect freedom from all trouble does the Saviour propound. We think it would have grieved His tender heart had His disciples felt no sorrow at the impending separation. But He would have their sorrow kept within due bounds. There is sorrow that like a gentle rain fertilizes the land where it falls. But sorrow wholly unrestrained is like a devastating flood which sweeps everything before it and leaves ruin behind. The Lord would not have us without feeling, as mere stocks or stones. He does not inculcate a stoical endurance, but leads us to contemplate the issue of our troubles, that they work for our good, and so comforts us with hope and expectation and enables us to bear the trouble patiently.

*There are troubles that He commends.* It is well when we are troubled at the *low state of Zion* ; when truth is fallen in the streets, the Word of God belittled, and its inspiration denied or whittled down ; when flourishing Churches decay ; when candlesticks are removed ; when Zion's converts are few ; when errors abound and worldliness invades the Churches ; when God has "a controversy with Zion." It is well to be troubled—prayerfully troubled—at such times. Of old there were those who were "not grieved for the affliction of Joseph," but sang their songs, and drank their wine, and cried peace, peace, when there was no peace. Heavy judgments were denounced upon them. The blow should fall first on them (Amos vi. 5—7).

It is well when we are troubled at *the iniquities done in the land*. When the Lord was about to execute His judgments on Jerusalem, one was commissioned to go through the midst of the city and "set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." And when the executioners of His just sentence were bidden to "slay utterly old and young, both maids, and little children, and women," they were divinely charged thus: "Come not near any man on whom is the mark." We could devoutly wish there were more trouble over Zion's low condition, and the iniquities of the land and time wherein we dwell. Surely there is reason—abundant reason—for this kind of trouble. Let us study the words of Joel i. 12—32.

*It is the trouble that paralyses against which our Lord exhorts*—the trouble that gets into the heart, the spring of all life. "Let not your heart be troubled," He says. Troubles we must pass through, but we need not be so affected by them as to give up hope or cease from our endeavours. We may be surrounded with troubles and yet do well enough. It is when the trouble invades the heart and paralyses the springs of action that damage is done. A man may be tossed in a stormy sea, but all the water of the ocean will not drown him so long as it is kept outside of him. It is when the water gets within that danger becomes imminent.

*The sovereign remedy for heart trouble is faith.* "Believe in Me," said Jesus. We pass by the words, "Ye believe in God," and only just remark that our Lord requires the same faith in Himself as they had in God, thus clearly claiming divine honour. To believe in a creature, however exalted that creature may be, as we believe in God, is idolatry. But our Lord claims that we trust in Him as One with the Father, God over all, blessed for evermore.

Does not this discover to us the root of that heart trouble that overwhelms us and sinks us in despondency? It is the weakness of our faith. The remedy indicates the nature of the disease. Faith is the prophylactic, the great preservative, from heart trouble. If our heart is fixed, trusting in the Lord, the waves of trouble may beat upon us, but the waters will not enter within us. We shall be as the mariner in a well-found ship, battered indeed by the waves, but the water kept without.

*There is everything in Jesus to warrant our trust.* The fulness of the Godhead dwells bodily in Him. He has also His mediatorial fulness, which abounds over all our need. Nor will He suffer us to be tempted above that we are able. Nor does He allow trouble to come without a need-be, or a divine purpose of mercy behind it. "He doth not afflict willingly," in a mere arbitrary way, "nor grieve the children of men." His departure from His disciples—the thought of which so troubled them—was for their good and the salvation of the Church. There is every ground for absolute trust in our Lord and no reason whatever for mistrust. "Believe in Me," He says.

“O trust Me and fear not; thy life is secure;  
 My wisdom is perfect—supreme is My power;  
 In love I correct thee, thy soul to refine,  
 To make thee at length in My image to shine.”

*It is by believing in our Lord that we honour Him.* He is a poor disciple who only credits what he sees and yields to mistrust as soon as troubles arise. We must walk by faith, and not by sight, if we would bring any glory to our Lord. True and strong faith “laughs at impossibilities, and says, ‘It shall be done.’” It eyes the promise, beholds the great Promiser, and turns from the voice of carnal reason. Thus Abraham gave glory to God; he believed what was impossible according to nature, for he knew that there is nothing impossible with God. Faith in our Lord Jesus Christ gives “heart-ease in heart-trouble.”

In conclusion, let us earnestly seek not so much that we may escape troubles, nor even a speedy deliverance from troubles when they come, but rather an increase of faith; for our troubles are sent for our good and profit, and to give us opportunities to glorify our God by trusting implicitly in His Word, His character and covenant. May He who originally addressed the words we have so imperfectly considered to His sorrowful disciples seal them home upon the hearts of His troubled ones who may read this paper.

## SPIRITUAL WORSHIP.

BY A. VINE.

It is impossible to imagine a subject that more intimately affects our daily lives, and we shall best get hold of it if we first study on general principles the sacred office of the Holy Spirit in all true worship and then apply our general principles to two departments especially specified, viz., public and private.

I.—Let us begin, then, with the office of the Holy Spirit in all Scriptural worship. In order to do this clearly, we must bear in mind three most important truths.

(1) True worship is the worship of the living God—of Him of Whom our Lord declares, “God is a Spirit.” He is not a God materialised or localised in a symbol, in an idol, or in a sacramental element, but a mighty Spirit, omnipotent, omnipresent, invisible, infinite, “Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honour and power everlasting.” Now, whatever be the character of our worship, whether confession, supplication, thanksgiving, or praise; whether it be an actual address to Him, as in the words of the living ones, “Thou art worthy to take the book and to open the seals thereof: for Thou wast slain and hast redeemed us unto God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign in the earth”; or a hymn of adoration, as in the language of the surrounding angels, “Worthy is the Lamb that was slain to receive power, and riches, and wis-

dom, and strength, and honour, and glory, and blessing"; it is the living God alone that is the only object of it. If we are true worshippers, we are brought into direct contact with the God of heaven and earth, we bow face to face before the living God, and we enjoy the unspeakable privilege of holding direct personal intercourse with Him before Whom the seraphim veil their faces and cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

(2) A great principle is that true worship is the act of the inner man. We draw no refined distinction between the spirit, the soul, and the heart, for according to Scripture they are all described as being engaged in worship. As to the spirit, we are taught by our Lord Jesus to "worship God in spirit and in truth." As to the soul, is it not the very seat of praise, as in *Psa. ciii. 1*, "Bless the Lord, O my soul, and all that is within me, bless His holy name"? And as for the heart, is it not the direction of *Psa. lxii. 8*, "Pour out your heart before Him"? We need not, therefore, attempt to draw any distinction, but may accept in the widest sense the appeal of the Psalmist, "All that is within me, bless His holy name." We must not go so far as to say there are no outward acts connected with such worship, for outward actions may sometimes be the visible expressions of inward emotion, and are, doubtless, frequently employed as helps to it. But they are nothing in themselves. They are no more than the shell of an egg. All the life is within; and we know what our Lord said of the utter fallacy of all outward worship in *Matt. xv. 8*: "This people draweth near Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

(3) A third essential to spiritual worship is that it must be through our Lord and Saviour Jesus Christ. When we remember that worship is the intercourse of the condemned sinner with the righteous, holy and sin-aborring God, we shall see in a moment that there can be no worship of Him except in the way of His own appointment. To attempt to approach Him in any other way is rebellion, not worship; insubordination, not submission; the assertion of our own will, and not the acknowledgment of His authority. However earnest, therefore, a person may be in his efforts, however conscientious in his intentions, and however devout in his movements, if his worship is not in the name of the Lord Jesus Christ, it is not according to the appointment of God, and it cannot be acceptable in His sight.

Thus we can see at a glance the office of the Holy Spirit with reference to worship. There is the Father on His exalted throne ready to receive both the cry of the sinner and the praise of His people. There is the ever-blessed Saviour, the living Advocate, at the right hand of the Father. There is the "new and living way which He hath consecrated for us through the veil," and that way is opened so completely that all the masses of the great Roman apostasy during the nearly 1,300 years of its dominion can add not one jot or one tittle to the original perfection of the one and only

satisfaction for sin. That is perfect, and perfect for ever, and there is no possibility of any addition, repetition, or perpetuation. But, the question might well be asked, where is the sinner all the while—the person for whom the whole has been prepared? Where is he? and what is his position? Afar off, fallen, ruined, powerless, dead! What avails the new and living way to him? He is dead. What avails the gracious message from a loving Saviour—"Come unto Me"? He heeds it not, for he is dead. You might as well cry aloud to the stones as to him. How are the dead to hear? And if they could hear, to arise and walk? We must be very jealous of the light and easy way in which people both speak and sing about "coming to Jesus"; we should yield to none in proclaiming throughout the length and breadth of the wide world God's free salvation. But our Lord has said, "No man can come unto Me, except the Father which hath sent Me draw him," and He has not left it to the ruined sinner to come and go just as he pleases, according to his own fancy, or the fancy of the day. It is here, then, we see the work of the Holy Spirit—the sacred office of God the Holy Ghost. First, He gives life to the dead, and so fulfils the promise, "They that hear shall live." They may have without Him all the form of worship, but still be like the corpses in Ezekiel's vision, having no life in them, for He is the Lord and Giver of life—for "it is the Spirit that quickeneth." He can make those dead souls to be alive unto God, so that they may stand up an exceeding great army of living men and women, born anew for the service of their Lord. But that is not all; for even if made alive, how are they to find their way into the presence-chamber of God? The way is open, but how are they to find it? The door is opened, but how are they to reach it? There is a vast abyss between them and the throne; how are they to cross it? How many have we all known who for years together have been groping for it like blind men groping for the wall? They are alive, but still they are like men both blind and paralysed; "they stumble at noon-day as in the night." What, then, can be done, and who can do it? Is it not the sacred office of the Holy Spirit to take them by the hand, to lift them across the great abyss, and lead them right into the very front of the throne? This is the "access" described in Ephes. ii. 28, where we read, "For by Him we both have access by one Spirit unto the Father." Whether we be Jew or Gentile, it makes not the slightest difference, for there is for both the same Father, the same propitiation, the same one Mediator, and the same divine Life-giver, to take us by the hand and raise us from our ruin to the sacred privilege of the true worship of the living God. It is the office of the Holy Spirit, therefore, to give both life and leading; and if we consider the total ruin of a corrupt, earth-born, fallen and dead heart, it must be obvious that without Him all true worship is simply impossible. If, therefore, there is true worship, it must be through the mighty power of the Holy Ghost thus moving the heart. We hear a great deal about "heartly worship," and from our very hearts we wish that all worship was more heartly than it is; but heartiness does not consist merely in the

quantity of music or in the volume of vocal sound. Worship is hearty when the Holy Spirit stirs the heart; and when He so moves the whole man that soul, spirit and heart are all overflowing with adoring gratitude to God.

(To be concluded next month.)

## LIGHT FOR WEEPING SINNERS.

BY PASTOR R. E. SEARS.

"Seest thou this woman?"—Luke vii. 14.

THIS WOMAN! WHO IS SHE? Not Mary Magdalene. Mary of Magdala was not a sinner in the sense this woman was. Mary was afflicted, for she was possessed with seven devils. We are not told that she was a great sinner; not a word is said against her moral character.

"Seest thou this woman?" Who is she? Not Mary of Bethany. In some respects there is a likeness, but the narratives are distinct. They both anointed Christ's feet, and both wiped them with the hair of their head. The name Simon is connected with both; but Mary anointed Jesus in the house of Simon the leper, "this woman" in the house of Simon the Pharisee. The work of both was a ministry of love; and is it wonderful that two are found rendering the same service? Mary anointed Christ six days before the Passover, "this woman" at least six months before that event. The one anointing was in Bethany, the other in Galilee.

"Seest thou this woman?" She was a sinner, a great sinner, and a sinner of the worst type. And yet she was one of God's elect, one of the children of God, predestinated to be conformed to the image of His Son.

### WHERE IS SHE?

*At the feet of Jesus.* She might have been found continuing in her evil course. She might have been left to perish. But grace reigns, for we find her at Jesus' feet; those blessed feet which so often were the place for helpless misery. "And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them. We must not *cast off* the erring ones, but *cast them down at Jesus' feet*. He never walked away, never left the miserable without His mercy. "He healed them all."

Seest thou this woman at Jesus' feet?

### HOW CAME SHE THERE?

*The bands of love drew her.* She loved much because she received much love. "We love Him because He first loved us." Lovingkindness must draw us, or we shall never come."

*Her knowledge of Christ encouraged her.* Like the woman of Samaria she may have heard about the coming Messiah. She had probably heard of His fame, and listened to His preaching. Perhaps on the outskirts of the crowd she had listened while He told



her all she ever did. Precious to her must have been the invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

*Her sinnership compelled her, and her faith brought her.* She wanted what He only could give. She was a lost sinner, but He was a gracious Saviour. While others frowned upon her, He smiled. In the light of His countenance she learned to hate sin, to love holiness, and to thirst for pardoning grace. "By grace are ye saved, through faith."

"Seest thou this woman?"

#### WHAT DID SHE DO?

She stood *behind* her Lord. She took a lowly place, for she felt her unworthiness. She hid herself behind the Saviour from the scornful looks of the Pharisee. She *stood*, ready for service. She stood at His *feet*, ready for the lowliest service. Many would serve Christ if they could do some great thing; and He is worthy of the best; but if we cannot crown His head, let us wash His feet.

This woman *wept*. Her tears were tears of contrition, for she was a sinner; they were tears of joy, for she was a sinner saved; and they were tears of sympathy, for she loved Christ, and wept as she gazed upon His unwashed feet! One has beautifully observed, "These sobs and tears, and this irrepressible emotion, are the cries of the new creature in Christ Jesus, which must find its way to Him who is its life and joy." She said nothing, but she did much. *She washed His feet* with her tears, and *wiped them* with the hair of her head. "The shame of deepest unworthiness, and the unutterable gratitude of a saved soul, were struggling within. Words are poor at such a moment." *She kissed His feet*. There was the kiss of reconciliation, for the enmity of her heart was slain; the kiss of allegiance, for Christ was now her King; the kiss of homage, reverence, and worship, for Christ was her Lord and Saviour; there was also the kiss of love. "This woman, since the time I came in, hath not ceased to kiss My feet." *She anointed His feet*. She not only did something, but she *gave* something; and she gave the best she had—"an alabaster box of ointment." This woman's service was *intensely personal*; she did it herself, and she did it unto *Him*. Her service was *voluntary*. There was no command, but constrained by fervent love she came, and did what she could.

"Seest thou this woman?"

#### WHAT BLESSINGS DID SHE OBTAIN?

*Her sins were pardoned.* "Thy sins are forgiven." Weeping one, go to His bleeding feet and learn how freely, how fully Jesus can forgive. If you take this woman's place, you will receive this woman's blessing. *Her faith was honoured.* "Thy faith hath saved thee." Her faith was the evidence of salvation; and it was the motive power within her constraining her to glorify her Lord. The faith that comes from God leads the soul to God; it is God's gift, and it constrains the soul to give itself to Him. Saving faith must and will glorify the Saviour.

This woman was *SAVED*—not only from the punishment of sin hereafter, but from a life of sin now. Salvation is a present blessing.

“Seest thou this woman?” She was pardoned, sanctified, and blessed—“*Go in peace.*” All is well, I will keep your feet from falling, I will shield you from your foes, I will help you in your new life; the past is blotted out, the future is bright with hope, and the present is under My control; in life and in death I will be with you. “*Go in peace.*”

“Simon, seest thou this woman?” What a rebuke to his pharisaism. “Thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman since the time I came in hath not ceased to kiss My feet.” If the Pharisee had known himself, he would gladly have taken his place beside her he despised.

WEeping sinner! “Seest thou this woman?” Seest thou THIS SAVIOUR? Doubt not His love, nor His willingness to save all who come to Him. “This Man receiveth sinners.”

“Say not that any crime of man  
Was e'er too great to be forgiven;  
Can we within our little span  
Engrasp the viewless mind of Heaven?”

Shall we attempt with puny force  
To lash back ocean with a rod,  
Arrest the planets in their course,  
Or weigh the mercies of a God?

Our mercies, like ourselves, may be  
Small, finite, and ungracious ever;  
May spurn a brother's bended knee,  
But God forsake the contrite never!”

---

## THE IMMEDIATE ENTRANCE OF THE SPIRITS OF THE REDEEMED AT DEATH INTO ETERNAL HAPPINESS.

BY PASTOR W. F. WALLER.

THE title of this paper is based upon the Lord's declaration on the Cross (Luke xxiii. 43), “Verily I say unto thee, *To-day* shalt thou be with Me in paradise.” These words have the definiteness of Divinity and will not admit of any shrivelling, shapening, or sheathing. The Cross whence they came rises above the zone of speculation, and faith, beholding the scene, accepts the statement without a shadow of a doubt, saying, “Amen, O Lord, Amen.”

There are some, however, whilst accepting the words, alter the construction by transposing *that* unfortunate comma, so that the reading is, “Verily I say unto thee to-day, Thou shalt be with Me in paradise.”

Rome constructs to fill her coffers; hence her teaching of the intermediate state of purgatory, deluding the ignorant and the learned into giving sums to lighten the suffering. But there are

others who, denying the purgatorial state, teach another condition into which the spirits pass, which means spiritual coma.

Owing to these different beliefs there is a needs-be for a clear understanding; misunderstanding being due to confusing the condition of the body with that of the soul.

Moreover, America, the source of so many wonderful material and so-called spiritual productions, has invaded our country, and men and matter are busy in the promulgation of doctrines opposed to our subject. But to the law and testimony in confirmation of our belief. Space prohibits our referring to the *place of happiness* and the *characteristics of that blessed condition*, feeling that if the Apostle Paul, adverting to his revelation, said "he heard unspeakable words, which it is not lawful (or possible) for a man to utter," we, "who see through a glass darkly," must refrain. Much could be said of a comforting character respecting that condition, but we forbear, even though to some spirituality of thought may be lacking. We take it that the main thing for consideration is the separate existence of the soul from the body, death being the "gate" through which the soul passes into a state of complete holiness and consummate happiness in the presence of God, from whom it came; or in the case of the unsaved into a reverse state in hell—the place prepared for the devil and his angels.

Evidence of this may be gathered from the authority of the Word of God and from many other authorities too numerous to mention, and faith certainly confirms, whilst reason may doubt. Moses, the prophets, Jesus, and the apostles taught it, also the wise man, as in Eccl. xii. 7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

This separate existence may be gathered from the parable of the rich man and Lazarus (Luke xvi. 19—31); also from Luke xii. 16—21, where it is said, "Thou fool, *this* night thy soul shall be required of thee"; as well as from Luke xii. 4, 5, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." A consideration of the *nature* as well as the origin of the soul should confirm us in its existence from the body after death. We believe that it is immaterial and immortal; that it therefore *never* sleeps nor dies, and although the body dies the soul never ceases to exist. It is capable of dying, in a figurative sense, a moral or spiritual death, which is brought on by sin, but is not deprived of its powers and faculties. As to its origin, Gen. ii. 7 informs us that "God breathed into man the breath of life, and he became a living soul"—immortal, never-dying; and we understand that "the soul that sinneth shall surely die" is *not* a destruction of the soul, but of its peace, joy and happiness for ever (Dr. Gill). The souls of men are not dependent on their bodies, and therefore die not when they do.

This should be enforced against the teaching of conditional immortality—that is, only those *who believe have it*, and that those who do not believe are eventually annihilated. We maintain that

the soul lives for ever, either in a condition of punishment or happiness, and at death (not at the resurrection only) enters into the one or the other. Were it not so, death would deprive the righteous of spiritual joy, which they have on earth. A definition of soul and spirit may be asked for, as both are mentioned. In the subject under our consideration we would say that they are synonymous terms. W. J. Styles, in his "Manual of Faith and Practice," says "The soul of man is his immaterial part—the seat of his life, intellect, affections and will, in which stands his personal consciousness and identity. . . . The spirit in a *saint* is a vital and immaterial principle implanted within and acting through his soul, and is the energetic source or root of all the characteristics and actions which distinguish him from an unrenewed man. It is not possessed by man as creature, but imparted directly at our regeneration by God, who is therefore called the Father of our spirits."

With our souls there is understanding—having a consciousness of their environment. Job xxxii. 8: "There is a spirit [or soul] in man: and the inspiration of the Almighty giveth them understanding." Between the spirits of men and those of brutes there is a difference—the former at death go upward to God that made them, and the latter go downwards to the earth and die (Eccl. iii. 21). Therefore, if the soul be not immortal it dies with the body, and in that case the beasts in many things have the advantage of men—*knowing nothing of death, neither expecting it or fearing it*. "Man that is in honour, and understandeth not, is like the beasts that perish" (Psa. xlix. 20), but is *not* as the beasts that perish.

The souls having consciousness, we cannot admit of their sleeping until the resurrection morn. Whilst the death of a Christian is spoken of as "sleep" and is fraught with consolation it, however, should be understood as figurative only—as resting from labour and sorrow, illustrated in Psa. cxxvii. 2, "For so He giveth His beloved sleep."

Further, the other testimonies of Scripture, which we can but briefly mention, do not admit of unconsciousness in the intermediate state. Paul "desired to depart" and to be with Christ, which to him would be "far better" (Phil. i. 23). He counted it better to be absent from the body and present with the Lord (R.V.—2 Cor. v. 8). Willing rather to be absent from the body and to be at home with the Lord—meaning in conscious ease, joy and fellowship in the society of the Lord. Stephen's vision was not a mere imagination, and his declaration, "Lord Jesus, receive my spirit," surely means to us the belief in an immediate transition from earth to heaven, although it says "he fell asleep."

The "intermediate state" does not exclude locality, for there cannot be existence without a place, and Paradise is the description of the environment of the souls of the righteous after leaving their bodies. We find that Paradise (*Paradeisos*), meaning a place of future happiness, is mentioned three times only. The dying Saviour declared it, Paul was caught up to it (2 Cor. xii. 4), John

saw it (Rev. ii. 7), but by various other names it is proclaimed and promised in the Word of God. John xiv. 2, 3 very beautifully describes it as the Father's house of the many abiding places. Matt. iii. 12, a garner; Eph. v. 5, "Kingdom of Christ and of God"; Heb. xi. 16, a heavenly country; and Heb. iv. 9 and Rev. iv. 13, a rest.

Blessed are they who have the hope of inhabiting our Father's house on high, into which there is an immediate entrance at death, and wherein there is that happiness which will be consummated when our bodies are raised like unto His glorious body, and when glorified soul and glorified body are together with the whole election of grace and with Him for evermore.

We close with two verses of Newton's beautiful hymn on the death of a saint.

"In vain our fancy strives to paint  
The moment after death,  
The glories that surround the saints  
When yielding up their breath.  
  
One gentle sigh each fetter breaks;  
We scarce can say 'They're gone!'  
Before the willing spirit takes  
Her mansion near the throne."

### A ROYAL WEAKLING.

BY A. E. REALFF.

"And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me."—2 Sam iii. 39.

ZERULAH was one of David's sisters, and her three sons were Abishai, Joab, and Asahel. Abner, Saul's general, had reluctantly slain Asahel in self-defence, and then Joab, in revenge, treacherously murdered Abner (vers. 26, 27, compared with chap. ii. 22, 23; and 1 Chron. ii. 16). This act of dastardly, cruel revenge, greatly displeased David (vers. 28, 29), and he felt it his duty as king properly to punish it. But Joab had been faithful to him during the long and cruel persecution of Saul; and he was his own cousin. He therefore felt that his hands were tied, and he knew not how to act. We do not read that in this, as in some other cases of difficulty, he sought counsel from the Almighty; nevertheless, he referred the matter to Him, and so left it for the present. Later, we read that he instructed his son and successor to administer execution upon Joab (1 Kings ii. 5). The subject is very suggestive of spiritual truth; we therefore remark—

I.—THAT EVERY CHRISTIAN BELIEVER, LIKE DAVID, IS AN "ANOINTED KING." Samuel, at the command of Jehovah, had long since conferred upon Jesse's youngest shepherd-son this high dignity; but it was some ten years before Saul died, and even then "there was long war between the house of Saul and the house of David" (ver. 1), so that he did not attain to the full exercise of royalty over Judah and Israel until many years had elapsed. And thus it is

with the believer, who is called to live in a persecuting world, and to "endure hardness as a good soldier of Jesus Christ" ere he is called fully and eternally to possess "the kingdom" which it is his "Father's good pleasure to give" him (Luke xii. 32).

The Lord by Moses denominated the ancient typical people "a kingdom of priests, and a holy nation" (Exodus xix. 6); and later on He said by Isaiah, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God" (Isaiah lxi. 6). The Apostle Peter, in New Testament times, is inspired to apply these words to Christian believers—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. ii. 9). His brother Apostle, Paul, tells us more than once that, by the meritorious mediation of Jesus, we are adopted into the royal family of heaven; and John, in Rev. i. 5, gives us the celestial song of all the redeemed family—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father," etc. But Christ's kingdom is "not of this world," for, said He to His disciples, "the kingdom of God is within you." In what sense, or senses, it may therefore be asked, can we now be truly said to be "kings"?

1. *We are taught in the Gospel to rule ourselves.* Not only are we taught this as a Gospel precept, but the grace of God enables us actually to do it. "I keep under my body, and bring it into subjection" (1 Cor. ix. 27). Yes, because "to be carnally minded is death." Therefore we are exhorted to "mortify the deeds of the body," to "crucify the flesh," and to "put off the old man with his deeds." And these, and such like precepts, are accompanied with a gracious and most encouraging promise: "Sin shall not have dominion over you, for ye are not under the law, but under grace." Therefore we read—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32). And surely our greatest poet is right when he says—

"He who reigns within himself, and rules  
Passions, desires, and fears, is more a king;  
Which every wise and virtuous man attains;  
And who attains not, ill aspires to rule  
Cities of men." \*

This means subduing the flesh, without weakening it to excess, for (as one has well said), "We do not desire to kill the body, but to smother the sin."

2. *We are also taught how to overcome the world.* "Love not the world" is the Divine instruction, "neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, 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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John ii. 15). The Christian is now passing through "Vanity Fair," and needs daily to "make a covenant with his eyes," for its principles, customs,

---

\* "Paradise Regained," Book II.

and maxims are all opposed to the heavenly teaching of Christ. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17). It is related concerning Diogenes, the ancient cynic philosopher, that being conducted by a friend through a fair, he would not turn aside to observe anything, much less to purchase; but, turning round on leaving the place, said to his conductor, "See how many things there are here which I can do without." "And this is the victory that overcometh the world, even our faith" (1 John v. 4).

3. *Moreover we are taught how we may conquer even Satan himself.* He sometimes comes "as a roaring lion" (1 Peter v. 8); but also sometimes artfully "transformed into an angel of light" (2 Cor. xi. 14). Yet we are exhorted not to be afraid of him, but "Resist the devil, and he will flee from you."

"Satan appears almost Divine  
In excellence and love;  
But the old Serpent lurks within  
When he assumes the dove."

And how encouraging the promise—"God shall bruise Satan under your feet shortly." Even a bed-ridden invalid may, in the strength of the Lord, defeat that great adversary. Yea, more—"Out of the mouths of babes and sucklings hast Thou ordained strength . . . that Thou mightest still the enemy and the avenger" (Psa. viii. 2). So "Christian" obtained complete victory over "Apollyon" by an adroit use of "the sword of the Spirit, which is the word of God." Invested with "the panoply of God" the believer is made "able to stand against the wiles of the devil" (Eph. vi. 11). Thus we are indeed kings, and are destined to be "more than conquerors through Him that loved us." Nevertheless, like David,

II.—EVERY CHRISTIAN IS WEAK "THIS DAY." In this time-state the believer is weak in himself; and through the circumstances in which, like David, he finds himself often placed—

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

And, blessed be God, that help is provided. "I will be with him in trouble; I will deliver him, and honour him; with long life will I satisfy him, and shew him My salvation." Therefore the Lord says, "Call upon Me in the day of trouble, and I will deliver thee." As in the case of David, "the spirit is willing, but the flesh is weak." He needed Divine wisdom and strength for this difficult experience, and should have sought it, as he did on other occasions. Being human, he sometimes gave way to weakness, as we do, so that when success was very near, we find him exclaiming, "I shall one day perish by the hand of Saul." In like manner the ancient patriarch said in his despondency, "All these things are against me," when Joseph was not only alive, but he would soon see him. Job and Jeremiah both in their weakness cursed the day of their

birth, and Paul says, "I am carnal, sold under sin." Even this great apostle had to confess, "Satan hindered us"; and his brother Peter could walk upon the sea only while his eye was upon the Lord. When the eye of faith was removed from the Source of strength, he began to sink. He "saw the wind boisterous," and "was afraid," and cried, "Lord, save me." But "immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31).

Benjamin Franklin, the renowned American philosopher, is said to have drawn the lightnings down from the clouds by means of a kite, scientifically constructed. Even so by prayer we may take hold of God, and draw from the treasury of the Almighty abundant resources for our every need. "I can do all things through Christ who strengtheneth me"; and "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 13, 19). Therefore, "Let the weak say, I am strong."

"Strong in the Lord of hosts,  
And in His mighty power;  
Who in the strength of Jesus trusts  
Is more than conqueror."

O for a holy courage, and gracious trust in the Omnipotent! We might then, like the apostle, even glory in our infirmities, that the power of Christ might rest upon us. "Therefore [says he] I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. xii.). Yes, my fellow-believer—

"Weak as you are, you shall not faint,  
Or, fainting, shall not die;  
Jesus, the strength of every saint,  
Shall aid you from on high."

## REVIEWS, LITERARY NOTES, ETC.

*The Expositors' Library.* A new series of Sermons and Expositions on the verses of the Bible. Edited by the Rev. John Henry Burns, B.D., F.R.S.E. Demy 8vo. cloth. Price 9/- net per vol.; by post 9/5. To early subscribers, 6/- per vol.; by post 6/5. London: Francis Griffiths, 34, Malden Street, Strand, W.C.

This work is not to be confused with "The Biblical Illustrator," edited by Mr. Gull; or "The Churchman's Pulpit," edited by Mr. Burn. The three works do not overlap, and the publisher states that "nothing will appear in 'The Expositors' Library' that has appeared in either 'The Biblical Illustrator' or 'The Churchman's Pulpit.'"

So long as such works are helps in the study of the Word, and only so far, are they of real value. Beyond this, as they in any way detract from the spiritual

delight of a personal experience in dependence on the Holy Spirit, they are hindrances of a most subtle character. Here is help to be welcomed, and temptation to be avoided. The vols. obtainable up to date are:—St. Matthew, Vol. I., chapters i. to v.; the Psalms, Vol. I., i. to xvi.; Vol. II., xvi. to xxvii.; Vol. III., xxvii. to xxxix.; Vol. V., xxxix. to l.; Isaiah, Vol. I., chapters i. to xiii.; Vol. II., chapters xiv. to xxix.; Vol. III., chapters xxxix. to xl.; Vol. V., ready in November, 1913. The Acts of the Apostles, Vol. I., chapters i. to v.; Vol. II., chapters v. to x.; III., chapters x. to xvi.; Vol. IV., chapters xvi. to xx.

*The Children's Pulpit.* By the same publishers. Large 8vo. cloth. Price 7/6 net; by post, 7/11.

MUCH valuable help in the study of the Word for addresses to children. But



those who follow the Word only, in their instruction will have perpetually to avoid, Thus saith the Church.

*Life and Light.* The stimulating article on "The Christian's Golden Sheaves" (an exposition of Gal. vi. 8) and the solemn, soul-searching article on "Eternity"—each by the editor—are worthy the pen of our brother R. E. Sears, and should be widely read.

*The Monthly Record.* Free to subscribers of 2/6 per annum to the Protestant Evangelical Mission. London: S. Banks, 5, Racquet Court, Fleet Street,

E.C. The issue for August contains much useful information and stimulus in Protestant work.

*Ministers' Relief Society.* The forty-first Annual Report of this estimable Society is to hand, and copies can be had of Mr. J. B. Colbran, 92, Stapleton Hall Road, Stroud Green, N. (Secretary *pro tem*). We would commend this Society to the notice of our readers. The income is devoted entirely to the object for which the Society was founded, and its benefactions, as will be seen from the letters quoted, have been most opportune and highly appreciated.

---

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

---

### RECOGNITION SERVICE AT CHATHAM ROAD, WANDSWORTH COMMON,

IN CONNECTION WITH THE SETTLEMENT  
OF PASTOR E. ROSE, July 22nd, 1913.

ON the occasion of the above meetings, we were favoured with suitable weather, good companies, and a spiritual feast. Friends from near and far came to give our pastor a cheering send-off, and the speakers all spoke eloquently as to his ability and earnestness in the work for His Master.

Mr. S. H. Brown, of Fulham, who presided in the afternoon, read 2 Tim. iv., after which brother McKee, of Hounslow, sought God's blessing on the meetings and upon the labours of our pastor.

The chairman based his remarks upon the chapter he had previously read, offering some helpful counsel and encouragement to both pastor and people. He then called on Pastor J. E. Flegg (Hounslow) to state the nature of a Gospel Church.

Pastor J. E. Flegg in an able manner stated the nature of a Gospel Church, after which the chairman called upon the pastor-elect to state his "Call by grace," to the ministry, and leadings to Chatham Road. The pastor then related his Call by Grace, &c. (see note at end).

The chairman then requested the secretary to give his statement bearing upon the leadings of the Church towards brother E. Rose; he first of

all referred to the fact of our late pastor, Mr. J. E. Flegg, taking a prominent part in the settlement of our present pastor.

He then stated that from 1906 to 1910 the Church at Chatham Road remained without a pastor, but it is a pleasure to recall the fact that we have been served very faithfully and well by God's servants who have supplied the pulpit during the time we were pastorless.

On April 28th, 1912, we heard brother E. Rose for the first time on a Lord's Day, and three times subsequently during the year.

On October 23rd the Church expressed a wish to hear our brother more frequently, and consequently he was written to and asked to give us as many Sundays as possible during the first six months in 1913. This was responded to liberally, our brother giving us fourteen dates, and these were supplemented later.

On February 14th the members felt the time had arrived for approaching our brother, and the deacons were asked to see him with a view of obtaining his mind as to whether he would consider an invitation with a view to become our pastor? It was found that the Church and our pastor were of the same mind, and consequently on April 14th, his views being communicated to the Church, it was moved:

"That brother E. Rose be appointed pastor, and that his labours commence the first Sunday in July."

This was carried unanimously, and

our brother's acceptance followed as a matter of course.

Not the least pleasing part of this afternoon's service was the joining together of the hands of the secretary of the Church (Mr. H. R. Mountford) and the pastor by Pastor James E. Flegg, who spoke very feelingly of the unique position he held in relation to both, followed by earnest prayer for God's richest blessing on the union.

The chairman then closed this deeply spiritual service with the Benediction.

A large number of friends sat down to tea, during which our esteemed deacon, Mr. F. T. Newman, spoke a few words of welcome, and then called on brethren W. Nash (of Walthamstow), T. Dean (West Hill), Pastor Wellman (Kingston), and A. Licence (Chadwell Street), each of whom gave short and suitable addresses.

#### THE EVENING MEETING

was presided over by Mr. R. S. W. Sears, who read 1 Thess. v. 11—28.

Prayer was then offered by Mr. C. S. Hull.

The chairman's address followed, in which he exhorted the Church to follow the apostle's advice with regard to those who are working for the Lord and *know* their pastor. Also to "esteem him highly for the work's sake"; if they carried out that injunction, they would highly value and prize him, and they would not be satisfied in knowing him themselves, but would be anxious that others should know him as well. He then called upon his esteemed father, Pastor R. E. Sears, to give the charge to the pastor.

#### PASTOR R. E. SEARS' CHARGE TO THE PASTOR.

My Dear Brother in the Chair,—I am not going to give an elaborate charge to-night for two or three reasons.

First, brother Rose is able to charge himself; and secondly, the time that I have been asked to occupy is very limited; and thirdly, it was only towards the end of last week that I heard I was to be our brother White's substitute, and I have had no time to definitely think about it until 11 o'clock this morning.

I shall just take one thought, and impress upon your mind, and that

is:—"Preach the Word" (2 Tim. iv. 2).

Preach the Word—the written Word—the incarnate Word. The Bible is the Word of God. Thy Word is truth from the beginning, and everyone of Thy righteous judgments endureth for ever. To doubt the inspiration of the Word is to open the floodgates of error. You are not called, my dear brother, to read all that the higher critics or the lower critics say. Don't waste your time in reading them, but preach the Word. If we would have a Holy Ghost ministry, we must have a Bible ministry. To doubt the authenticity of the Bible is to give the Holy Spirit the lie. If I want a man to help me, I must not begin by calling him a liar. Brother, preach the Word. To preach it, you must read it, study it, meditate upon it. Ponder it in your heart. I believe that the mischief in the Churches today began when they began to cast doubts upon the Bible. One of the big men in the larger sections of our denomination said not long since, "We must get back to the Bible," and went so far as to say "we must get back to Christ." Dear me, where have they been if they are talking of getting back to the Bible and getting back to Christ? What a wonderful book the Bible is! It is a book full of the grandest of all books. There is no book which will tend to strengthen our brain power so much as the Bible, for you cannot exhaust it. Wonderful book! It is an art gallery full of beautiful pictures and living pictures. The surface of the Book is beautiful, but oh, what wealth lies underneath. God help you, my dear brother, again and again to sink a shaft. The wealth is there, but you must sink a shaft and seek it out. It is a vast unexplored territory. Most ministers could find a number of clean sheets if they looked into their Bibles. I was asked to preach at a chapel a few years ago, and when I opened the Old Testament, page after page was as clean as when the sheets came from the printers' hands, but the eighth chapter of Romans was nearly worn out. It is a firmament of starry depths of light. Oh, for the telescope of faith! With the naked eye you can see about three thousand stars, but if you had a good telescope you could see about eighty

millions. If you have the telescope of faith, oh, what starry depths of light will sparkle before you, filling your soul with joy. What charming variety, what living power there is in the Book. Therefore, my brother, preach the Word. Preach the Word—all parts of the Word. You will find texts in every book, in every chapter, and I think expository preaching will last the longest. When the lost book was found in ancient times, Ezra opened the book in the sight of all the people, and when he opened it all the people stood up. At some places of worship when the minister enters the pulpit the people all stand up. You might do worse than that when you have got a good preacher to look at. Here they stood up when Ezra held the book in his hand. That showed their reverence for the Word of God. I only wish all our people had reverence. "Ezra read in the book the law of God distinctly, and gave the sense and caused them to understand the reading" (Neh. viii. 8). Think of that, brother, and read distinctly and expound the Word. If you preach the Word, my brother, there will be a freshness in your ministry, and also an endless variety. All the sciences are referred to; study them; don't be afraid to do that. If I had my way, I would have all our colleges centre their work upon the book. If some of our brethren would just go out into the fields and have a little nature study, it would help them in expounding the Word. There would be many a little tit-bit for the children. And don't forget them, my brother. If you go out into the fields of nature, you will have your illustrations gathered by yourself, and flowers gathered by ourselves are always sweet. The Holy Ghost has shown us where to gather illustrations. Preach the Word in all its variety.

Then preach the doctrines of the Word, its precepts and invitations and warnings. We are to preach the doctrines of the Word, but there are various ways of preaching them. Spurgeon in the early days was preaching in a Wesleyan Church, and there was a great deal of noise. Presently Spurgeon said, "This brings me to the doctrine of election," and they were all dumb. "Well," said he, "I think I can make you say 'Amen' and sing 'Alleluia'

over the doctrine of election." Looking across at one intelligent brother he said, "Were you first with God or was He first with you?" "First with me." "Oh," said Spurgeon, "that's election"; and so he went on until they said "Amen" and "Alleluia" over the doctrine of election. When he came out one said, "We like your election, but we don't like some people's election." I am convinced, my dear brother, that many of the doctrines of the Gospel would not be objected to if they were preached in the right way, and with the right spirit.

Don't caricature the truth; preach the Word intelligently; read clearly.

About forty years ago I heard an old minister read in one of our best well-known chapels in London, and in reading he said, "The disciples were all in Jee-o-par-dy." Whether that was towards the bottom of the sea, or a town or village, or a hamlet, I do not know. My brother, read the 17th chapter of John at least once a month: Three parts of that are in words of one syllable, but the man is not born who can expound the thoughts that are expressed in those little words.

Preach the Word earnestly. Some brethren are so cold it is like going to the North Pole to sit under their ministry. Warm them up—preach the Incarnate Word, Jesus Christ our Lord. My dear brother, preach Him in the glory of His person. Never get away from that. I always like to think that wherever I go, it is Jesus in the midst. As one said in giving a charge, "Never forget that Jesus Christ Himself is one of your hearers, and He knows all about what you are saying, and He knows what you would say if you could find the words in which to clothe the thoughts." Preach Him as Matthew's King of the Jews, preach Him as Mark's Saviour of the Gentiles, preach Him as Luke's Physician, preach Him in His divine glory as seen in John. Preach Him in all the apostles and amidst the glory of the book of Revelation.

My dear brother, if you would be a soul winner preach the Word. What a picture we have in the book of Ezekiel! Never had a man a more unpromising field of labour than he had. He was set down in a valley without a rose, in the midst

of a valley full of bones—and they were very dry. It had the appearance of a great battle having been fought there years before. God said to him, "Prophesy upon the dry bones." He just obeyed the word of God, and that is the best you and I can do. So he cried out, "Oh ye dry bones, hear the word of the Lord" (Ezek. xxxvii. 4). There was very soon a movement. A skull bone jumped up: "Were you speaking to me?" He had a moving congregation. I hope there will be a moving neighbourhood here. He saw the bones gathering together, each bone finding out its fellow-bone, then the flesh growing upon them. What an excitement? What did he do? He kept on telling them what God was going to do. The bones began to stir, and if London is to be stirred—and I pray that it may be soon—it must be the grand old Gospel of the blessed Word of God, a preacher saturated with the Word and the people loving the Word, bringing their Bibles with them to the House of God and turning up all the references. Oh, for a Bible-loving people! Then he prayed, "Come from the four winds, O breath, and breathe upon these slain that they may live" (Ezek. xxxvii. 9). If you would guide weary ones to the Master's feet, preach the Word. Philip, in the desert, found an anxious enquirer. He left a promising field of labour and went into the desert to preach to one. Philip heard the eunuch read the Word and expounded it to him. If you would comfort mourners, preach the Word; if you would reclaim backsliders, preach the Word; if you would have a clear conscience and honour God and hear the "Well done" at last, preach the Word. I hope, my dear brother, you may be spared to a good old age, and in that old age I pray that you may be able to say what an old minister once said at the British and Foreign Bible Society—

"I love the Bible; I loved it in my youth. In my mature years I studied it with all the strength of my intellect, and now I am old and feeble it stirs me with perpetual sunshine, and although I speak with a tremulous voice I anticipate the time when ineffable glory will burst forth into seraphic song."

The Chairman now called upon Pastor H. D. Tooke to give the charge to the Church.

Then followed an address by our pastor's brother, Pastor W. H. Rose, of Highbury. He said he felt sure there were three things his brother would seek Divine wisdom and strength to perform during his ministry at Chatham Road, viz. (1) to preach evangelically, (2) to live consistently, (3) to serve devotedly.

Pastor J. P. Goodenough based his address upon Col. iv. 17, speaking of the dignity of the ministry—its theme, reconciliation; its manner, reasoning; its inspiration, a risen Lord.

Mr. G. Smith, late of Grays, spoke experimentally upon Phil. iv. 19, touching the needs of the study, spiritual experience, and the pulpit.

Mr. James Sharpe, our pastor's late deacon at Walthamstow, spoke appreciatively of his labours there and wished him God-speed in his new sphere of labour.

The Chairman then called upon the pastor to offer a few closing words, who expressed his appreciation of the presence of our chairman, who had made a special effort to be present. He also expressed his pleasure in seeing such a representative gathering from the Churches and his indebtedness to ministerial brethren for their heartening addresses. Mr. Newman then supplemented the pastor's remarks on behalf of the Church by expressing their thanks to the chairman, the brethren, and especially to the Lord.

A day long to be remembered for its heartiness and spiritual enjoyment closed with the Benediction and Doxology.

[For a full report of Pastor E. Rose's Call by Grace, Call to the Ministry, etc., see "E. V. and G. H.," 1906, p. 216. Pastor H. D. Tooke's Charge to the Church is unavoidably held over till our next issue.]

#### JUBILEE OF THE WELLINGBOROUGH BAPTIST TABERNACLE.

THE fiftieth anniversary of the opening of the Wellingborough Baptist Tabernacle was celebrated on Sunday, when jubilee services were

held. A prayer-meeting was held early in the morning, and the services during the day were of an ordinary character. Pastor H. Newton conducted the services and preached in the morning and evening. At the afternoon service he delivered an address to the Sunday-school children.

The jubilee celebrations were continued on Monday, when two very hearty gatherings were held. First of these was tea, served in the schoolroom, to which about 100 sat down.

After tea, reminiscent speeches on their associations with the Tabernacle were given by Mr. G. Lawrence, J.P., and Mr. Wm. Lissenden, who were both members of the congregation when the present building was opened.

The evening meeting in the Tabernacle was well attended. Pastor H. Newton presided, and was supported by Pastors Bull (Ramsey), Hazelton (St. Neots), Jarman (Irthingborough), Staddon (Oundle), Winch (Chatteris), Northfield (March), and Messrs. W. W. R. Noble, J. Rudd (deacons), and T. G. Perkins (secretary and deacon).

The chairman, in his opening address, remarked he was glad to see eight or ten present who were present at the opening of the Tabernacle. They represented the past. They also had with them the present future in those now actively serving and the children who, he hoped, would carry on the work, and perhaps would assist in keeping the centenary celebrations in their Cause in 1963.

The first speaker was Deacon W. W. Noble, who said that it was fifty-two years since he had joined a Christian Church, and most of that time had been among them at the Tabernacle. He then called to mind several incidents of his associations with the Church and the changes which had taken place.

Deacon J. Rudd, in a few well-chosen words, welcomed the pastors present and the congregation, and hoped that God would continue in their midst.

#### HISTORICAL SKETCH.

Deacon T. G. Perkins, secretary of the Church, read congratulatory letters from Miss Cecil Dulley (London) and Mrs. Roberts. He

also read the following historical sketch:—

“The outstanding features of the history of this Cause have been gathered chiefly from the Church records and from one or two private sources. Their retrospective view impressed them with the unchanging goodness of God and the mutability of all things human. They found the names of those whose record is on high—things done in time, the results of which eternity alone will discover. They saw the Christian ideal not fully attained, its perfection not realised, but trusted that by God’s blessing that increasing numbers within their walls might become greater power for good to all men.

“It appeared that about Michaelmas, 1802, a few God-fearing people met at a friend’s house on Lord’s-day and Wednesday evenings for prayer. After some intermission the meetings were resumed in 1803 at a Mr. Vincent’s house, a room being set apart and licensed, and neighbouring ministers preaching occasionally on Thursday evenings. From 1805 to 1807 regular services were conducted by Messrs. Gin, Sturgess and Byfield. The ministry of the last-named was much blessed, and a Church was formed, consisting of Messrs. D. Dulley, W. Vincent, S. Stevens, H. Cleaver, E. Winterton and E. Kempstead. Zoar Chapel was then built and opened on April 28th, 1808; Messrs. Rowling, of Barton, and Vorley, of Carlton, conducting the services. Mr. Byfield’s ministry terminated at the end of 1810, and from then to 1815 the friends were served by various ‘supplies,’ followed by the more regular labours of Mr. Tag and Mr. Latham (1816-17). During the next twenty years a gradual decline resulted in the Church being disbanded and the chapel closed. In March, 1848, prayer-meetings and occasional preaching services were resumed, and Mr. W. Bull first visited the friends about this time. During the period of the short ministries of Messrs. Palmer, Blakely, Griffiths and Welch, the Church was reformed with nine members. Amongst these, and others added soon after, are found the names of Messrs. W. Dulley, senr. and junr., Mr. John Bettles, who led the singing for

many years, Mr. Slinn, builder of the Tabernacle, and John and Mary Marsh, parents of Pastor E. Marsh (1848—56).

"From 1856—62 they had no record, but on July 7th, 1863, the last service was held in little Zoar, Mr. Leach, of Northampton, preaching. On Sunday, July 12th, 1863, the Tabernacle was opened for public worship, and Mr. W. Bull was the preacher. The Church was formed on August 17th, 1863, with fourteen members, and on September 4th Mr. Bull became pastor. On January 3rd, 1864, the Sunday-school was opened, and on July 30th of the same year Messrs. G. Knight, Thomas Keller, jun., and T. H. Harrison, of Liverpool, were the first to be baptized in the new chapel. Church and congregation increasing, side galleries were soon after erected. A special meeting was held on July 21st, 1870, to mark the completion of Mr. Bull's seven years' ministry, under the presidency of the pastor.

"Addresses were given by Messrs. D. Dulley, senr., Child (Warboys), Willis (Raunds), Peet (Sharnbrook), and D. Dulley, junr. In 1875 the pastor's house was built, and in May, 1887, special services marked the fiftieth year of Mr. Bull's ministry, twenty-four of which had been spent among Wellingborough people. An illuminated address was then presented to him, and his long and faithful services were unexpectedly terminated by his sudden home-call on February 28th, 1888. A tablet is erected to his memory over the pulpit.

"It was not until December, 1890, that another pastor took up the work, in the person of Mr. E. Marsh, of Laxfield, whose work of three and a-half years was the means of gathering in sixty-one members. During that period the thirtieth anniversary of the chapel was held. In September, 1894, Pastor F. G. Burgess came, and the outstanding event of his edifying pastorate was the long-awaited and welcome communication from Deacon D. Dulley informing the Church that the Tabernacle and adjoining ground would be handed over to trustees for the Strict and Particular Baptist denomination for ever, and leases in perpetuity on the pastor's house and Zoar Chapel at a nominal

rent. These documents were signed on January 25th, 1900.

"Mr. Burgess resigning in December, 1902, various brethren served the Church until December, 1904, when Mr. S. T. Belcher, of London, took the pastoral oversight, soon after which, on March 20th, 1905, their tried friend and benefactor, Deacon D. Dulley, was removed from the Church below. The brass tablet in the Church best describes the man and his work. Mr. Belcher resigned in February, 1908, and after eleven months' interval Mr. H. Newton, of Wisbech, accepted a twice-repeated invitation to minister amongst them, and commenced his work in January, 1909. In 1909-10 alterations in the schoolroom and outside renovation of the chapel and house were carried out at an outlay of £50. Internal renovations of the chapel and schoolroom were undertaken in August, 1911, at a cost of £170. In December, 1911, a meeting was called at the Tabernacle for the purpose of joining an Association of Strict and Particular Baptist Churches in the district, with a view to assist the smaller Causes to obtain suitable supplies and promote unity and co-operation in the Lord's work."

In concluding the statement, it was stated that steady growth and expansion have been in evidence, amid all the changes and trials incident to "the Church in the wilderness."

#### PASTORS' ADDRESSES.

After this had been read, the pastors present each delivered ten minute addresses on chosen subjects from 1 Thess. v. 17—22.

Pastor Bull's address was on "Prayer without ceasing." The Church to which the apostle addressed these words was enjoying spiritual prosperity, but that did dispense with the necessity for ceaseless prayer. Continuous incentive to prayer lay in the unchanging character and relation of God and the incessant needs of men. In all places and at all times the spirit of prayer should be maintained.

Pastor Jarman, speaking from "In everything give thanks," said that in all circumstances there was matter for thankfulness. It was easy in prosperity, but it was God's

will even in adversity. Looking over their histories they had proved that the most trying events had been blessings in disguise. It was God's will that His people should live praiseful lives; the more they responded to that good will the more they would find to thank God for in everything.

"Quench not the Spirit," was Pastor Staddon's subject. The Spirit was God, infinite in being, invisible in motion, invincible in action. His influences in the hearts of Christians could, however, be quenched by the allowing of that which was contrary to His holy nature. Nothing would tend so much to keep them from quenching the Spirit as the prayerful endeavour to live in the atmosphere and practice of the exhortations Paul laid before them in this epistle to the Thessalonians.

Pastor Winch, whose subject was "Despise not prophesyings," first explained the meaning of the term "prophesyings," and said the gift was not confined to the pulpit but extended to those in the pew. The Spirit prompted the hearts of His people, and we should be careful lest we despise the warnings, exhortations, or testimonies of the humblest Christian. A humble, God-fearing person might often point out dangers or give counsel to a community, and they should not despise the "prophesying" on account of the lowliness of his social position. The more public ministrations of the Word should also be attended and heeded.

The St. Neots' pastor, Mr. J. Hazelton, addressed the meeting from the text, "Prove all things, hold fast that which is good." He remarked that ministers should be proved before chosen as pastors; that many Church troubles would be averted if they "laid hands suddenly on no man." The message should be proved, for tares sown remained when the sower himself had left. There was a great need today for "conviction" in religion. Good things should be held fast—the quiet Sabbath day, the study of the Scriptures, the habit of prayer, etc.

Pastor Northfield spoke on "Abstain from every appearance of evil." They should hold aloof from the form of evil. Some things were

judged to be evil but were really good. Christ's miracles on the Sabbath day, for instance. But the standard of good and evil could only be determined by God's own Word. What that did not sanction, let them abstain from. There was evil in teaching and in practice. Let them take heed that in nowise this could be laid to their charge.

The meeting closed with the Doxology and the Benediction.

#### CENTENARY OF THE CHURCH WORSHIPPING AT LYNTON ROAD, BERMONDSEY.

HAVING obtained help of God, the Church at Lynton Road has completed the 100th year of its existence, it having been formed on 30th July, 1813. To celebrate the goodness of the Lord in the matter a meeting of the members of the Church, the congregation, and the trustees, was held on Wednesday, the 30th July last, over which Mr. B. T. Dale (the pastor) presided. The well-known hymn, "Praise, everlasting praise, be paid," having been sung, the pastor read Psalm cxlv., and Mr. J. B. Collin offered prayer. The pastor then made a few remarks specially bearing on the occasion and based upon the Psalm he had read, drawing attention to the fact that the truths now held by the Cause were the same as those held by the seven persons who were united in Church-fellowship when the Cause was formed.

Mr. A. G. Blackman (one of the deacons) then reviewed the history of the Cause, making frequent reference to the Church books and reading the original minutes in regard to its formation and the doctrines upon which it was formed, laying emphasis upon the fact that the Church was founded by God. It appears that at the time of its formation the services were held in a large room in a building situate in White Horse Court, Southwark, near to old London Bridge. The room was on the third floor, and it is recorded that the ground floor was used as coffee-rooms, and the second floor as a billiard-room, and frequently all three rooms were in use at the same time for the special purposes for which they were rented. In January, 1814, the Church removed to White Horse Court (now Crosby Row), Borough, where the services were held for many years. The first pastor was the late Mr. George Francis, a man who was much used of the Lord. During his pastorate (which lasted until 1844) the Church increased from seven to about 150 members. Early in the history of the Church the exhortation to care for the poor was observed, and in 1815 a society was

formed, called "The Baptist Brotherly Assistance for the Relief of the Sick and Distressed Poor," which continued for many years, being made a means of much good. From the records the strict observance of Church order and discipline is noticeable. There is a minute recording a resolution passed in 1820 to the effect that no dismissal from other Churches should be applied for until the person wishing to join the Church related his experience, and that to the satisfaction of the Church. Frequent reference is made in the minutes to "the right views of believers' baptism." In 1842 the late Mr. Francis' health began to decline, and on the 10th March, 1844, a resolution was passed by the Church dispensing with his labours and granting him an annuity. He was called home to glory in January, 1848, and was buried at Nunhead Cemetery, a vast company assembling at the funeral service. The late Mr. Thomas Stringer succeeded Mr. Francis as Pastor of the Church, and held that position until 1851. In September, 1852, the Church removed to Webb Street, Bermondsey New Road. At the opening services in the new chapel the late Mr. James Wells preached in the morning, and the late Mr. Coles (of Brentford) in the evening. In 1852 the late Mr. Thomas Chivers became pastor, which position he retained till October, 1867, when he removed to High Wycombe. In 1853 a Poor and Sick Society was formed (it being really a resuscitation of the Society formed in 1815, and still continues). During Mr. Chivers' ministry Mr. G. S. Matthews (the oldest living member) joined the Church, his admission being on the 24th February, 1857. (Mr. Matthews was at the meeting.) In 1857 a Burial Society was formed in connection with the Cause, and continued until about the year 1880. In June, 1861, the Sunday-school was established after years of waiting and in the face of many difficulties. At the inauguration of the school the late Mr. James Wells preached in the afternoon, and the late Mr. Alderman Abbiss presided at the evening meeting, the speakers being Messrs. Thomas Pocock, Dillon, Moyle, Milner, Mears, and others. In 1865 a project was set on foot for the Church to unite with the Church meeting in Trinity Street, Borough; but after some negotiations it was abandoned. In September, 1868, the late Mr. R. A. Lawrence (who in the mysterious leadings of the Lord had been brought out of the Church of England and led to attend the chapel) became pastor; and in June, 1869, on the suggestion of the late Mr. Wells, a Building Fund was started, having for its object the erection of a new chapel, which was subsequently erected in the Lynton Road at a cost of nearly £2,000. The foundation stone was laid in

October, 1872, and the chapel was opened 11th May, 1873. At the opening, a prayer-meeting was held, followed by the usual morning service, the late Mr. Lawrence preaching from the words, "Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place" (2 Cor. vii. 15). On the following Tuesday a public meeting was held, presided over by the late Mr. Albert Boulden. The late Mr. Lawrence continued pastor until November, 1882, when he was suddenly called home. His staunch adherence to the doctrines of grace is well-known, and his memory is still cherished by many. At his death a fund for the benefit of his widow and family was raised, the total receipts amounting to £1,033 5s. 7d. In February, 1887, the late Mr. William Ward became pastor, but only remained a little over a year, and in October, 1892, the present pastor (Mr. B. T. Dale) was invited to accept the position, which he did, commencing his labours on the 1st January, 1893. His recognition services were held on the 5th September, 1893. Mr. Holden (of Limehouse) preaching in the afternoon, and Mr. E. Beecher presiding at the evening meeting. During his pastorate a debt of £200 has been cleared off, and considerable sums have been expended for repairs to the building. The great interest taken in the Cause by the friends at the Surrey Tabernacle is shown by frequent records in the minute books.

During the evening several suitable hymns were sung, and short addresses bearing upon the occasion were given by Messrs. H. Blackman, J. B. Collin, and A. E. Crisp (deacons); Arnold Boulden, A. B. Falkner, and T. Fancett (trustees), and others; and after a few suitable remarks by the pastor the happy meeting was brought to a close by the hymn, "All hail the power of Jesu's name," being sung and the pastor offering prayer.

The fact that the Cause has been maintained, and that it still stands fast to the doctrines of sovereign grace and the New Testament order of Churches are matters for great thankfulness. To Him be all the glory.

**BOTTISHAM LODGE.**—The anniversary of the Sunday-school was held on Lord's-day, July 27th, and was a very happy and profitable occasion. Mr. A. G. Blackman was helped to conduct the services. In the morning he preached from 2 Tim. iii. 15, "From a child thou hast known the Holy Scriptures," etc., laying special emphasis upon the necessity for a knowledge of the Bible. In the afternoon he addressed the scholars from Gen. xxi. 19, "And the Lord opened her eyes," asking the children many questions, which were answered in a manner that showed they were well instructed in the letter



of the Word. In the evening he preached from John vi. 35, "I am the Bread of Life," etc., dividing the subject thus—the declaration and the twofold promise. There was a good attendance at each service, friends coming from far and near, and the collections were very satisfactory. Special hymns were sung by the scholars and young people. Although the school has only been established some two years it has grown considerably, and has already been the means of much good. May the Lord own the teaching to the salvation of many of the scholars.

#### HORHAM.

THE Sunday-school anniversary services were held on Lord's-day, July 13th, when three splendid sermons were preached by Pastor Philip Reynolds. In the morning our minds were directed to the Master-worker and His work, the text being taken from John ix. 4. The first thought was: The Master's utterance reveals the necessity of special equipment. It was not His own work. The inspiration of all Christian service not our own work, but His that sent. We must learn to acknowledge God's hand without drawing back our own. Teacher, go to your class to save souls. It is God's work effectually—ours instrumentally. It is God's work to enlighten the understanding, to move the affections, and change the heart. But the teacher must spread the truth to enlighten the mind, and loving hearts will move the affections. For this work we must have regenerated hearts and indwelling power.

Secondly, the Master's utterance proclaims a personal obligation. The obligation of His own eternal love, and to His Father by covenants of promise. "I must" was His battle-ory, and should be ours, over every task He puts into our hands. The Lord wants personal effort filled with holy zeal.

Thirdly, the Master's utterance teaches us that everything must give way before our divine calling. Danger or social conditions should not hinder. Our lives are immortal till our work is done. Mysteries press upon us, but miseries cry unto us.

Fourthly, the Master's utterance contains a solemn reminder—"The night cometh." Be in earnest. Our work is limited by time. The night cometh and some are not ready.

In the afternoon the text was in Mark x. 21, when we were reminded how divine love deals with this anxious inquirer. (1) The love of Jesus breaks forth suddenly. (2) The love of Jesus tests the loved one. (3) The love of Jesus looses a soul without losing it.

In the evening the text was taken from John xii. 32, 33. We were made to feel Calvary very precious as our brother told us—(1) The Cross has a

greater ministry than that of condemnation. (2) This ministry of the Cross is effectual in different spheres. (3) This ministry is also the power for hardened sinners and loving saints. And we pray that many may be drawn to Jesus through the day's services.

On the following Wednesday we again gathered in our loved sanctuary, when there was singing and recitations by the children and an address by Pastor H. T. Chilvers from "Dead Flies," which we trust was and will remain profitable alike to both old and young.

In the evening an inspiring sermon was preached by Pastor Chilvers from Josh. v. 13. (1) We were shown Joshua's position. Jericho was his place of difficulty, but he did not shirk it. The place of difficulty became the most holy place Joshua ever stood on. (2) His attitude in the place of difficulty was looking, prayerfulness, hopefulness, and expectancy. When you cannot take the outward look, take the upward. (2) His vision. He saw Jesus and forgot his difficulty. He is Master of the forces of darkness and Satan to keep them in check. He is Captain of all the forces of light. There must be closet work and knee-drill.

We felt it indeed good to be there, and we re-echo the prayer of our brother Reynolds on the Sunday, that these anniversary services may be talked about in heaven.

Collections and donations (including 10s. from Mr. H. Fison, of Ipswich) amounted to over £12.

JOHN T. HARVEY.

BEXLEY.—The anniversary services of the Bexley Strict Baptist Church were held on Monday, August 14th, the special preacher both afternoon and evening being Mr. John Booth (of Bradford). The services were exceptionally well attended. Between the hours of the services a tea was provided, at which about 130 were present, and the arrangements for this were in the hands of Mrs. A. J. Franklin, and left nothing to be desired. After tea the friends were afforded an opportunity of walking round the grounds of Parkhurst, the residence of Mr. John Piggott, J.P., one of the deacons of the Church, who had kindly thrown them open, and a short prayer-meeting was held on the lawn, conducted by the pastor, Mr. A. H. Pounds. At the afternoon service Mr. Booth delivered a powerful sermon on words taken from Isa. xxxv. 8, "But it shall be for those: the wayfaring men, though fools, shall not err therein." He spoke of the encouragement conveyed in the words of his text for the subjects of the King, for whom the highway had been made and for them alone. The way was sometimes called the raised up way, the cast up way, or the way of holiness, but whatever it was

called, it was part of the great highway of God, prepared for the people of God. Though foolish in the extreme, they did not err therein, and the narrow way never need be mistaken for the broad way. God permitted His people to blunder, and blunders were many, but He did not permit them to make such a blunder as this, and he prayed that his hearers should have full assurance, and further that they were in Christ, who said, "I am the Way, the Truth, and the Life." At the evening service the preacher selected for his text the words, "I will be thy King. Where is any other that may save thee, in all thy cities and thy judges, of whom thou saidest, Give me a king and princes!" He pointed out the besetting sin of Israel was idolatry, and that when the nation of old turned its back upon its God it received its death-wound. They wanted to be like other nations; and when nations wanted to be like others, that was worldly, they were rapidly going on the downward road. They found this everywhere. They found it in the Established Church, who wanted to be like Rome, whom it aped and imitated. They found it among Dissenters, who wanted surpliced choirs like the churches; and they found it elsewhere throughout the world. He warned them to beware of the effects of worldly imitation, and to seek the guidance and forgiveness of God. Mr. H. Whitney presided at the organ throughout the day, and the offertory was devoted to the Chapel Renovation Fund.

#### SALEM, RICHMOND.

ON Sunday, August 3rd, and the following day, August 4th, the 50th anniversary services in connection with the formation of the Church at Salem, Richmond, were held, the pastor (Mr. Josiah Hughes) preaching two sermons on the Lord's-day, that in the morning from Ephes. i., part of verse 3, "Who hath blessed us," when we were led to take a retrospect of the past, and review the blessings with which we had been favoured, and not the least amongst them all was the blessing of peace and loyalty. The pastor was led to enquire first who it was that hath thus blessed; second, who they were that were thus blessed; the answer to the first being found in the same verse—the God and Father of our Lord Jesus Christ; the second being found in the first and fourth verses—the saints and the faithful in Christ Jesus, chosen in Him before the foundation of the world.

In the evening the pastor spoke from Psalm lxxvii., part of verse 6, when we were invited to reverse our position and look forward, believing "that God, even our own God, shall bless us." Here is a sure and certain promise, made by Him whose word cannot be broken, to

meet all our needs, and by the Holy Spirit giving us the ability to enjoy the blessings He of His fulness bestoweth, thus making His people truly happy and blest, one of the sweetest being that of tasting the joy of redeeming love and pardoning grace through the shed blood of our blessed Lord and Saviour Jesus Christ.

On Monday the chapel was filled almost to overflowing, and a most excellent discourse was delivered by our brother Mr. J. Jarvis (of Greenwich) from Ezek. vii. 16. Our brother invited us first to consider, From what did these mourners escape? Secondly, How and in what manner do they escape? Thirdly, The nature of their escape; their character, and the certainty of their escape. Our brother's soul-stirring words were greatly enjoyed, as evidenced by the heartiness of the singing of the closing hymn of Medley's, No. 279 Denham. After pronouncing the Benediction, tea was stated to be ready, and about 150 friends remained to partake of the same.

The evening service commenced at 6.30, when our highly-esteemed brother, Mr. E. Mitchell (of Chadwell-street), occupied the pulpit, and addressed a still larger congregation from Isaiah xii. 3. "Therefore with joy shall ye draw water out of the wells of salvation." Our aged brother was graciously helped to open up this sweet portion in first drawing our attention to the all-important theme—"Salvation." There was nothing in this world more important that should occupy the attention of the creature, and nothing less should do so, yet, through the love of sin, scarcely anything else was more despised. The second point was the expressive metaphor, "Wells of salvation." Wells naturally were essential to life, and in Eastern countries are of great value; but what are all these compared with the well of the everlasting love of God the Father, the Fountain of Salvation, and the redeeming love of God, the eternal Son, the Channel through which the love of the Father is made known to sinners, and the well of the Holy Spirit in revealing to us the covenant of grace, opening up to us the doctrines of grace in the Word, sealing home to us the exceeding great and precious promises which are all Yea and Amen in Christ Jesus, and causing us to be filled with joy in the knowledge of a salvation from the past, a realization of salvation in the present, and a happy expectation of salvation in the future, when the body is laid down and the spirit joins the ranks of the saints on high, and the still greater joy when the redeemed body shall be again united with the spirit and be completely blest, and with their Saviour rest, serving God in happy activity throughout eternity, praising the God of their

salvation. Thus ended a most happy day, and we truly have to acknowledge that "God, even our own God, hath blessed us."

**EAST HAM (HOPE).**—A special service was held on July 16th in connection with the proposed renovation of our little sanctuary. The meeting was presided over by Mr. H. Baker. Mr. Lambert sought the Divine blessing. Excellent addresses were delivered by brethren J. E. Flegg, G. Smith, J. Hughes, and E. White. The addresses were greatly enjoyed, and we felt at the conclusion we could truly say, "Did not our heart burn within us as He talked with us by the way, and opened to us the Scriptures?" R. J. A.

#### CHELMSFORD.

**PASTOR MORLING'S** third anniversary services were held on July 16th. A sermon was preached in the afternoon by Pastor R. Mutimer (of Brentford) from the words, "He is able" (Heb. vii. 25). Our brother forcibly reminded us that the Lord's ability knows no limit, but that he is able to save, to deliver, to make us stand, to succour, to subdue all things, to build you up, to do abundantly above all that we can ask or think, to perform, "of these stones to raise up seed unto Abraham," to keep, to present you faultless, etc.

A public tea followed this service, to which a goodly number sat down.

A public meeting in the evening was presided over by Mr. G. Ridley (of London), who, in his introductory remarks, spoke from the words, "Seek ye the Lord while He may be found."

Mr. H. Chilvers (Church secretary) also spoke on the evils of mixing with the world and worldly things.

Pastor J. Chandler (of Prittlewell) gave an address from the text, "Blessed are they that hunger and thirst after righteousness for they shall be filled"; and Pastor Mutimer from the words, "A bruised reed shall He not break, and smoking flax shall He not quench."

This was followed by a few remarks by our pastor, in which he expressed gratitude for help and blessings received during the past year. Time did not allow an address, therefore he gave us his text only, which was "I came to Troas to preach Christ's Gospel."

The collections were for the pastor, and amounted to £8. F. J. H.

**BEACON HILL, PENN.**—Special services were held in this chapel on August Bank Holiday. The preacher was Mr. A. G. Blackman (Secretary of the Strict and Particular Baptist Society), who, in the afternoon, took for his text Rom. viii. 28, "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,"

dealing with it under four heads, viz.—the persons, the fact declared, the knowledge of the fact, and "what it speaks to us." Tea was then partaken of, to which a large number of friends sat down, and at the evening service the text was taken from Acts iv. 12, "Neither is there salvation in any other," the subject being divided thus—the necessity for salvation, the fact declared that there is no salvation in any other but the Lord Jesus Christ, how salvation is obtained, and the important question, "Have we got it?" A very enjoyable day was spent, and regret was felt when it came to an end. The collections were very good.

#### WEST END, CHOBHAM.

THE above Church is now taken over and worked as a mission station by the Old Baptist Church, Guildford.

Successful anniversary services were held on July 23rd, when a good company journeyed over in vehicles from Guildford, and friends were present from the neighbouring Churches, viz., Yateley, Mayford, Knaphill, Horseell, and friends from Crowthorne. Pastor J. T. Peters preached an excellent sermon on Psa. xlviii. 12, many of the friends expressing pleasure and help from the opening up of the text. At the close of the sermon, about seventy friends sat down to tea.

The evening meeting was a public one, presided over by Alderman H. Brand; and after the singing of a hymn, Mr. Sidney Parker, of Blackwater, read a short Psalm, and Mr. Charman asked God's blessing on the meeting.

Mr. Warner (the secretary) then gave an excellent report of the year's work, explaining to the friends that the pulpit is supplied on first Lord's-days in the month by our much-esteemed friend and brother, Mr. Lamout, and on the other Lord's-days by brethren from the Guildford Church, Yateley, and Lightwater.

The following brethren then gave short addresses: Pastor J. T. Peters, Mr. G. Pickett, and E. R. Cordwell. Messrs. Fromow, jun., rendered valuable assistance in the services and are good friends to this little Church. Thus very successful anniversary services were brought to a close, and we thank God and take courage.

The collections taken throughout the day were very encouraging.

#### ONE WHO WAS THERE.

**YATELEY (ZOAR, CRICKET HILL).**—Anniversary services were held at the above place of worship on August 4th, when, favoured with fine weather, a goodly company met together to listen to the Gospel of the grace of God as proclaimed by Pastor H. D. Tooke. In the afternoon his text was Psa. civ. 34,

drawing particular attention to the personal "my" meditation—not mere passing thought, but heart communion. This "meditation" was sweet, resulting in gladness in the Lord. The evening subject was from Luke xxiii. 35, drawing attention (1) to the scene, (2) to the contrasting attitude of the beholders, and enforcing the fact that we too were beholders with the forceful enquiry as to our attitude in beholding. It proved to be a time of refreshing from the presence of the Lord. An enjoyable interval was spent at the tea and in friendly converse betwixt the services. We could but heartily join at the close with Bishop Ken's "Praise God from Whom all blessings flow." A BEHOLDER.

### GREAT YARMOUTH.

THE services on Sunday were well attended, both morning and evening; also a service in the afternoon for the school and young people was well attended. There was a good spirit all through the services. You could tell in speaking that the people had come to hear with a feeling of expectance.

Congregations were very fair on the Monday. The ministry of the Word by our brethren Dykes (Laxfield), Guy (Norwich) and A. E. Ebbage (Norwich) was well received. The Spirit of the Lord was felt to be present.

Mr. Muskett said that in all the years he had been with them there had never been a better spirit amongst them than there was at the present time. He felt concerned that none had come to confess the Lord Jesus by baptism. He had sometimes feared one reason was the friends might think he was not able to perform the service. But there would be someone found who could do it. He felt he could say with the Apostle Paul, "Having obtained help of God, I have continued to this day." He was truly thankful to the brethren who had come to help us at these services, and also to the visiting friends.

Mr. Reader supported this, and said that but for the help of outside friends they could not have supported Mr. Muskett.

The offerings amounted to £8 10s. We feel we do thank God and take courage.

### BOROUGH GREEN SUNDAY SCHOOL.

THE Centenary Services of the above school were held on Sunday, June 22nd, and continued on the following Wednesday. Special hymns and recitations by the scholars at each service.

On Sunday the sermons were preached by Pastor E. G. Vine, who also addressed a special gathering of children and friends in the afternoon.

On Wednesday, the Western Kent Sunday School Union, with which the school is connected, was well represented, the President, A. E. Abel, Esq., and the General Secretary being the speakers for the evening, whose addresses were listened to with great interest; a pleasing feature of the meeting being the presentation of long service diplomas to two of the workers, Mr. E. A. Bramley, superintendent, and Miss Chapman, teacher, each of whom have completed over twenty-five years of service in the school.

The collections amounted to £7 1s. 9<sup>3</sup>/<sub>4</sub>d. Perhaps a brief epitome of the past 100 years would be interesting to many who have been connected with the school in past years.

From the material at our disposal we learn that the first efforts towards the introduction of Gospel work in this village was made by the representatives of a Society called the Kent Union.

These servants of God commenced their work here in 1806, engaging a room for preaching the Gospel, near the present building; nominating two brethren, Mr. Stanger, of Bessels Green, and Mr. Rogers, of Eynsford, as supplies. Three years later we read of the formation of the Church at Boro' Green, by whom a Mr. Morris was chosen as their first pastor. After changing the places of meeting several times, a four years' lease was obtained of a convenient building. Here the Sunday School was first started. The first definite record of this new departure is a minute on the Church book, stating a collection was made in Sept., 1813, for the Sunday School, realising £2 10s.

One of the early superintendents was Mr. Alfred Saker, who went from Boro' Green in 1843, a pioneer missionary to the Cameroons.

The school has passed through many vicissitudes, once or twice undergoing severe trial; but it is a matter for sincere praise to our God that the work never entirely ceased, also that He continually raised up earnest souls to battle with the storms.

Although oftentimes they doubtless realised the suitability of the word—"Faint yet pursuing"—to their experience, still better and brighter days were in store, for in 1873 we feel the throbbing of a more vigorous life, with the building of the present schoolroom at a cost of £207 10s., and the debt on this structure was cleared off in 1876. From this time onward there has been a steady work going on with varying success; but it is our chief joy to know that the Spirit of God has given gracious and

abundant seal to the work by bringing many of the scholars to the feet of Jesus.

Before we close, we should like to draw attention that history repeated itself in 1906, when another of our teachers went from us to take up missionary work among the Tamils of South India—Miss Hillier by name. We would strike the note of thanksgiving and hope as we declare, "The Lord hath done great things for us, whereof we are glad."—H. B.

#### RATTLESDEN CHURCH CENTENARY.

THE Church at Rattlesden was founded on July 19th, 1813, as the outcome of preaching services conducted in the village by friends belonging to the Garland Street Church at Bury St. Edmunds, then under the pastoral care of Mr. Cole, and which was afterwards the scene of the long labours of the late Cornelius Elven. The first chapel was built in Rattlesden in 1808, which still stands, and is used as a schoolroom. In 1813 thirteen members of the Garland Street Church were dismissed to form a separate Church at Rattlesden (grandchildren of some of the first members are still in membership of the Church). The first pastor of the Church was Mr. Thomas Middleitch, one of the members dismissed from Bury, and his ordination took place on the 20th July, the day after the formation of the Church. The second pastor was Mr. Philip Dickerson, who was so well known and revered in the denomination. He commenced his ministry at Rattlesden in 1820, when he removed to London in 1831. During Mr. Dickerson's pastorate Mr. John Cooper was sent out into the ministry, ultimately becoming pastor of the Church at Wattisham, where he exercised a wonderful ministry for over fifty years, and whose name and memory is still fragrant in the county and in the denomination. The Church has continued under a succession of pastors, with varying success, until the present. In 1892 a new chapel was built during the pastorate of the late Mr. W. H. Evans. Two of our deacons—Mr. Thomas Stearn and Mr. Daniel Jewers—were elected to their office in the year 1868, and have continued to fulfil the same with honour and dignity.

The centenary services were held on July 22nd, when pastor John Bush, of New Cross, preached in the afternoon to a good congregation a most helpful and inspiring sermon on Hebrews xiii. 8. A

public tea was provided in the school-room, to which a large number sat down.

In the evening a public meeting was held. Pastor R. Hewitt presided. After singing, the pastor read the Scripture and Pastor George Cobb offered prayer. Then came a history of the formation of the Church and subsequent events, given by the pastor, which was most interesting and appreciated.

Pastor Hugh Rodger, the present pastor of the Garland Street, Bury, Church, followed with an interesting and helpful address on "holding fast." He also gave several interesting items, culled from the Garland Street Church books, relative to the formation of the Rattlesden Church. Addresses were also given by Pastors A. Morling, of Stoke Ash, H. C. Hitchcock, of Wattisham, and John Bush.

To celebrate the centenary the Church are having a hot water heating apparatus installed in the chapel, and special collections were taken for this object.

SAFFRON WALDEN (LONDON ROAD).—Anniversary services were held on July 24th. Mr. J. E. Hazelton preached two excellent sermons from Nah. i. 7 and Deut. xxxiii. 3, which were greatly appreciated, reminding some of us of former days, when his revered father used to visit us. Congregations and collections were good, for which we thank God and take courage.

#### Aged Pilgrims' Corner.

THE inmates of our London Homes have again spent a pleasant day at our Hornsey Rise Home. In the afternoon upwards of 150, with the committee and lady visitors, had tea in the Hall. A brief meeting in the chapel closed the day. The garden was at its best and, the day being fine, the old folk much enjoyed the opportunity afforded for Christian intercourse. Among those present were Messrs. A. Boulden and E. Carr.

Additional annual subscribers are needed, and a special effort is being made to increase the list. Appeals and leaflets will be sent to any friends who will kindly assist by distributing them. 1,566 life pensioners are upon the books, and £43 daily are needed to meet the expenditure.

The secretary has visited Lancashire, Wiltshire and Sussex, where collections were made for the Institution and local interest was increased. The committee hope that similar help will be forth-

coming in other parts of the country, for it means not only financial benefit, but that the sympathy of many more of God's people will be drawn out to the Institution.

One hundred and six years ago the Society was founded. Upon the Scriptural basis then declared the work has always been carried on. It expresses, with no denominational bias, Apostolic and Reformation truth, hence warm supporters have always been found among those who value the Gospel of the grace of God, dear to the family of faith in all ages.

A recipient writes:—"I am thankful for the pension. The committee little know how the burden of the future has been lifted from my remaining days, for the pension pays my rent; and now I cannot see to earn much by my needle, it is a great boon, for it enables me to keep my home together."

The 106th Annual Report, with list of subscribers, pensioners, and a variety of other interesting matter, is now ready, and will be sent to any friends upon application. Its circulation will, it is believed, quicken interest in the Institution and secure, what is so urgently needed, new annual subscribers.

1,568 pensioners, in all parts of the country, are upon the books, and nearly £12,000 per annum are expended in pensions alone. Including the upkeep of the Homes £43 daily are required.

All friends of the Lord's aged poor are cordially invited to visit the Homes of the Society, especially during the summer months. The inmates lives are brightened thereby, and the Committee encouraged in their efforts for the welfare of those under their care.

## Gone Home.

ALICE ANDREWS.

The Church worshipping at "Ebenezer," Egham, has sustained a great loss in the home-call of our sister, Mrs. Henry Andrews, on June 20th, after an illness of nine weeks. When living at Deptford in 1881 the ministry of Pastor J. S. Anderson was made a great blessing to her, and she was baptised by him on April 30th, 1882. A diary records the joy it was to sit under his ministry. The services in God's house were prized. She wrote, after hearing Pastor W. J. Styles preach on Lord's-day, April 19th, 1891, "I thank Thee, O my Father, for this Sabbath day." She was afterwards in membership at Staines, and dismissed from them to the Church at Egham, where her husband is a deacon and with whom there is great sympathy.

A large number of sorrowing friends assembled at Englefield Green Cemetery on June 25th, amongst whom were brethren J. McNally and T. Parkes, who often occupy the pulpit at Egham. The Church and school were well represented, as also the Staines branch of the Women's Protestant Union. Pastor W. S. Baker, of Staines, officiated. Amongst the beautiful wreaths were those from teachers and scholars of Ebenezer Sunday-school, Egham Women's Liberal Association, and Staines branch of Women's Protestant Union, which bore the words, "She laboured much in the Lord." The cause of Protestantism was dear to her heart, and she proved a successful local secretary. She was also an invaluable member of the committee of the local Nursing Association. Pastor W. S. Baker preached the funeral sermon at Egham on Lord's-day, June 29th, from Psa. lxxxiv. 11, "He will give grace and glory." Her Christian walk was most consistent, and having leisure she had the joy of serving others for Jesus' sake. She was a real worker in the Sunday-school. One evidence of her interest in the house of God was a parting gift of her American organ to the Church at Egham.

J. MCKEE.

MRS. THOMAS CHRISTMAS

was born at Tring, in Hertfordshire, baptized when 17 at St. Albans, and afterwards formed one of the seven persons whom Mr. John Foreman formed into the first Strict Baptist Church at Watford. She was married in 1870 and joined the Church at Gaddesden Row, Herts, 1871, where her memory will be fragrant for years to come. To know her was to love her. After six years' weary affliction she was called to rest on August 2nd, 1913.

ELIZA JANE ELNAUGH.

The Church of Christ is poorer on earth and the Church in heaven is richer by the removal of my beloved mother, who received the home-call on July 28th, aged 78. It can be truly said of her, "Blessed are the dead which die in the Lord."

She was born at Stradbroke, in Suffolk, and in early life sat under the ministry of the honoured servant of God, Mr. Ryle, afterwards Bishop of Liverpool; but, in the good order of our heavenly Father's guidance, was brought under the ministry of Pastor R. E. Sears at Laxfield, and eventually was baptised by him at Laxfield, and continued there till we removed to London, thirty-six years ago, and joining Mount Zion, Hill-street, continued in honourable membership till the end. Her one great trial was at the last not being able to get to the house of the Lord. As she became more feeble she

was brought to live with us at Tottenham, and there she very much enjoyed the ministrations in our home of Mr. A. E. Brown and others who came to see her.

She loved the deep things of God, having a firm hold by experience of the truth of God's Word, and the promises were very dear to her. She rested upon His Word, and many times when the writer has been preaching he remembered his dear mother had said, "Good-bye, my boy; God is with you." Her constant companions were the Bible, Hymn-book, and the monthly books.

About fourteen days before she passed away, having a third stroke, which completely disabled the use of her limbs, she could just lip the name of Jesus. When we found her in a state of collapse she breathed out, "It is the Lord." As a tired bird she sank to sleep, and we buried her remains at Tottenham Cemetery on August 1st. Mr. A. E. Brown officiated, in the presence of a goodly number of friends. We sang around her grave her favourite hymn—"Rock of Ages."

A little time we are left, and soon we too shall see His face. May we be ready as she was. So prays her dear ones left behind.

G. ELNAUGH.

#### MR. WILLIAM WALTER KNIGHT.

To have a blest assurance of interest in Christ and His salvation—to have our calling and election made sure in our own heart's experience—is both desirable and delightful. But it is an experience that not a few true-hearted humble believers lack in this life. This does not interfere with their safety, but it greatly diminishes their comfort and joy in the Lord.

The subject of this brief notice lacked assurance, but he feared the Lord and hoped in His mercy. In such the Lord takes pleasure. In a letter to Mr. J. Chandler, of Prittlewell (written in 1907), under whose ministry he sat from 1903, whose preaching he much enjoyed, and whom he highly appreciated both as a minister and Christian, he says:—"Newton's hymn, 596 (Denham's Selection), describes my case exactly." (This is the well-known hymn commencing with—

"'Tis a point I like to know;  
Oft it causes anxious thought;  
Do I love the Lord, or no?  
Am I His, or am I not?")

"That hymn has been my experience, more or less, for the last thirty years. It is my experience to-day. I am often crying—

'Lord, decide the doubtful case;  
Thou who art Thy people's Sun,  
Shine upon the work of grace,  
If it be indeed begun.'

This frame of mind kept Mr. Knight

from joining the Church. He had a serious a view of the solemnity of making an open confession of the name of Christ, and was so much troubled and perplexed with his own inward exercises, and felt so unfit that he feared to take the step which, alas, so many lightly take with little thought of its solemnity and obligations.

In the same letter to which we have already referred he says, after expressing his inability to make an open profession: "Why do I attend Prittlewell? Because 'I love to meet among them now.' Because 'I can but perish if I go.' Because I sometimes feel a little softening of heart. Because

'The only Gospel I can own  
Sets Jesus Christ upon His throne.'

Because such is the Gospel message as proclaimed at Prittlewell. Because

'My soul shall pray for Zion still,  
While life or breath remains;  
Here my best friends, my kindred,  
dwell—

Here God my Saviour reigns.'

Such experiences may probably be as a foreign language to some, and it may even be despised by others, but we doubt not some will recognise their own likeness in these exercises of soul. Although we might wish to have seen a fuller development, can there be any doubt that they are the heart-breathings of a soul quickened by the Spirit of God?

The writer of these lines first made the acquaintance of the subject of them in 1888, when he supplied the pulpit at Chadwell-street a few months after the decease of the honoured and beloved pastor, Mr. John Hazelton, of fragrant memory. Mr. Knight was then, and had been for several years, the leader of the singing. On becoming the pastor in the following year, he came into close contact with him, and a friendship was formed which continued to the end. The last time he saw him was three weeks before his departure, when he found him longing "to depart, and be with Christ."

In 1890, owing to the condition of his wife's health, he removed to Clapham, where he attended the ministry of our late beloved brother, Mr. H. Dadsell, for whom he had a sincere regard.

In 1900 he had a severe illness, which lasted many months and brought him very low. More than once he was thought to be dying, but the Lord raised him up again, though he never wholly recovered his former health and strength.

In 1903 he removed to Westoliff, and there attended Mr. J. Chandler's ministry at Prittlewell, to whom he became greatly attached.

At Christmas, 1910, he had an apoplectic seizure, from which he only very partially recovered, though he was favoured a few times to be taken to chapel in an invalid carriage. The

illness was a very painful and distressing one. At times he was so restless that he required to be moved every few minutes and could not sleep. He bore it with great patience and was most tenderly cared for by his daughter, who had kept house for him for many years.

On July 2nd, 1913, the Lord graciously released his ransomed spirit, after, to quote the words of one of the deacons at Prittlewell, "two and a-half years of weariness and suffering borne without murmur or complaint."

Mr. Knight had a very kind and genial spirit. He was never better pleased than when doing a kindness. For some years after his removal to Prittlewell, as he was not able to walk far, he kept a pony and trap. Having become thoroughly acquainted with the neighbourhood, it was his special delight to drive friends who visited West-cliff to the various beauty spots he had discovered. The writer has shared in not a few of these drives, and could not wish for a more genial or discerning companion. The Lord has called him, and we bid him farewell "till the day break."

E. MITCHELL.

#### SUSAN RIDER.

Our sister, the beloved wife of Mr. J. H. Rider, was born in Finsbury on June 8th, 1836. In her early days she went to Hollywell Mount Chapel and Sunday-school, then under the ministry of Mr. Mannerling. This Church afterwards removed to Bishopsgate Chapel.

She subsequently attended the ministry of Mr. Russell at Providence Chapel (now Shoreditch Tabernacle), and was set at liberty under his ministry; the text, "Can those bones live?" etc., being blessed to her. Mr. Russell baptised her.

While in membership with this Church her sympathies were drawn out, especially to poor children; and she entered heartily into work amongst them in the Ragged School, although engaged early and late in business throughout the week. In a letter to a friend, referring to this and other work, she said, "The love of Christ constraineth me."

On her marriage in 1868 she attended "Jehovah," East-road, under the pastoral care of Mr. H. F. Griffin; but on his removal she went to "Mount Zion," Chadwell-street, where the revered Mr. John Hazelton was the pastor.

In 1872, with her beloved husband, she removed to West Ham Lane, and was much attached to the pastor, Mr. W. Bracher. At his decease in 1875 our friends finally settled at Forest Lane (now Gurney-road), Stratford; where but for a brief time, when living in Hackney (where they attended the ministry of Mr. Myerson), they have been in honourable and active membership.

During this time they have sat under the ministry of pastors J. H. Lynn, C. Hewson, E. Marsh and H. D. Tooke.

When the Church has been without a pastor our sister has frequently entertained the servants of God who have been supplying, with the conscious feeling and consequent joy of the Master's words, "Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me."

As the wife of a deacon she faithfully and lovingly fulfilled the duties devolving upon her, and no cause but illness prevented her regular attendance at the House of God.

As one of the first members of the Dorcas Society she was an incessant worker, and for many years its honoured president. Her last attendance at the meetings of this good society was on May 7th. On returning to the class-room after the working meeting she remarked to a friend, "I feel as though this is the last time I shall come into this room," which proved only too true.

On Lord's-day, May 4th, she was present for the last time at the sanctuary she loved so well, being able to be at the Lord's table.

On the following Lord's-day, not feeling well, much against her will, she was obliged to stay at home. No danger was apprehended, but during the following week the doctor was called in; but she continued to come downstairs until Monday, May 19th, after which day she finally took to her bed. During that time she suffered much pain; and on the Friday an abscess was located. From that time she became gradually weaker, and on Wednesday, May 23rd, at 9 a.m., almost without a sigh, she peacefully passed away in the presence of her sorrowing husband, daughter and son, and the doctor.

A few days before the end her husband commenced to read to her from John xiv., when she said, "Ah! I was going to ask you to read that"; she then entered fully into the spirit of the blessed promises that chapter contains.

Her experience was that of simple faith in God for all things, with a strong assurance that He would be true to His promises.

A devoted wife and mother, and as a friend to a large circle, was ever at the service of those who needed help in sickness and trouble; so, to all who knew her, her memory is blessed.

She was laid to rest in the City of London Cemetery, Ilford, on Saturday, May 31st. In addition to the members of the family all our brother's fellow-deacons followed, thus evincing their regard for our sister, whose kindly hospitality they had often enjoyed, and their heartfelt sympathy with the sorrowing husband with whom they served so happily in the interests of the Church to which they belong.



A large concourse of friends were present in the cemetery, and the service was conducted by the pastor, H. D. Tooke, assisted by Pastor E. Mareh.

On the following Sunday evening, to a truly sympathetic congregation, the pastor preached a memorial sermon from the text, "For to me to live is Christ and to die is gain." In the course of his sermon he said, "To-night we mourn the loss of a dear sister in Christ. Last Lord's-day some of us were oppressed with the thought that we should see her here no more. Then our hopes were brightened; but our prayers for her recovery the Lord has not seen fit to answer, but has taken her to Himself. We thank God that we knew her, for to know her was to love and revere her for Christ's sake. We thank God for what He made her; for her life, for her quiet, unassuming character, for her work and prayers, and for the witness to God's saving grace she bore. For about 35 years she has been in membership with this Christian Church; her influence has been felt and her interest has been unfailing.

"Our beloved sister has gone; but we would not simply mourn for her; we would rejoice, for we know 'that if our earthly house of this tabernacle were dissolved,' we, too, shall 'have a building of God, an house not made with hands, eternal in the heavens.'

"Let us rejoice, let us thank God, this Sabbath evening, that my text was and is true of her who last week went to her 'manion in the skies.' Let us remember that she has gained. She lived for Christ, she lived by Christ, she died in Christ, and now she is with Christ."

#### ELIZABETH ROWE.

Our dear mother passed away on May 15th, 1913, at the age of 85 years. The death of her firstborn was the means God used for bringing her to feel herself a lost sinner. She knew her baby had gone to heaven. Where was she going? About seven years after this the Lord revealed Himself to her in Zoar Chapel, Gt. Alie Street, while hearing a sermon from Deut. xxxii. 10, "He found him in a desert land," etc.

Eventually she was led to follow her Lord by baptism and joined the Church at "Zoar," where she remained in happy fellowship until the time of the separation, when she removed with the friends to Artillery Street, Bishopsgate.

She was a lover of free and sovereign grace and no other Gospel would she own but that which exalted a precious Christ and laid the sinner low. She was not "ashamed to own her Lord, or to defend His cause." For some time she was privileged to hear Mr. E. Marsh at Gurney Road, whose ministry was much blessed to her. As her frame grew weaker her attendance at the House of God had to be given up.

For some time she had been quietly waiting for the Lord to take her home. She would often repeat the hymn—

"Prepare me, gracious God,  
To stand before Thy face;  
Thy Spirit must the work perform,  
For it is all of grace."

Her end was very peaceful and without pain. She sweetly "fell asleep in Jesus." We laid her to rest in Ilford Cemetery, Mr. Tooke, of Gurney-road, committing the body to the grave.

"Death's marching forth, I clearly see;  
Soon, do I know, he'll call for me;  
May Calvary's cross sweet peace afford  
While I go forth to meet my Lord."

—A. E. C.

#### MRS. TUFF.

On Friday, 9th May, our sister received the home-call to the celestial city. She was the only child of Mr. and Mrs. Morum. She was at one time a member of the Young Women's Bible Class at old Keppel-street Chapel, and was baptized there by Pastor Chilvers. After her marriage she lived at St. Margaret's, S.W., and in the early part of her last illness removed to her parent's home at Twickenham. She suffered from consumption, and it was difficult to hope against hope as she gradually became weaker. I visited her several times and her eyes were more eloquent than her lips. When I oited a familiar promise, or quoted a favourite hymn, she expressed her appreciation by a bright look, which strengthened our hope that now triumphs over death. She has left a young husband and two dear little girls. "God moves in a mysterious way," and we pause to wonder why an affectionate wife, a young mother, and an only child should be taken from her husband, her children and her parents. God's sovereignty becomes a soft pillow when we believe "He is too wise to err, and too good to be unkind."

—J. HUGHES.

#### RANKIN WHITEHEAD

died on July 12th at Saffron Walden in his 77th year. For upwards of forty years trustee of the London-road Baptist Chapel, in which he took an earnest and loving interest. He will be greatly missed as he was a constant attendant, except when prevented by illness. The end came quite suddenly on his return home from a visit to some relatives. Upwards of twenty years he was a member of the Church here, which he has now left to join the Church triumphant. One of the last hymns he gave out in public was 922 (Stevens).

"How happy are the souls above,  
From sin and sorrow free;  
With Jesus they are now at rest,  
And all His glory see."

—R. H.

# A Gracious Commission.

BY E. MITCHELL.

“Comfort the feeble-minded.”—1 Thess. v. 14.

WE have read of an aged Scots-woman, a regular sermon-taster, who, having had her opinion asked upon a sermon she had just listened to, replied after this fashion, “I liked it all vera weel except the hinner end of duties the man brocht in to close with.” It is to be feared she would not have relished Paul’s epistles, as he usually closes with a goodly array of exhortations and Christian duties. But Paul’s practical teaching is never legal. His exhortations are addressed to living souls—men who have experienced the power of the Gospel—who are directed in the way which they should go, and exhorted to those things which conform to their profession, and manifest that they are true possessors by bringing forth the fruits of righteousness. True hearts love the precepts of the Word, and desire conformity thereto. And he who rejects the precepts can have no claim to the promises.

In the words we have selected for our exercise we have

## A CHARACTER DESCRIBED.

“The feeble-minded,” the revised version renders, “the faint-hearted”; an alternative rendering is “the low-spirited.” Not a particularly desirable character to bear. Yet it is infinitely preferable to be a faint-hearted believer than a stout-hearted unbeliever; to be a timid, trembling hoper in the mercy of the Lord than a bold, presumptuous, take-it-for-granted professor who has no real experience of the grace of God.

*There still remain feeble-minded believers in the Church.* Bunyan in his immortal allegory describes some of this order with whom he had come into contact in his day. Mr. Feeblemind, Little-faith, Mr. Fearing, Mr. Ready-to-halt, Mr. Despondency and Mrs. Much-afraid are all limned by his master-hand. The same characters are met to-day. There are great diversities in the Church of God. We read that Solomon “spake of trees, from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall.” There are as great diversities in the spiritual kingdom as there are in the vegetable. Some believers tower aloft and fling their branches afar like the lordly cedars, while others are but as the tiny hyssop, but the small are as much in and of the kingdom as are the larger, and the same life animates all.

We notice *some causes of faint-heartedness*. Not unfrequently, perhaps most frequently, it arises from a *constitutional defect*. There are melancholic temperaments, the subjects of which are always, or almost always, low-spirited. Seldom, very seldom, and but for a short season, do they rise above their fears. They carry about with them “a slough of despond in their own minds.” These

are among the most difficult cases to deal with. Lift them up as you may they soon slip back into their own despondency. Faint-heartedness, too, may arise—we are speaking here of physical causes—from a *temporary derangement*. An exhaustion of the nervous energy, a bad attack of indigestion, the liver affected, will produce a feeling of gloom and despondency. These are cases where the physician is required rather than the minister.

There are a number of *spiritual causes* for faint-heartedness. The *lack of a clear spiritual deliverance* is one. There are that “fear the Lord, and hope in His mercy,” who have never experienced a clear bringing out into Gospel liberty. These are commonly troubled with many fears. *Bad spiritual nursing has much to answer for also*. Many a healthy-born child has been thus injured naturally; so with the spiritually-born. They have not been properly nursed, have been fed with improper food, nourished on doubts, fears and feelings, and not with the pure truth of the Gospel; taught to feed on their frames rather than on the true bread of life that came down from heaven. Small wonder that they are feeble-minded and faint-hearted. *Fierce temptations* also will at times produce faint-heartedness. A David may become faint in the conflict.

*We must recognise that there are feeble-minded believers among us*. We might wish that all men were healthy and strong naturally so that doctors, hospitals and medicines could be dispensed with, but we are not likely to see such a state of things in this world. In like manner we need not expect in the Church militant to find all the members spiritually strong and healthy. As of the poor, so of the feeble-minded, we have them always with us. But our Lord receives them, compassionates their case, and directs us how to deal with them.

We notice in the second place that we have

#### A COMMISSION GIVEN.

“Comfort the feeble-minded.” So runs the exhortation. There is a temptation to the strong to *despise the weakling*. This is common to every sphere of life. In school days the smart, clever boy despises the dull one. In the playground the adept despises the duffer. In business life the active, courageous, pushing and prosperous man has a tendency to look down upon his neighbour, who, deficient in the qualities he himself possesses, can scarcely keep his head above water. As the old saw says, “The weakest goes to the wall.” This creeps at times into the Church, and the strong man looks down on the feeble with a mixture of pity and contempt. Brethren, this ought not to be. If we despise the weakest believer we break the law of our Lord. “Take heed that ye despise not one of these little ones.” Our Lord receives them.

“To Him the weakest is as dear as the strong.”

And he will resent any injury done, or unkindness shown, to them. He will have the faint-hearted comforted.

*To whom is this commission addressed?* To ministers, deacons,

Church officers? Yes, but not to them alone. Truly they will be inexcusable if they neglect to discharge this part of their duty. But the apostle addresses the whole Church, as the context shows. Every believer in his measure should unite here. In Matt xxv. 35—46 we have both our Lord's approval and disapproval declared. Says He to each one that had sought to be a Barnabas, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." But to others, "Inasmuch as ye did it not to one of the least of these, ye did it not unto Me." Surely none of us would willingly miss the Master's approval. Too much is often left to the officers of the Church. There are matters that must be left in their hands, but this business is one that all may assist in. We are to "comfort one another," to be mutually helpful.

*This work will give us errands to the throne of grace.* We shall pray for the faint-hearted, for while we are to comfort them we can only do it ministerially, and we shall prove the need of God's arm to do it effectually. We shall also *pray for ourselves.* The work is difficult, and needs much wisdom, love and patience. Just when we think we have got them up, they slip through our hands back into the pit of despondency, and unless we earnestly pray we shall despair of the whole business, and be ready to give it up.

*Both gentleness and skill are necessary.* These bruised reeds must be handled tenderly, lest we break them. These who resemble smoking flax must be gently breathed upon to kindle the spark into a flame. We shall have to get into close contact with our Lord, and imbibe His Spirit, if we are to be successful comforters. Of Him we sing—

"The smoking flax He will not quench,  
But raise it to a flame;  
The bruised reed He never breaks,  
Nor scorns the meanest name."

We must bear with their weakness, be patient with their infirmities, and be content to do the work over and over again if we may but at last be comforters to them.

*Some means of encouragement.* The Word stands first; from this we must draw our material. Then *our own experience* is often an assistance. We must make much use of the promises. These are reviving cordials for fainting spirits. The *glorious doctrines of grace* are very helpful. *The characters of our Lord* have cheered many a sorrowful spirit, and strengthened many a faint-hearted believer. The *solid declarations of His Word* are exceedingly cheering, and the recorded *experiences of His people.* There is no lack in the Word of matter to encourage the feeble-minded. But what heavenly wisdom is needed in the handling of these truths, that we may bring to bear the right portion suited to the case. But when all that can be done by us has been done, it is He that must apply and give our efforts success. But as we obey His Word we may expect Him to add the blessing.

*Obedience to this command brings profit to ourselves.* "In keeping His commandments there is great reward." Those who truly seek to comfort the feeble-minded are not likely to lack comfort

themselves. "He that watereth shall be also watered himself." The griefs we try to assuage serve to sweeten our own mercies. We are often brought to the throne of grace to lay the cases of the sorrowful before the Lord, and to thank Him for the mercies which we enjoy. We get our Lord's approval in our own conscience, and when He manifestly uses us to encourage and raise up the faint-hearted it makes joy to abound in our soul. To be an instrument to "strengthen the weak hands, confirm the feeble knees," and comfort and encourage the low-spirited is one of the things greatly coveted by us. The Lord encourage the faint-hearted, and to Him be all praise, honour and glory.

---

## SPIRITUAL WORSHIP.

BY A. VINE.

(Concluded from page 267.)

II.—LET us apply these general principles to public and private worship. In one respect there is a great difference between the two, viz., in this, that in our private devotion we can have much greater liberty than we can in our public worship. We are alone and perfectly free to act on our own experience of what we find best for our mind. But in public worship we must have a form. Whether that form is carefully prepared beforehand, or constructed at the time by one individual, it is equally a form, and without some such form it is impossible that an assembly of persons of greater or lesser number should unite in worship. They cannot sing together without a hymn, and they cannot pray together without some form of prayer. It is most important, therefore, to consider the connection between the use of form and the inward movements of the Holy Spirit, and there are three truths which we will set out in order in relation thereto.

(1) The use of form, arrangement, or order, is not necessarily opposed to the movements of the Spirit. There may be arrangements made which are greatly opposed to it, and this is the case when there is anything that is not natural in our ministrations, for the Holy Spirit moves to earnestness, and earnestness scatters all artificiality to the winds. It is also the case when the understanding is darkened, for the Holy Spirit acts on the understanding, as we read in 1 Cor. xiv. 15, "I will pray with the spirit, and I will pray with the understanding also"; and in Psalm xlvii. 7 we are expressly directed to "sing praises with understanding." But if people cannot understand what is going on, how can they be moved by the Holy Spirit to take part in it? There are, doubtless, many grievous abuses of form, but the teaching of 1 Cor. xiv., already quoted from, shows that a proper arrangement does not militate against the divine movements of the Holy Spirit. This chapter was written with special reference to the work of the Holy Spirit in public worship; and the meaning of the concluding verse, so often misapplied, in which, after going fully into the whole subject of

the Spirit's action, the apostle says, "Let all things be done decently and in order"; or as it might be rightly paraphrased, "Let the whole be conducted in such a regular course as may prevent confusion"; and there is, therefore, no opposition to the movement of the Holy Spirit in well-ordered worship.

(2) But may we not go a step further, and find that order and arrangement may not only *not* hinder but may greatly help the soul in the reception of the work of the Holy Spirit? We cannot but believe that the godly Churchman may often find, both in public and private, real help from the use of the Liturgy of his Church; and we must exercise our Christian charity sufficiently to accept the thought that it has been found to meet all the requirements, both of the heart and the understanding. When led by the Spirit, he has been able to pour out his heart before God in the collects and prayers. On the other hand, there are those, like ourselves, who find the well-ordered thought of the extempore prayers of our ministers to be sufficient, and all that is needful, to bring us into the inner sanctuary, where we may worship Him who "is a Spirit, in spirit and in truth." What an elevating influence is kindled in the heart by a noble hymn, well sung to a good tune by a warm-hearted congregation! How inspiring it is when that same congregation join in unison in that grand Doxology, "Praise God, from Whom all blessings flow"! And how solemnizing is our gathering together around the table of the Lord in loving commemoration of His passion and death! It must be a heart of stone that is not moved by such worship, when all that is connected with it should co-operate with the work of the Holy Spirit in raising the soul from earth to heaven. The house of God should be so filled, as it were, with a reverential devotion, that even those who have never before known what true worship means should be led to say, "Surely the Lord is in this place, and I knew it not."

(3) But though it is clear that external arrangements may greatly assist our spiritual worship, it is of the utmost importance that we should never for one moment forget that they are utterly powerless in producing it, and that the Holy Spirit is the Author of all acceptable worship in public and in private. No human arrangement can give the access described in Ephes. ii. 18. There are many things we can do, but we cannot do that. Man can get up services so carefully that many persons will be so well satisfied with the choir that they become quite indifferent to the truth or heresy taught in the pulpit. The music may be so good that in some minds it may supersede the necessity for truth. Man can keep a people occupied in a perpetual round of service and ceremonial, so that even those who are not religious may have the satisfaction of being perpetually employed about religion. And, higher still, man may produce a powerful animal impression, which may be very easily mistaken for spiritual worship. We are all familiar with the solemnizing effect of beautiful architecture, the enthusiasm engendered by an enthusiastic crowd, the immense effect of human sympathy, the touching influence of poetry, and the indescribable power of well-adapted music. There is something

about it which will cause the feet of the non-musical amongst us to tread in time when he hears a spirited march well-played in the streets. Now, outside the house of God and the Church of God, we all acknowledge that these results are simply natural—the natural effects of certain natural faculties in the nature of man. But are they less the result of nature when inside the house of God? May not man produce inside the church or chapel the same sort of results as he does outside? And may there not be produced within these buildings as great a natural thrill of a purely animal character as there may be in the crowd, in the concert-room, or the theatre? But this is not the access unto the Father through Christ by the Spirit. It involves no intelligent humbling of the soul before the living God, and it may be, after all, very much like the strange fire with which Nadab and Abihu burned their incense. To the looker-on there was no perceptible difference between that strange fire and the divine. The flames burned just alike, and the smoke from the incense must have looked just the same. But the one was from heaven, and the other from nature; the one was from God, and the other from man; and these two young priests, because they preferred the human to the divine, were devoured of the flame that went out from the Lord, and “they died before the Lord” (Lev. x. 1, 2). Let us, then, watch most carefully against anything that may become a counterfeit of the work of the Holy Ghost. But let us not be misunderstood here. We do not advocate dulness, neglect or deadness; confession without humiliation; prayers without supplication, or praises without praise. What we would plead for is that we may all beware of the strange fire already mentioned; that we may seek to have our worship, both public and private, full of faith, full of love, full of deep humiliation, full of praise, full of thanksgiving; and in order to have this, let us earnestly resolve never to be satisfied with any mere natural impression, but seek rather to be full of the Holy Ghost and power. Let us endeavour to see that, as far as possible, everything shall be in beautiful order; the house of God kept clean, and in good repair; the service of praise bright and spirited, though not too elaborate; and the prayers intelligently presented on our behalf at the throne of heavenly grace. But when all this is done, let us also remember that the power must come from God; let our prayer be, “Breathe, oh, breathe upon us, that we may live,” and then let us look for such a manifestation of the Holy Spirit’s mighty power that man, and all that man can do, may disappear, and be forgotten in the all-absorbing presence of the invisible God.

---

THERE IS IN US AND EVERY CREATURE a point where the living God touches us to uphold us; for nothing exists without being upheld by God from moment to moment. In the elect this point is their spiritual life; in the rational creature his rational consciousness, and in all creatures their life principle.—*Kuyper*.

WHERE God appears, man is effaced.—*Professor Godet*.

## ELISHA.

BY JOSIAH MORLING.

“Tell me, I pray thee, all the great things that Elisha hath done.”—2 Kings viii. 4.

God's flowers are all beautiful in themselves, and when rightly studied will appear so. The little busy bee gathers her honey both from those which are deemed *wild*, as also from those which are *cultivated*. Sometimes those flowers which are least attractive to the human eye are productive of the sweetest nectar. Bible narratives are Bible flowers. They are all of God's production, and exist for His glory and man's benefit; all of them being really beautiful, interesting, instructive and profitable. Some demonstrate Jehovah's special providence; others serve to illustrate His saving operations. They all yield delicious sweetness, if so be we have the wisdom to extract it.

The narrative connected with the above portion is no exception to this rule. Consider

## THE MAN—“ELISHA.”

There seems to have been only one of this name in the Bible, which is very fitting. He is mentioned more than fifty times in this Second Book of Kings. He was a very wonderful man, and in many respects serves to remind us of a far more wonderful Man—the most wonderful Man, “the Man Christ Jesus.” His very Name is wonderful. “His Name shall be called Wonderful.” He is wonderful in His Godhead, and wonderful in His humanity. He is wonderful in His complexity, and wonderful in His mediation. He is wonderful in His worth and worthiness. Indeed, time would fail to tell of all things concerning this wonderful Man. “He hath done all things well.” To be wonderful and to do wonderfully are inseparable characteristics of Him who was once the Man of sorrows, but is now the Man of glory; whom, though unseen, we love, admire and adore, and in whom we put all our trust.

## ELISHA IS CALLED “THE MAN OF GOD.”

And rightly so, for he was specially raised up of God; called of God; and commissioned of God; and upon whom the Spirit of God rested to a great degree.

But Jesus Christ was the Man of God in a pre-eminent sense. He was the Man of Jehovah's right hand, whom He made strong for Himself. To maintain His Father's honour; to restore the honours of the broken law; to glorify the everlasting covenant of grace; to bring into the fold all the scattered sheep; to bring to everlasting glory all the objects of His love. *Raised* up by God as no other man had ever been raised up; His human nature having been the “new thing” specially created for saving purposes. *Called* by God to execute the greatest work ever performed, or ever will be performed, under the whole heavens, as made manifest in His unparalleled Priesthood. “Called of God as was Aaron.” By the



Spirit of prophecy He declared—"The Spirit of the Lord God is upon Me; because Jehovah hath anointed Me," &c. This was made manifest at His baptism in Jordan by John Baptist, when "the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him." "God giveth not the Spirit by measure unto Him." So was His human nature filled with the Spirit, for the great and infinitely all-important work which as the great Prophet, Apostle and Priest, He was commissioned to accomplish, and which was to bring eternal honours upon His sacred brow. "Upon His head were many crowns." O Immanuel, Thou wondrous Man of God, we laud and magnify Thy pre-eminent Name!

ELISHA'S NAME IS ALSO MOST SUGGESTIVE—

"God is Saviour," or "Salvation of my God," or "God is my salvation." What a name! Who can doubt that names were often bestowed through the over-ruling providence of an unerring God? Hence, in many instances, were indictative of the future work to which they were specially destined. Again and again Elisha was instrumental, in God's hand, in effecting the temporal salvation of the people of Israel. It is all through clearly manifest his ministry was designed to be for the *temporal* and *national* good of Israel. And who dares to say it was not productive of much *spiritual* good also? The great day shall declare it.

But in the highest, noblest, and most durable sense it may be said of Christ, "God is Saviour." "A just God and a Saviour." "God is my salvation." In all ages of the Church He has been acknowledged and looked upon as such. Seven hundred years before "the Word was made flesh" and tabernacled amongst men, Jehovah, speaking by the prophet, said, "I will give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth." This was no new doctrine just advanced by Isaiah, but the *re-publishing* of an old truth; for, nearly a thousand years before that, the good old Patriarch Jacob, when dying, cast himself upon this solid rock, saying, "I have waited for Thy Salvation, O Jehovah." And two thousand years previous to that, men were calling "upon the Name of the Lord"; proving they were ignoring themselves, and trusting alone in the Lord for salvation; knowing that none other name had been revealed but "the Seed of the woman"; and realising that, "Whosoever shall call upon the name of the Lord shall be saved." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." We need none other. And if we are taught by the living Spirit we shall desire none other. Once the Lord Jesus Christ is so revealed in our heart, as the only Hope of glory, we shall be ready not only to say with the Psalmist, "O visit me with Thy salvation," and, "Say unto my soul, I am Thy salvation"; but also with the Church by Isaiah, "Behold, God is my salvation." O for more of this soul-inspiring experience, day by day, that we may be looking for the consummation of this glorious salvation of the soul, when the songs

of the saved, like pealing thunders, shall roll through the glory world, "Salvation to our God who sitteth upon the throne, and unto the Lamb." Even so. Amen.

We stay not now to notice his general character to have been more merciful and gentle than that of his predecessor, Elijah, nor of his prophetic office, &c., but glance at

#### THE GREAT THINGS WHICH HE DID.

Even the godless King of Israel was constrained to acknowledge the things which Elisha did were *great* things. And great they were; for were they not the things of God? Listen while He smites the rolling Jordan with the fallen mantle of the fiery Elijah, that, unimpeded, he might onward march as Israel's benefactor. "Where is the Lord God of Elijah?" His faith laid hold on Divine omnipotence, and "Jordan was driven back." "What ailed thee, O thou Jordan, that thou wast driven back?" Ah! Elisha and Elisha's God were there. It were needful that Israel should be blessed, and Elisha had come over the Jordan for that purpose. As he entered Jericho, that doomed place of Jehovah's curse, the situation seemed pleasant enough, but alas! the waters were *naught*, and the land was *miscarrying*. Who wonders that the wretched men of the city should desire to see a cure effected? Elisha's bowels of compassion were moved; the cruse of salt was brought; Jehovah, by the mouth of Elisha, spake the healing word, and the healing was effected. Death and barrenness cease. Blessing instead of curse now reigns.

As beneficence has begun to characterise the gracious man in his new office, as the result of the fallen mantle of his loved master, proving that a double portion of the Spirit was resting upon him, he goes forth from place to place for the purpose of doing good and bringing down upon the Israel of God Divine blessings which they so much needed.

At his word, without rain, cloud or wind, abundance of sparkling waters spread o'er the arid wilderness, filling all the newly-made ditches, to slake the thirst of the triple armies, and give them signal victory o'er their foes.

He speaks, and the poor widow's pot of oil o'erflows and fills all the borrowed vessels till not a vessel was left unfilled. So are her beloved sons delivered from the cruel hands of the creditor, and an abundance, too, left to live upon for a while to come.

Yonder, he stretches himself upon the stiffened corpse of the lad until Life claims the prey from the icy hands of Death, and the mother's heart is made to sing for joy.

In the time of dread dearth, when men's faces were sad and pinched, and the pottage was filled with deadly poison, causing the heart-rending cry from the hungry men, "O thou man of God, there is death in the pot," behold him casting in meal, neutralising the deadly poison and turning death itself into a savoury dish.

He sent a free-grace message to the proud, yet leprous, Syrian General, who fain would have paid a heavy price for healing; but Elisha and Elisha's God disdain all price and merit. "Wash and

be clean" is the message of mercy, which, being obeyed, brings health, beauty and joy.

Let the reader trace out all these beautiful "great things" for himself, and in so doing keep the mind's eye steadily fixed on the great antitypical Elisha—"The Christ of God."

ALL THESE MIRACLE NARRATIVES ARE FULL OF CHRIST.

Christ is all. It is He who parts and passes over the Jordan, which rolls down to the Dead Sea. What tongue shall tell, or pen describe, all the great things our Jesus has done? Single-handed and alone He has overcome the world and all the forces of darkness. He has irretrievably bruised the head of the old serpent and trampled on the dragon and young lion. By the sacrifice of Himself He has for ever put away all the sins and transgressions of His people; He has swallowed up death in victory; unlocked the grave and took away the key. He has opened heaven's gates, and left them open, till all the redeemed host has passed through and received the crowns of righteousness and immortality.

THE REQUEST—"TELL ME."

It is not for us to decide if it was mere curiosity, or for information and profit, that prompted this request. One thing is certainly true—there comes a time with all spiritually-quickened souls when they become anxious to know what Jesus Christ has done; and whether it has been so done that they may have the benefit of the doing. Did Jesus Christ live for me? Did He die for me? Did He put away my sins? Did He conquer the great arch-adversary for me? Such souls desire to get all the information they can about the Person, character, and doings of the Son of God, in order that they may have good and solid ground for hope and trust. Is this the case with the reader? If so, it is well. And be it known that all honest enquiring ones shall surely be gratified, sooner or later, in having their desires granted. It is the business of the Holy Ghost to testify of Christ, not only in the "Scriptures of truth," but also in the conscience of every living soul. Therefore read the Word. Attend regularly on the gospel ministry. "Pray without ceasing." It is the special work of the gospel ministry to be continually recording the great and gracious doings of Christ. All the great things have not yet been fully told, or will be told; but it is God's order to bless what is declared, for the consolation and joy of all His chosen heritage; therefore still cry,

"TELL ME ALL THE GREAT THINGS JESUS HATH DONE."

---

UNBELIEF is so deeply rooted in the human heart that when God performs miracles on earth, it doubts whether He can perform them in heaven, and when He does them in heaven, whether He can do them on earth.—*Professor Tholuck.*

## MY CRY (PSALM LXI. 1).

BY ABNER MORLING.

THESE are the heartfelt words of the Psalmist, the utterance of a heart overwhelmed by pressing dangers and constrained in its conscious weakness to lift its cry for help to a trusted and almighty Helper. How much the word "cry" indicates in regard to the extremity to which the crying one is reduced. The drowning man cries because he is in danger of perishing; his cry is for help and deliverance from a natural death. Who is able to describe the condition, unless God helps, and need of an immortal soul that realizes that it is in danger of perishing? How can such an one refrain from continually crying? What strong words does Scripture use in setting before us the intensity of the soul's desire of the man reduced to this extremity. David calls his prayer, "my roaring" (Psalm xxii. 1); here he also doubtless describes the experience of One greater than himself. In Psalm xxxviii. 9 he calls it "my groaning," and in Psalm cii. "the groaning of prisoners." It is the vehemence of desire, not the sound produced. It is the heart, not the lips, that makes the loud outcry into the ears of God. It is not the wail of wretchedness without faith, which does not cry unto God; though it howls upon its bed, it comes not from the heart (Hosea vii. 14). God is not honoured by the despairing misery of unbelief more than by the defiant prayerlessness of the careless and indifferent. A true cry has not in it anything that displays the gift or power of the great orator; it is as free from art as the weeping of a helpless babe. How much seeming prayer is useless because of its wordy eloquence—by its being worked up into anything rather than a cry; the beauty, force, and power of prayer is in its strong faith and fervent desire. Jacob had power with God; "Yea he had power over the Angel and prevailed (Hosea xii. 3, 4). Wherein lay the power of the wondrous victory? How did he thus prevail with the Almighty? Only in his cry, expressive of his helpless weakness, for it is added, "He wept and made supplication."

In all ages God's servants have been crying souls. The strongest and most fearless of them have been known by the strength of their cries. Christ, as Jehovah's Servant, in the days of His flesh prayed with "strong crying and tears (Heb. v. 7). Moses, Samuel, and David were crying men. Hezekiah cried and wept sore, with his face to the wall. God heard his cry, and added to his life fifteen years.

In the words of the verse quoted, prayer is called "my prayer"—"my cry"; it is an inspired cry, but it is mine; it is also the Holy Spirit's cry. There would be no crying unless God had sent the Spirit of his Son into my heart, crying "Abba Father." Apart from Him there would be no desire for the spiritual; moved by a natural or earthly spirit, the asking would be for things that would harm more than bless, and it would be for those things which Christ, the Intercessor, never would ask in my behalf. Then true prayer is His cry, and it is also mine. The Spirit "helpeth our infirmities." He joins His strength to our weakness; He does

not groan instead of us, but helpeth us to groan. Thus groaning in us He does not take the exercise out of our hands to do it by Himself, but stirs and stimulates us to do all we can, while He secretly ministers all the strength needful for the doing of it. The proof of the inward working of the Holy Spirit in us is best seen in the fact that we are stirred up to work. The Holy Spirit will not pray for us, but He will help us to pray; He does not take our place in wrestling with our foes, but He certainly helpeth the infirmities of all who wrestle. Here only can we obtain the victory over the devil,

"For Satan trembles when he sees  
The weakest saint upon his knees."

As far as formal and lifeless prayer goes, Satan helps it, rather than hinders; it furthers his aim and end. It is one of the most destructive means of self-deception, and when coupled, as it is sure to be, with a wordly life, greatly hinders the coming of blessing upon souls and upon the Church.

We might with advantage examine our praying exercises just here, and is it not a matter for confession and humiliation that this very character of crying that constitutes true prayer is the one quality in which many of our prayers are most deficient. They have in them confession, adoration, and entreating; in fact, they seem to have everything in them saving one thing—they do not "cry." The heart has often in it no fervent desire for what the lips may seem to be earnestly entreating. An instant answer to some prayer would be not only astonishing, but would be a great affliction to the praying man. And when not so bad as all this, much of our prayer, if not wholly lifeless, is nevertheless very feeble; to put it plain, it lacks the "cry," it does not "groan" or "roar"; it is not like the pleadings of men who are "at their wit's end," and cry unto the Lord in sheer trouble (Psalm cvii. 27, 28); there are no tormenting hunger-pangs for the blessing asked for.

It is not, nor can it often be, clear to the one who cries as to the way in which the help or answer may be given. The cry is merely an expression of extreme need and of earnest desire for help, while it leaves the form in which the help shall come to the choice of Him who sends the help. The infant cries, but while it is ignorant of the meaning of its own cry, its mother knows and, understanding the whole case, she hastens in love to meet it; and the believer cries, but while he, too, comprehends little better than the infant does the character of his wants, or the deep meaning of the cries he utters, his Father knows the whole—knows his need and what he really asks for; and in his love he gives according to the need, rather than according to the cry that the crying one scarcely understands himself. In doing this He has really granted our heart's true cry, though in our ignorance we may think He has refused it. For all the prayers of God's children, when helped by the Holy Spirit to pray, are this, "Father, glorify Thy Name."

Much is said about hindrances to prayer. The greatest and most real hindrance is our own unbelieving hearts; hindrances from the

outside should be, and are, often lively and useful helps to provoke a more importunate cry. Thus, when the crowd around blind Bartimeus bade him hold his peace, he only "cried the more a great deal." When it was suggested to Martin Luther, in prayer, that God was very far away in heaven, "Very well," said he, "I will only cry the louder." To encourage our hearts and our faith in crying, let us keep always before us the preciousness of the Name we urge as our plea. Our cry, because of the Name we plead, comes up with welcome and acceptance before God, "even unto His ears." "We have an Advocate with the Father," and with such an Advocate, and such a plea, our weak cries will become a prevailing power before God.

This may meet the eye of a reader who has never cried, never prayed, who is an utter stranger to all this. Let us ask, Is it not time such a one began to think on these things? Is it not time for such to begin to cry unto God? May the Holy Spirit break in upon your heart, that it may be recorded, as of Saul of Tarsus,

"BEHOLD HE PRAYETH."

---



---

### "THE FUNDAMENTALS."

BY PASTOR H. BULL, "SALEM," RAMSEY.

"Elect according to the foreknowledge of God."—1 Peter i. 2.

#### ELECTION.

WE have borrowed the title which heads this article from a series of books, sent out by "The Testimony Publishing Company," Chicago; in which, although ten volumes have reached us, containing on an average eight articles each, not one as yet has dealt with this first and very important doctrine.

As one of the fundamental truths of God's Word, the doctrine of eternal "Election" is verily believed amongst us as a denomination, but alas, by some it is spoken of or referred to in such an apologetic way that one would almost think it meant the introduction of cholera or malarial fever into the camp to mention it.

We define the doctrine briefly thus—That God has of His own set purpose, chosen "in Christ" a vast number of the human race, from the great mass of mankind, unto salvation; and has provided for their redemption "by Christ," their regeneration by the "Holy Spirit," their preservation by grace whilst in this world, and at last their glorification with Christ in the world to come. This we submit is a fair summary of the doctrines by which (Baptism apart) we, as a denomination, are distinguished. If they are consistent with divine truth, they are worth contending for; and if worth contending for, they are worth propagating. If, however, they are neither important, nor worth propagating, "then the sooner the number of denominations in the world is made less by one, and that one "The Strict and Particular Baptists," the better.

The doctrine of Election, however, was held tenaciously by the

early Church, and taught by Augustine, one of the early "Fathers," between the years 370 and 430 A.D. So pronounced was he upon this subject, that in a note we have just turned up, we read that "Augustinians" were so called because they held the doctrine of "Election." So much obscurity exists as to the teaching of the Church from the third until the sixteenth century, that one can say little about it.

We do not think, however, it was seriously challenged, as an article of belief, until the year 1582.

In 1582, James Arminius undertook to refute the doctrine, as revived and propagated by that great Genevan divine, John Calvin. From that time to the present day, the distinction between those who hold "Election as an important article of faith, and those who do not, has been expressed by the terms "Calvinists" and "Arminians."

The doctrine of "Election by grace and Predestination to life" is beautifully set forth in the 17th Article of the "Common Prayer Book," which in its present form was compiled under the supervision of Edward VI. in 1548, and reads as follows:—

"Predestination to life is the everlasting purpose of God, whereby [before the foundations of the world were laid] He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only begotten Son Jesus Christ: they walk religiously in good works: and at length by God's mercy they attain to everlasting felicity."

The foregoing practically covers the ground, and embodies our doctrinal basis as a denomination, and since we have subscribed to it, let us defend it by word and pen, until it can be proved to be contrary to the Word of God, and this we need not fear.

The thoughtful Bible student will find "Election" runs like a golden thread through the inspired Word. We see it set forth and illustrated in the Book of Genesis (chap. vii.)—the Ark, a type of Christ; Noah and his family, a type of the Church, chosen by God and provided for in the Ark. Again, in the history of the patriarchs, it is Jacob who is chosen of God, and in whom all the families of the earth are to be blessed, not Esau. Why? "That the purpose of God according to 'Election' might stand" (see Rom. ix. 11.) Yet, again, in Israel as a nation (see Deut. vii. 7.) God chose them not for what they were, but because He had set His love upon them, and had secured their position and privilege in covenant with their federal head, Abraham. So the Church for all time and eternity is secured by the everlasting love of God in covenant with their federal Head, Christ Jesus.

We have met with those who, whilst they profess to believe the doctrine to be a "fundamental truth," do not think it ought to be

preached, because (say they) it tends to fill the minds of earnest seekers after salvation with doubts and fears, and even bring them to despair. Let us frankly say we have never found it so in a single case. Surely it is not conducive to despair to tell a person who is under the gracious influence of the Holy Spirit that God "loved him with an everlasting love," and that because He loved him, and provided for him in Christ, He has now brought him into a state of enquiry, so as to lead him to Christ! No, no! a thousand times no! It is only such as are afraid God's truth cannot take care of itself who talk like that. Other some say the doctrine of "Election" tends to leads those who hold it into a sinful life; on the ground that if they are of the elect they will sure to be saved, whatever they do. Is this assertion, however, borne out in actual fact? Let us face the question. Do those of us who hold the doctrine of "Election" live less consistent lives than those Christians who do not hold it? Do the Calvinistic Methodists of Wales commit sins the Wesleyan Methodists do not? Do the Calvinistic Strict Baptists, or Huntingtonians, commit sins the General Baptists, or Congregationalists, do not? To each of these questions we fearlessly answer No. On the contrary, to realise one's salvation secured in the purpose of God, from all eternity to all eternity, lays the believer under such an obligation to live to the honour and glory of God, that he will instinctively shrink from such a suggestion, and will with Paul exclaim, "What? Shall we continue in sin that grace may abound? God forbid. How shall we, who are dead to sin, live any longer therein" (Rom. vi. 1 and 2). Nay, but rather, a full appreciation and fearless propagation of this and its allied doctrines of grace in the Churches means the production of Christians of strong moral fibre and undaunted purpose, such as were John Hampden, Oliver Cromwell, William Kiffin, and others, who not only believed in, but defended, the truths they loved at the expense of live and property. May God give us grace in these days of "anythingarianism" (to coin a word) to believe and teach as well as sing

"Christ and His members ever stood  
A glorious mystic man,  
Loved with the highest love of God,  
Before the world began."

## EVIDENCES OF SPIRITUAL LIFE.

### *A Word for Anxious Enquirers.*

SATAN will not let you alone; he worries those whom he cannot devour. You know, my dear friend, that it takes two to make a quarrel; and if you feel your antagonism to that great enemy of souls, why is it? Did you always have it? Did it arise and spring up from yourself? I think—yea, am sure—that the answer must be in the negative, for if a kingdom be divided against itself how shall it stand? If Satan rise against Satan how shall he stand? Antagonism to Satan and his ways of sin must arise from grace in



the heart. How came it there? It was given in regeneration, whenever that took place. Though grace at first be faint, it will grow, and in the Lord's time manifest itself.

How came grace to be given? Because of predestination and foreknowledge. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate them He also *called*" (Rom. viii. 29, 30). Follow it out and see where it leads to. Grace follows in the track marked out by His decrees. But, when we look at these things, we must first look within and ask two or three questions. *First*, have I life? Perhaps we can hardly tell. Well, do I see? Again, do I see myself a sinner? Oh, yes! from the sole of my feet to the crown of my head I am all uncleanness. Then I must have *life*, for no dead man, in that state, ever saw. Then, again, do I hunger and thirst after something which I do not possess, yet scarcely can tell what I want? Yes! What I want is bound up in this—"SALVATION," or "Give me Christ, or else I die." Why these feelings? Because of *life*, which has its cravings, which must be satisfied.

I am told that of all sciences that of botany is the one which most leads the mind to the Creator. In other sciences *order* is distinctly and strongly marked, but in this, *order* and *life*, which none can give but Him. Men can give form to objects, but yet they remain dead. Therefore if life is within the soul (spiritual life, of course, I mean), and if it was not always there, it must have been implanted by someone at some time. If man cannot give it, if it is beyond the power of the highest angel to give it, then, seeing there is only one left who could give it, it must be that one, and, bless His dear Name, IT IS HE WHO GIVES ETERNAL LIFE TO HIS sheep, and if you have life, this life of feeling, of desires, of hungerings and thirstings, you are a lamb at any rate in the fold of the Chief Shepherd, who laid down His own life in order that all His sheep and lambs might live. Cast, my dear friend, your soul into His hands. Wait not until you improve. "If you tarry till you're better, you will never come at all." But go with all your guilt, just as you are. As Hart says:—

"Let not conscience make you linger,  
Nor of fitness fondly dream.  
All the fitness He requireth  
Is to feel your need of Him.  
This He gives you,  
'Tis His Spirit's rising beam."

He is the Saviour of those who feel themselves lost. His blood is a fountain for the filthy, and drink to the thirsty. His righteousness is to shelter the naked; and His loving heart and bosom the resting place of the weary and oppressed.

Do not be discouraged if you do not obtain an answer immediately. "Go again" and again, and wait and watch and pray until He arise for your relief.

The Lord has various ways of dealing with His people. In some

cases He commences His work with deep convictions of sin, and *drives* them to the Saviour; in others He awakens concern, shows them the beauties of Christ, and *allures* them to Him. But afterwards, by line upon line, precept upon precept, He deepens and extends His work, gradually unfolding the hidden evils lurking within, and making them cry often in the language of the great apostle, "O wretched man that I am." Such I feel is my own case. I am passing through a season of dark temptation, and, sad to say, have yielded to the foe. He has sought for and found occasion against me, and truly I have found him my accuser, while my conscience cannot deny the truth of his accusations. Yet, midst all, I trust my confidence and hope is in the blood which cleanses from all sin. Here I am hanging, but I want to realise my Father's smile, and to experience His loving kiss, which will dispel all my fears and reassure me of His love.

I desire to leave myself in His hands. It may be necessary for me to have a portion of shade in order that the light may be more manifest, and the contrast more striking. What He wills is best. He is too wise to err, too good to be unkind. . . . Wishing you all needful blessings, both temporal and spiritual, from the great storehouse, Christ Jesus, who is able and willing to assist the needy, and who says, "Come unto Me, and I will give *you* rest."

THOS. B. VOYSEY.

Nov. 17th, 1873.

---



---

## FOR THE BAIRNS.

*The Safe Deposit Bank.*

By H. S. L.

WE all know the fable of "The Fox and the Grapes," and how old Reynard declared that the ripe, luscious grapes hanging over his head were hard and sour *just because he couldn't get them*, and so people often speak with contempt of things that they would be only too glad to get hold of if they had the chance.

When poor people talk scornfully of riches, and obscure folk declare they have no ambition to be great, their hearers generally conclude "the grapes are sour"! But really you know there are many very expensive things that must be "more trouble than they're worth" to their owners, and when one reads of great jewel robberies one can't help feeling glad to be free from the care of such precious toys as cause much anxiety in the keeping, and much grief in the loss.

The difficulty of finding a safe place to put valuables in has always been felt by those who happened to have a few; in olden times they buried their treasures in the earth, or found some other secret hiding-place for them; in modern days we have *fire-proof* and *thief-proof safes*, and *banks*, and all sorts of contrivances to ensure the safety of our possessions, and yet how often has the disappointed cry been heard, "What I saved I've lost! I'm ruined."

## PAUL WAS A GREAT DEPOSITOR.

He had great concerns committed to him, and he had large business transactions with the Great Bank ; he knew the Banker well, and entrusted to His care all the valuable and important things he could not keep for himself. That Bank was not the "Bank of Commerce" ; those things were not money, gems, or earthly title-deeds. Like his brother Peter he could have said with perfect truth, "Silver and gold have I none," and yet he had treasures far richer and more lasting to think of, not only for himself but for others ; like a true philanthropist he sought the good of a vast multitude of people ; their interests, their cares, their sorrows, lay heavily upon his great kind, loving heart, and he "committed," *deposited* it all, into "higher hands," where he knew nothing would run the slightest risk of being lost, or mislaid, or damaged—where all would be perfectly safe. I read a verse when I was a child that says :—

"A charge to keep I have ;  
A God to glorify ;  
A never-dying soul to save,  
And fit it for the sky."

And young as I was I felt *that* work was altogether too great for me, for only God can save a sinner and make him fit for heaven ; and *Paul felt this too*. He *had, indeed*, a charge to keep, for the glorious Gospel of the blessed God had been "committed" to his trust. He was called to glorify God and show forth His praise. He deeply realised that he needed to be saved from sin and wrath and be made fit for heaven ; but he brought all to Jesus, knowing Him to be both able and willing to *do it all for him* ; to carry him and his burdens too ; and bring the whole case to a successful issue.

Where he put *himself*, there he put all his *friends*, "commending them to God and the Word of His grace," to the ever-living, ever-loving Saviour who is "able to save unto the uttermost all who come unto God by Him," because He died to redeem, and lives to intercede for them on high.

Dear reader, where have *you* deposited your treasures ? It may be you have never given the matter a serious thought ; you may even think you have no treasures that need to be taken care of, but this cannot be true, for you have *your own self*, and what if you should "lose yourself and be cast away" ?

O that you may be led to trust in the Lord Jesus Christ alone, for "blessed are all they that put their trust in Him."

---

God has never put to any covenant the obligations of obedience before interest in the privileges, but after ; and so Adam and his race were in the good of the covenant made with them before they were subject to its claims of obedience. At any rate, God made Adam before He claimed obedience of him, and made him with faculties before He made it his duty to exercise them. Let the same, therefore, be said of the new covenant in Christ Jesus.—*J. Foreman.*

## THE BLESSING OF HOPE.

By H. D. TOOKE.

THERE are many phases of the Christian life and experience which call for gratitude and praise ; many in which we have abundant reason to rejoice ; but there is none more blessed, more joy-giving, more full of lasting good, than that of Hope.

In the natural life, hope is of great value. The natural man without hope presents a pitiable condition of life ; for apart from the hope the grace of God brings, hope is an essential in human life. Hopelessness presents the very depths of hell ; for of that place it has been well said, " Abandon hope, all ye that enter here."

Hope, as it effects life, even in the ungodly, quickens activity, compensates for many an anxious moment, buoys up the mind in hours of distress and defeat. As the poet has expressed it—

"In all my wanderings round this world of care,  
In all my griefs—and God has given my share—  
I still had hopes my latest hours to crown  
Amidst these humble bowers to lay me down."

There is much truth in the lines of another, who says,

"Know, then, whatever cheerful and serene  
Supports the mind, supports the body too ;  
Hence, the most vital movement mortals feel  
Is hope, the balm and life-blood of the soul."

What is hope? may be asked. "A desire of some good, accompanied with expectation of obtaining it ; confidence in a future event," is the dictionary definition. Paul gives us the Bible explanation when he says, "Hope that is seen, is not hope : for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

If all this may be said of the natural hope, which is part of God's blessing on human life, how much more is it true of the believer's hope. If natural hope plays an important part in the life of humanity, of how much greater value is the hope born of Grace.

"Hope is a taste begun  
Of great Jehovah's grace,  
Revealed in Jesus Christ the Son  
To all the chosen race."

The hope of the true Christian affects his present life as nothing else can. In the midst of trouble, sorrow and care, it raises him above the reach of despair, brightens his outlook amidst the gloomiest surroundings, calls forth comfort in the hour of the heaviest sorrow, and nerves him for the conflict.

Let us remember there is a hope that belongs to the life that now is. David knew its power and blessedness when he cried, "Why art thou cast down, O my soul? Hope thou in God."

Then, as we remember that the believer's hope is not limited to this life, but reaches out beyond the grave into the glories of eternity, we begin to realise how infinitely precious is the gift.

Have we really appreciated it as we should? Have we sought to take full advantage of our privilege? Believer, let me remind you that whatever your lot, position, or state, you may hope. You have a "good hope through grace."

Let us ask ourselves what this hope really is.

1. *The expectation of divine help and blessing given under the darkest circumstances.*

The psalmist, whose words we have already quoted, evidently was in sore trouble. His heart cried, "My soul is cast down within me." Nevertheless, in almost the next sentence, he said, "Hope thou in God." What was his hope? The anticipation of a time coming when he would have cause to rejoice in God, and what God had done for him; the confident expectation of help and relief. Such is the joyous privilege of all God's people; it matters not where you are, you have this glorious sustaining compensation. No cloud is too thick for the light of a living hope to penetrate; no storm too great to silence its word of cheer to the heart that knows its God.

2. *It is the anticipation of the blessings of another life.* "The hope that is laid up for you in heaven." "Christ in you the hope of glory." How it lifts the soul above the present; brightens the prospect in spite of want, suffering, sorrow and death. Who can estimate its worth? The hope of a life that shall be absolutely and eternally free from all that here so often seems to mar and blight.

While our thoughts rise to view "the inheritance of the saints in light," and our hearts cry, "What must it be to be there?" let us remember that the hope we have cherished as the people of God is a real one. It is not the passing dream of fancy, a hope for which we have no ground. We surely can give "a reason for the hope that is in us."

It is founded on God Himself. In life's trials we hope in God; and the more we know of Him, the more do we know that "Hope maketh not ashamed." Is it not true that "Experience worketh hope"? for have you not had your hope confirmed and strengthened by many an experience of the divine help in the past?

Equally is this true of the hope that reaches beyond the present life. "It is both sure and steadfast." Blessed and solid is the ground of such hope, for it is founded on Christ.

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

Such a hope is born at the Cross. It sees in the sufferings and death of Christ the hope of forgiveness, the hope of acceptance with God, and the assurance of eternal life.

Again, *hope is resting on the promises of God.* Promises which are "Yea and amen in Christ Jesus." Promises upon which the honour of God rests. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us."

Again, it is of value because it lasts. I grant that it may sometimes be dimmed; faith seems at times to wane, but hope cannot die, but is among the things of which it is said, "it abideth."

Herein lies the difference between the world and those who through grace "are not of the world." Of the unsaved it is declared that they are without God, having no hope.

May we cherish our hope, and ever pray that it may be kept always bright amidst the varying scenes of life. May we be moved to a real sympathy, and ever seek the grace to hope and to wait patiently for the Lord.

### THE RICHES OF HIS GLORY.\*

BY PASTOR WM. DIXON, *Bradfield St. George.*

WHEN our brother, Mr. Garrard, wrote me to come to the opening of the new chapel and give an address at this meeting, I said I did not think I liked giving the first address, as one felt it should be the key-note of the meetings of the day. Whilst I was being considerably exercised as to the subject upon which to speak to you this morning my mind was led to the 3rd chapter of Paul's Epistle to the Ephesians, vers. 16—19: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge: that ye might be filled with all the fulness of God."

You remember the occasion of the prayer. Paul was a prisoner at Rome—that prison which was sanctified by the prayers of one of the noblest and truest of all God's servants—and while there his heart goes out for those newly-formed Churches. He thinks of their sorrows, temptations and trials, and on the cold stones of the prison, with probably one hand chained to a soldier, he bows his knees and prays for these Christians at Ephesus. He knew them as redeemed by the precious death of the Lord Jesus. He knew they had forgiveness of sins. He knew they were accepted and sealed by the Holy Spirit, and yet he feels there are deeper and higher blessings for them. His prayers and desires for these saints of God at Ephesus are like so many steps upward to the radiant heights of "being filled with all the fulness of God."

Is it possible to wish, or desire, or pray for you, as to-day you enter your new house, that you may experience in all your future the truth of the words? May it be true of you all, your beloved pastor, and every one of you, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," &c.

*First part of the prayer*—for the power and presence of the

\* An address delivered at the prayer-meeting on the occasion of the opening of the new Bethesda Chapel, Ipswich.

Holy Spirit to strengthen. It is a beautiful prayer. "That He would grant you according to the riches of His glory"; or as in chap. i. "According to the riches of His grace," and "According to the good pleasure of His will." We are formed for His glory. We shall show forth His praise. I am sure there is nothing, and will be nothing, you need more than this power. They were God's children—chosen, redeemed and accepted. It is possible to be all this and not be one bit of power. It is possible to be a Christian and not exert one bit of influence for good. Do not the things in our daily life tend to weaken us? Is it not one of the awful things about sin, the world and the flesh that it weakens us? When Luther went before the Diet of Worms the second time, in his wonderful prayer there are these words: "Oh, my God, how powerful is the world! how strong is Satan! how weak is the flesh! If it is to be in what man calls greatness I am to put my trust I am undone for ever." The Lord in His gracé and love bless you with this power as you go forth, not in your own strength, but in His, ever remembering

"That every virtue you possess, and every conflict won,  
And every thought of holiness, are His alone."

*Second part of the prayer*—"That Christ may dwell in your hearts by faith," &c. You see the connection—that the Lord Jesus may come into the heart made ready by the power and presence of the Holy Spirit. The Holy Spirit must come and get the place ready for the Lord Jesus. Scholars tell us the word "strengthened" in ver. 16 is the origin of our word "dynamite." I do not know; perhaps it does mean that we need to be blown up and broken up. It would not do us any harm, perhaps, if we were. But this we do know—if the Lord Jesus is dwelling in our hearts by faith, all the things that are questionable and worldly, sinful and fleshly, must go. Whilst two young men were leaving their office one evening, one said to the other, "I have a ticket for the theatre; will you go?" "No," replied his friend, "I am going to a prayer-meeting." When they were let go they went to their own company. When death comes we shall be let go. We shall go to our own company. Where the Lord Jesus dwells there will be the "rooted and grounded in love," as the tree is rooted on the soil, and the house is founded upon its foundations.

The last part of the prayer—"May be able to comprehend with all saints," &c. [that ye may be able to attain, to come upon, with all saints] "what is the breadth, and length, and depth, and height, and to know the love of Christ that surpasseth knowledge, that ye might be filled with all the fulness of God." Do I ever try to confine the love of Christ within the limits of my own ideas? Do I ever think how broad, how long, how deep, how high is His love? It went down deep enough to reach me, for I was sunk low in sin. It was high enough to reach Paul, for he was as high as was possible for any man to get in his own estimation. The climax is, "That ye might be filled with all the fulness of God." The idea probably is "That ye may be made complete according to God's own standard

of completeness." "Unto Him be glory in the Church in Christ Jesus throughout all ages." This 2nd day of July, 1913, is a part of the all ages of which Paul speaks. May there be in the services of to-day, and in your future as a Church, Glory to God in our Lord Jesus Christ.

---



---

### REVIEWS, LITERARY NOTES, ETC.

*Hereafter.*—By J. S. Francis, published by C. J. Farncombe and Sons, Imperial Buildings, price One Penny.

This little book of forty pages deals with three important topics, viz.:—After death, eternal punishment and immortality. We have much pleasure in calling attention to it, as we regard the errors which the writer opposes as most pernicious. In treating of the first topic, whilst pointing out that what our circumstances, our surroundings, will be when our souls leave our bodies, is revealed only in figurative language, he, in our judgment rightly, says, "Enough has been revealed to enable us to contradict in the most emphatic manner such statements as that the souls of men will remain in a state of unconsciousness until the end of time."

Adverting to Luke xxiii. 43, and the argument for the shifting of the comma so as to make the words lend some support to the theory, the writer says:—

"Dr. Bullinger says that these words can mean only 'Verily I say unto thee this day, thou shalt be with me in Paradise,' and he bases his assertion upon the fact that in the original Greek the equivalent of our word *that* does not appear between 'I say' and 'to-day,' whereas in two other cognate passages in Luke the *that* does appear in the Greek. The two passages instanced are Luke xix. 9, and Luke iv. 21."

There are four very simple answers to this argument:—

1. In his alternative rendering Dr. Bullinger equally implies the additional word *that*, which is quite as evident in "I say unto thee this day, (that) thou shalt," as in "I say unto thee (that) to-day thou shalt."

2. There is another example, in this very gospel, of the omission of *that* in the original (Luke xxii. 34). "And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." Here the Greek word for *that* is not found between "I tell thee" and "the cock shall not crow this day," but is as much implied as it is in "Verily I say unto thee, to-day shalt thou," and as in the translation of the text substituted by Dr. Bullinger, "I say unto thee this day,

thou shalt." There are probably other cases, but one is enough here.

3. Dr. Bullinger argues that as in Luke xix. 9, and iv. 21, the Greek word for *that* appears, and in xxiii. 43 it does not, therefore *to-day* cannot hold relatively the same position in this last as in the other two. If, however, we are to reason from analogy, we have far surer and more important data in the order of the words. In Luke xix. 9, the *seemeron* (this day) comes before the words "Is salvation come," to which it belongs, and in iv. 21, it also comes before the words "Is this scripture fulfilled," to which it belongs. In our text the *seemeron* (this day) comes after "I say unto thee" and before "shalt thou be with Me in Paradise." *To-day*, then, cannot possibly be taken with "I say unto thee," and must be joined to "shalt thou be with Me in Paradise."

4. The fourth answer is furnished by an eminent Greek scholar, Dean Alford, in his valuable notes on the Greek Testament. In allusion to the malfactor's request this profound scholar says, "The Lord surpasses his prayer in the answer; the 'Verily I say unto thee.' *To-day* is the reply to the uncertain *when* of the thief. THIS DAY, before the close of *this natural day*. The attempt to join it with 'I say unto thee,' considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly." This shows that this perversion is not a new thing. I believe it has been used in the past by Romish controversialists to meet the arguments afforded by the true translation against the doctrine of Purgatory. The Christadelphians, too, have adopted it, I am told, to support their views of the souls sleeping till the resurrection. The alteration of the passage in question is now made by professedly sound teachers, to support their false teaching on the subject of the intermediate state.

It seems that both analogy and common sense are on the side of the translators.

We are glad that the writer has been able to issue the booklet at a nominal price, and heartily commend it to our readers, and hope it will have a large circulation, especially among the young.

J. E. F.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

HOPE, NORTON STREET,  
BETHNAL GREEN.

"MAN proposes—God disposes." We had purposed to hold in conjunction with our fifty-ninth anniversary the recognition services of our pastor, but his severe illness prevented this part of the meeting being carried into effect.

In the afternoon of the day, September 9, brother Mitchell preached from Psa. xii. 2, alluding in his remarks to the peculiar circumstances, and how often our anticipations are dashed to the ground, these circumstances compelling the soul to cry out, "Help, Lord!" noticing also to whom the appeal is made—to Him who rules above and beneath and who never fails to help. The message was most suitable for the occasion. The cry of the Church is "Help, Lord!"

At the evening meeting Mr. J. B. Collin presided, Psa. cxxv. was read, and Mr. W. R. Johns asked the divine blessing. The chairman's remarks gave the keynote to the meeting; they were "Trust in the Lord," urging upon us to trust Him at all times, and not to place our trust in any other. Mr. E. White spoke from the words, "What I do thou knowest not now, but thou shalt know hereafter," bringing out the fact that at present there are many mysteries, but there shall be manifestations to follow, and that God's plans in our seeing of them are not perfected, but in future light we shall find to our satisfaction His ways are right and best. Mr. E. Mitchell took us to Acts xxi. 44, speaking of God's will, and how great grace is needed to submit and acquiesce to God's will, and that God's will must be done. Mr. J. T. Peters' message indeed was sweet as he spoke from the words, "The beloved of the Lord shall dwell in safety by Him" (Deut. xxxiii. 12). Mr. H. D. Tooke gave a most consolatory message from Psa. xx. 1. Mr. J. R. Debnam also contributed to the savour by a few choice remarks upon our never-changing God.

At the close of the meeting a message from the sick chamber of our pastor was read, which, while it

saddened, it also rejoiced, assuring us that he was still clinging to the Rock. H. F.

TOTTENHAM (EBENEZER).—The twenty-ninth anniversary of the formation of the Church was held on Tuesday, September 19th, when Mr. B. J. Northfield, of March, Cambs, preached a very helpful sermon from Mark x., part of verse 32, "And Jesus went before them." The evening meeting was presided over by Mr. J. M. Rundell, of the Surrey Tabernacle, who opened the meeting with a song of praise and by reading part of Zeph. iii.; after which brother Gentle sought the divine blessing on the meeting. The secretary then read the Annual Report, giving a brief account of the Lord's goodness and the rise and progress of the work of the Lord carried on in the Sabbath-school, Bible-class, Young People's Society, mission work, &c., and the financial position of the Church; and although the year commenced with sunshine and blessing, a cloud has overshadowed us as a Church by the resignation of our pastor, thus leaving the little flock without an under-shepherd. The chairman then made a few helpful remarks on the chapter he read, dwelling chiefly on the love of God to Zion. Mr. Northfield spoke from Philip. iii. 10, "That I may know Him," mentioning that the Spirit-taught sinner only can truthfully join with the apostle here, the reason being because of His matchless grace and saving power. Mr. Thew followed with an encouraging address from Sol. Song, viii., part of ver. 5, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" (1) Leaning—the person; (2) place; (3) position. Mr. R. Grimwood spoke from Rom. i., part of ver. 16, "I am not ashamed of the gospel of Christ," because it is a worthy theme, and in it we have made known to us the eternity of its Author and the riches of His grace and His love to the Church. Mr. Gibbens spoke from 2 Cor. iii. part of ver. 5, "But our sufficiency is of God," showing how we have to come to God for all things in prayer,

for He has said, "My grace is sufficient for thee." We realised that all the speakers were graciously helped by the Holy Spirit's power and presence, and by a closing hymn and the Benediction these happy meetings were brought to a close.—C. E.

#### THUNDERSLEY.

SUCCESSFUL anniversary services were held on September 17th in this chapel, which since February, 1912, has, under God, been kept open by the Strict and Particular Baptist Society. A goodly number of friends assembled, many of whom expressed their pleasure at being present.

¶ In the afternoon Mr. T. L. Sapey, of the Brixton Tabernacle, preached from the words, "Consider the work of God" (Eccles. vii. 13), referring to God's works in creation, providence and grace, his remarks being listened to with rapt attention.

¶ After tea the evening meeting was held, the chair being occupied (in the absence of Mr. A. B. Falkner) by Mr. John Green, of the Surrey Tabernacle. After the opening exercises, the chairman in a few well-chosen remarks referred to our indebtedness to the Lord for the harvest and for all the mercies we receive, and laid special emphasis upon the need there is for determination to hold fast the truth of God.

Mr. J. Morling, of Chelmsford, then addressed the meeting from the words, "He that hath begun the good work in you will perform it unto the day of Jesus Christ," contrasting God's work in regard to the harvest with the work of grace in the soul.

Mr. W. Challis then spoke, basing his remarks upon the words, "He shall see of the travail of His soul"; after which Mr. Sapey addressed the meeting from the words, "Let both grow together until the harvest."

Mr. A. G. Blackman (secretary of the Society) then referred to what had been done in connection with the Cause during the past year, speaking feelingly of the great loss it had sustained by the death of the late Mr. Gayler, and laying stress on the words, "The ways of the Lord are right."

Mr. J. W. Wybrow followed with some choice remarks on "My medi-

tation of Him shall be sweet," and the happy meeting was brought to a close by some further observations by the chairman, the singing of a hymn, and a prayer being offered by Mr. Sapey.

The collections were good, and the friends felt there was reason to bless the Lord.

DATCHET.—Monday, August 11, was an enjoyable day for our school, eighteen of whom we took by excursion to Portsmouth, and across to Ryde. Some of the mothers went with us, the whole party numbering nearly thirty. The little ones had their treat on August 25 in a trip by motor-car, through the kind help of friends.—H. W. RIDGEWAY.

KINGSTON - ON - THAMES.—The sixty-eighth anniversary services were held on September 17. Pastor H. J. Galley conducted divine worship in the afternoon and preached from Psa. ciii. 1, 2—a sermon which was very much enjoyed. Tea followed, and then a public meeting, presided over by brother Dean, of Wandsworth. A report of the Church for the past year was read by the secretary, brother Jeffs. A note of sadness was in it as it told of the illness of our brother Lambourn, the senior deacon, whose presence and help are much missed. The most cheering note was the continued success of the Sunday-school work. The chairman's address was based largely on the report and was very encouraging. Pastor Mutimer brought a most helpful message on the words, "A bruised reed He will not break, nor will He quench the smoking flax." Pastor Galley's evening message was on "The God of Jacob," which he treated in an experimental way. The pastor (W. Welman) spoke a few words on Christ and the Church, based on Ephes. v. 23, and also thanked all friends who had helped in the services of the day. All agreed that it had been a season of blessing. The collections were for the Church funds, and also necessary renovations towards which the Church is still needing further help.

HOUNSLOW.—The Harvest Thanksgiving Services held on September 10th were seasons of refreshing. In the afternoon Mr. J. E. Hazelton was very

much helped in setting forth the Gospel from the words, "The path of the just is as the shining light which shineth more and more unto the perfect day," the sermon proving very profitable to the good company of friends assembled. The evening meeting was presided over by our esteemed friend Mr. Newman. After a few words from the pastor by way of report of the work of the Benevolent Society, the chairman expressed his pleasure at coming once again to Hounslow, and referred to some lessons to be drawn from the harvest. Addresses, which were both appropriate and spiritual, were given by Pastors W. H. Rose and G. Smith; after which a few words from the pastor, James E. Flegg, brought to a close one of the best harvest meetings held here.

#### REHOBOTH, MANOR PARK.

TUESDAY, August 26th, saw the third gathering in connection with the reduction of the debt upon our freehold building, which debt it is hoped, by the blessing of God, will be terminated this year.

Pastor R. Mutimer was much favoured in the afternoon service, speaking upon the three comings of Christ expressed in Psa. xl. 7, John xiv. 18, and Rev. xxii. 18, and Rev. xxii. 20. We were thankful indeed for this Christ-exalting theme, which was blessed to many, and lifted one or two near to the gate of heaven.

Mr. J. M. Rundell, presiding in the evening, read and commented upon 2 Tim. iv., and, after prayer was made, five of the Lord's servants addressed us, and all seemed peculiarly favoured with an unction from the Holy One:—Pastor W. S. Baker, of Staines, from Rom. viii. 37, "If God is for us, who can be against us?" God is for us in predestination, in vocation, and in justification; and while the world, the flesh and the devil are against us, God has made a hedge about us and we are safe, though we cannot see the hedge. Pastor R. Mutimer, from Rev. iv. 1, "A door opened in heaven," was himself favoured to look by faith within the veil. Christ went through that door, the Holy Ghost came through it, and the saints will enter heaven through it.

"Since I have tasted of the grapes,  
I sometimes long to go  
Where my dear Lord the vineyard keeps,  
And all the clusters grow."

Pastor F. C. Holden from Lam. iii. 25. The Lord is proved to be good in proportion to our dependence upon and felt need of Him. Pastor E. White from "How much owest thou unto my lord?" (Luke xvi. 5), brought a timely message as regards our temporal position. We are the Lord's "drowned debtors," as Rutherford would say. Pastor H. D. Tooke, speaking from Psa. xlviii. 3, dealt experimentally with

the believer's knowledge of the Lord in Zion, particularly as a Refuge for sinners. Our dear pastor followed with refreshing words of confidence and trust in the Lord, who is manifestly with us. The goodness of God to us financially has astonished us. An unknown friend, interested in the former Church at Stepney, has sent £50. Our debt last November was £350, and before the present meeting stood at £140. The total amount realised from all sources, including our Sunday-school children, proved to be £959.8d., which, after meeting current expenses, reduces our debt to the small figure of £55 7s. 10d. For this we desire to attribute all praise to our Triune God, while we would express our gratitude to all friends who have helped us.

In November we hope (God willing) to hold our last meeting and to publicly announce the burial of a burdensome debt. We heartily invite all to join us. May peace be with you all that are in Christ Jesus. J. H. K.

TOTTENHAM (EBENEZER).—The annual meeting of the Young People's Society was held on Tuesday, Sept. 2nd. Mr. C. Easty, deacon, presided over a good attendance, considering the inclement weather. The chairman made a few well-chosen remarks upon Philip. i. (part of ver. 27). "that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Mr. Clement Wileman brought a good wish: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). Mr. H. C. Tryon followed with an outspoken address from Matt. xxv. 46. "And these shall go away into everlasting punishment: but the righteous into life eternal." The Lord add His blessing.

#### ELTHAM PARK.

HARVEST THANKSGIVING SERVICES. ON Tuesday, September 16th, notwithstanding the depressing day through heavy rain, an encouraging number visited Balcaskie-road and welcomed the afternoon preacher, Pastor E. Mitchell, and his excellent message from Matt. vi. 32, "Your heavenly Father knoweth ye have need of all these things." Thankfulness for a providential harvest and a spiritual ingathering that afternoon was manifest.

After the tea, to which a favourable number sat down, Mr. F. J. Oatpole presided over the evening meeting. He read Psa. lxxv. and emphasized the declarations of God's wonderful and constant goodness contained therein.

After Mr. Loosley engaged in prayer, Pastor E. Mitchell spoke very solemnly from Matt. xiii. 39, "The harvest is the end of the world." The Lord interprets

His own parable and declares who the wheat are, and who the tares, and the future condition of both. Of His people He will not say, "I never knew you," for He knoweth them that trust in Him. But this will be said of the wicked. The speaker also commended to us Psa. cvii., with its fourfold refrain, "O that men would praise the Lord," &c.; and also Philip. iv. 6, "In everything by prayer and supplication, with thanksgiving let your requests be made unto God"—a solemn word.

Mr. R. E. Sears felt we ought to praise and pray without ceasing for the Lord's temporal and spiritual blessings. His message was from Mark iv. 26-29, "So is the kingdom of God; a man casting seed into the ground," &c. This parabolic passage was ably and clearly expounded to the edification of the hearers (1) The kingdom of God—what and where it is; (2) the sower of the seed; (3) the reaper; (4) God's pleasure in using human instrumentality; (5) the seed sown must be good; (6) the results have to be left to the Lord; (7) the weeds have to be pulled up; (8) watch for the blade, the ear, the full corn in ear; and (9) recognise the work of grace in any life, however young—a stirring word.

Pastor J. Jarvis reminded us of Psa. civ., wherein is depicted the harvest of the land, the sea, and of souls—all these the Lord's gift. The verses 14 and 15 of the Psalm were specially dwelt upon—"the grass growing," "wine making glad," and "bread strengthening." After illustrating the care of God for all His creatures in providence, the speaker gave a spiritual address on the blood of Christ, typified by the "wine," which blood is the soul's drink and life of His people. Christ's atoning blood on Calvary cheereth both God and man. The bread of life to the hungry soul is the flesh of Christ spiritually partaken of by faith. "His flesh is meat indeed, and His blood is drink indeed"—a savoury word.

Pastor W. F. Waller called to mind his last visit to Eltham, sixteen years ago, when he preached in a room above a stable—now this goodly building. He thanked God for the progress. The word he would give us would be Psa. cxlv. 10, "All Thy works shall praise Thee, and Thy saints shall bless Thee." The wicked do not praise God; they ought to do so, for their life is sustained by God. The righteous bless the Lord for all His wonderful works in creation, providence, grace and glory. Referring to our present thankfulness for the harvest, the speaker felt that the loaf of bread on our table is always a strong text for praise to God. He hoped our praising God was sincere, not lip-service—a suitable word.

Brother J. Wellstand added a few

words upon the text (Prov. viii. 21), "That I may cause those that love Me to inherit substance"; after which the pastor (Mr. S. Banks) gave a closing word, in which (1) he thanked God first for His sustaining grace; then (2) for the blessing that has been put upon the seed, one young man being baptized; and (3) for the support and help of the friends that day. He still desired to thank God and take courage.

The meeting closed with the Benediction.  
SAMUEL J. TAYLOR.

#### EBENEZER, LILLIE ROAD, FULHAM.

ON Tuesday, September 16th, special services were held in connection with our Building Fund. In the afternoon, Pastor James E. Flegg was greatly helped to preach an encouraging sermon from Rom. viii. 38, 39. After tea, the public meeting in the evening was presided over by Joseph Fromow, Esq., who read Phil. ii. 1-15; and Mr. Henry Fowler (Brentford) offered prayer.

The Building Fund secretary, Mr. B. Dennis, read a Report, the substance of which was as follows:—

This Church was formed on 9th of December, 1889. We first met in a room not far from this spot. It very soon became necessary to find a larger place. The friends were led to the present site, which is *freehold*, and with the help of many friends at that time was speedily paid for, and the land put in trust for the Strict Baptist Denomination; the total cost of same was £253. The next step was to put up a temporary building, and this present one was erected in 1892 at a total cost of £196. To pay the builder outright we borrowed the sum of £150 from the M.A.S.B.C. Loan Fund, which was repaid by October, 1901. Being now out of debt, the next thing was to take steps to raise money for a permanent chapel, and at the end of 1902 we had the sum of £34 in hand. In September, 1904, when the Fund was £60, we sent circulars to the Churches, and made special efforts to increase the amount, and at the end of 1904, it had been raised to £95. Without quoting the amounts for each year we come down to the end of the year 1910, when the Fund was £231, an increase of £136, an average of about £22 per year for the six years, and this was chiefly brought in at each quarterly box meeting. It was a testing-time to try our faith. As God's people were tried in the wilderness forty years, so these six years were, as it were, our wilderness time; yet, following in the ways of the Lord, our prayers were ascending, and at His time we received, as we believe, an answer in having our present pastor, Mr. R. Robinson, sent to us, who commenced his ministry in January, 1911, for six months, with a view to the pastorate, which was ultimately ratified.

During the period from 1892 to 1910, in addition to the ordinary expenses in connection with the chapel, the sum of £215 had also been collected and expended for furniture, lighting, new seats, Borough Council for drains, new vestry, wash-house, renovating, etc.

Through the Lord's goodness He also caused friends to come forward and assist us, and by the end of 1911 our Fund had reached the total of £275; and at the end of 1912, this sum was further advanced to £449. What will it be at the close of 1913? Just after our anniversary meeting in November, 1912, we received such a stimulus that we have not forgotten. Our pastor informed us that a kind and generous friend had written to say that whatever amount was collected for twelve months after that anniversary he would give an equal amount, to be paid quarterly. This was felt to be another answer to prayer, and with our hopes thus raised we went cheerfully on, and the result is seen in the fact that we received £45 for the first quarter, £37 for the second quarter, and £55 3s. the third quarter, and the total amount now in hand is £702 10s. 10d. We hope that this stimulus will be kept up during the present quarter, and that, if spared to the end of November, we shall be able to announce that the required sum of £1,000 is to hand, so that we may go forth and build. We heartily thank all who have thus far helped us.

When Nehemiah re-built the walls of Jerusalem all the people had a mind to work. Now, we cannot quite do in that way, but we can all help by our prayers and with our little donations. Some may say, I should like to help a little, if only a little. Well, we have about ten weeks to our twenty-fourth anniversary, when, as noted above, we hope that the £1,000 will be forthcoming. First, to those who can spare a little each week, put it by and bring in at the anniversary. Secondly, we would suggest filling in a slip, promising to give or collect a sum by November 25th (our anniversary), if only a small amount. Thirdly, take a collecting-card and get friends to help, telling them this is a very special help this quarter. If we can collect at this meeting and up to the end of November the sum of £150, which will be doubled, we shall have accomplished our present task. This reminder of energy and stimulus must not cease directly we leave this meeting to-night, but should remain in lively exercise with us all during the quarter, and this following our prayers for prosperity will, in a great measure, help to bring our efforts to a successful issue.

The estimated cost of the new building is £1,500, but we fear, with the rise in prices of material and labour, it will be more, but we shall feel justified in

commencing when we have in hand £1,000.

Thus, in our review of the past, we can truly say, "What hath God wrought!"

After thanking Mr. Dennis for his Report, our Chairman offered a few spiritual remarks upon the words, "Holding forth the Word of life" (Phil. ii. 16). Inspiring and encouraging addresses were given by Pastors J. Parnell, J. E. Flegg, and F. T. W. Bartlett. Our pastor, Mr. Robinson, warmly thanked the Chairman and the brethren who had spoken, also the friends from other Churches for coming and cheering us by their presence.

Considering the very wet evening, there was a nice number of friends present. A very happy meeting was brought to a close with prayer and the Benediction.

The collection amounted to £10, "Praise God, from Whom all blessings flow."

NEW CROSS ROAD, S.E. (ZION).—A valedictory service was held on August 28th, when Missionary-Pastor F. Cook and his wife were bidden God-speed on their return to their sphere of labour at Koilpati, India, in connection with the South Indian Strict Baptist Missionary Society. There was a large attendance, representing the various Churches supporting the Society. Pastor J. Bush (president) occupied the chair and spoke in the highest terms of the character and the successful labours of their beloved brother and sister. Prayer was offered by Mr. F. J. Catchpole, and addresses were given by Pastor W. H. Rose (Highbury), vice-president, Mr. G. W. Clark, and others. Mr. F. Cook, who was very enthusiastically received, spoke of the work which had been accomplished and the future prospects of the Society. Miss Cook was also present and very warmly greeted. After saying farewell, they set sail the following day, followed by the prayers and good wishes of all their friends.—T. G. C. A.

CRANSFORD.—The Harvest Thanksgiving Services were held here on Wednesday, September 17th—the first under the pastorate of Mr. W. H. Ranson. In the afternoon Pastor C. T. Dykes, of Laxfield, was enabled to preach ably from 2 Tim. ii. 13, reminding us of God's faithfulness as Creator, etc.; and, in conclusion, that as our days, so shall our strength be. After the service a public tea was provided, to which about a hundred friends sat down. In the evening, at 6.30, a public meeting was held, the pastor (W. H. Ranson) being in the chair, ably assisted by brethren C. T. Dykes (Laxfield), J. Barker (Aldringham), and A. Baeden (Rendham). The addresses by these ministers were listened to with

great attention, and we trust there will be signs following. The choir, under the leadership of Mr. W. Cooke, rendered an anthem and several hymns during the services. The meetings closed with the Doxology, which was joined in with all the whole-heartedness of a Suffolk congregation, and one felt it good to be there.—A VISITOR FROM LONDON.

### Aged Pilgrims' Corner.

A MEETING, in aid of the Society, has recently been held at Walton-on-Naze, under the auspices of Mrs. Howe. The chair was taken by Professor Orchard, and several addresses were given. The Secretary gave a brief account of the work, and a collection, much above the average, was taken.

Collections have also been made at Hastings, Southport, Hounslow, Haelemere, Devizes, and Leicester. The Committee hope that friends in other places may be able to arrange for similar help, the needs of the Society, with 1,570 pensioners, being greater than ever.

The October *Quarterly Record* is now ready, and will be sent, post free, to any friends who will distribute among non-subscribers. It contains two illustrations and several interesting articles. New leaflets and booklets have also been prepared.

On Wednesday afternoon, October 8th, the work of the Society will be described at the Clifton Conference, Bristol, by permission of the Convener. The attendance of all local friends is invited, as it is desired that more supporters in the West of England may be found.

### Gone Home.

MRS. A. BLOOMFIELD.

Death has again visited us as a Church at Waldringfield. Our dear sister, Mrs. A. Bloomfield, received the home-call on August 28th, at the early age of 32.

Our sister had been in delicate health for some months, but the end came suddenly at last; she was only confined to her bed for a few days. She leaves a husband (superintendent of our Sunday-school) and two dear little children to mourn her loss—the youngest only three months old.

She was a quiet, consistent Christian, one who loved the house of God and His people, and in her life adorned the doctrines she professed.

On Sunday afternoon, August 31st, we laid her body to rest in the quiet graveyard. A large number of people

gathered to show their last token of respect to one they loved.

The writer was privileged to visit our sister the day before she died. She had no fear of death, and said she would soon be taken home; but she could leave her dear husband and little ones in the hands of her heavenly Father, who had befriended her all through her life. We left her with the words, "Good-bye; if we do not meet on earth again, we trust we shall on a brighter shore." She replied, "Yes."

Our prayer is that our brother may realise the abiding presence of the One who said, "My grace is sufficient for thee," and that the Friend of little children may shield and bless these two dear motherless ones.

T. REYNOLDS.

JOHN RICHARD DONGES.

The Church at Mount Zion, Chadwell Street, has been deprived of one of its faithful attendants by the home-call of the above-mentioned brother on Friday, May 9th, after a painful illness. Our beloved friend was born in the year 1826 at Hesse Cassel, Germany, of a Huguenot family driven from France into Germany on account of their religion. He came to London in 1848 and was brought to a knowledge of the truth under the late Mr. George Abrahams, of Regent Street Chapel, City Road. At a later date he attended the ministry of Mr. E. Mitchell and was much blessed, although he never joined the Church. The writer visited him regularly for some years and his talk was always savoury and chaste. One striking incident he related was as follows:—Our friend had a son dying, and feeling that he was a great sinner and that he could not comfort him, the sorrow-stricken parent went to chapel asking God to send a message through our pastor. The text was Gen. xxii. 8, "God will provide Himself a lamb," which was repeated to the young man, who died happy.

BENJAMIN DRANE.

Our late dear father was born in the year 1835 in the ancient town of Thaxted, in Essex. His parents were connected with the Particular Baptist Cause then and for many years afterwards existing in that town. Though his parents were but poor folk he fared a good deal better as regards education than many poor boys of his time. He was the youngest of a somewhat large family, and his brothers, being fond and proud of him, saw to it that he had the best that could be got, which was the solid though plain education imparted at the town school. After a short period of work at Great Sampford, in Essex, he obtained the mastership of the British School at Chinnor, Oxon.

Here he came under the influence of the late William Allnutt, a cultured and gracious man, at that time pastor of the Church at Sydenham. We have no record of the circumstances connected with our father's call by grace, but he was baptised by Mr. Allnutt at Sydenham in the year 1863. Though he spent only a few years in Oxfordshire we have heard him speak of them as amongst the happiest of his career—his early Christian life spent in congenial surroundings amidst his happy country boys and in sweet fellowship with God's saints. Correspondence of the old-fashioned experimental sort is somewhat rare nowadays, we believe, but we find that he maintained communication at intervals with Sydenham friends up till quite recent years, and letters are before us, some received since his departure, showing the rare esteem and affection with which his memory is cherished by those who knew him in his prime.

He removed to Wandsworth in the year 1866, where he established a private school. He joined the Church at Waterside in the year 1868. Four years later he was elected a deacon, which position he held for close upon seventeen years, for the first nine years at Waterside and during the latter part at West Hill. He was also secretary of the Church for nineteen years, and ministers and secretaries of those times will remember his beautiful handwriting.

A reminder of bygone days is found in the record that he was appointed Clerk at Waterside Chapel in 1872; the duties of this office being, we believe, to announce the hymns and also to start the tune. This he was well qualified to do, having a melodious voice and clear enunciation.

A succession of severe domestic trials compelled him in the early nineties to relinquish his Church activities, but whenever health permitted he was to be found in his place in the Lord's house. His enforced absence during the last year or two of ill-health was his greatest trial.

For earthly "pomp and circumstance" he cared little, his cherished desire being to meet once more "with the Lord's dear people." This was withheld, though he was cheered at intervals by the visits of the one or two who found their way to his sick bed.

After a trying illness and confinement to bed for over 18 months he passed peacefully away on the 9th July, and his mortal remains were three days later tenderly committed to the grave by Mr. G. W. Clark, son of the late James Clark, the first pastor at West Hill. His body lies in the beautiful cemetery at Putney Vale, close to the resting-place of William E. Palmer and

Thomas Jones, whom he knew and loved in the flesh.

On Sunday, July 20th, Mr. Samuel Banks preached a memorial sermon from the text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." In the course of his sermon Mr. Banks referred feelingly to our dear father's long period of work in the service of the Master, and to the great delight he took in the act of public praise.

It is with diffidence that those so near to him speak of his character. But it was in truth an exemplary one. Meticulously exact in his worldly affairs, he was not less so in things pertaining to religion and the Church. His profession was of the uncompromising order, holding that those who have put on Christ have done entirely with the fellowship of the world. As to his personal faith, in the light of his life's experience we see it was akin to that of Job, "Though He slay me yet will I trust in Him"—the faith that clings fast to the Father's hand while yet the poor soul quivers in the fiery ordeal of His chastening providence, murmuring with him of ancient times, "When He hath tried me I shall come forth as gold."  
—F. J. and J. C. D.

#### MRS. E. FISHER.

The Church at Hounslow has sustained a great loss by the home-call of our dear friend, the wife of our esteemed deacon, Mr. A. Fisher.

Mrs. Fisher was the eldest of four children of Mr. G. Carpenter, and was born at the Mill, Dicker, Hellingly, Sussex. Her parents were members of the Church there, her father being a deacon for some years. She often referred to the ministry of Mr. Cowper, who was the pastor, and his visits to the home, when he would place his hand on her head, praying that God would bless her.

Our sister was married in 1875, and while living at Hailsam continued to attend The Dicker. After a stay of a few years at Winkfield she removed with her husband to a village three miles from Chelmsford. Enquiring for a Cause of truth, they were told there was a Cause at Chelmsford, but they were the sort of Baptists who believed in Election, etc. This description was felt to be good enough, and she found her way there, and soon felt at home with the people. God blest her there, and an affection for the people sprung up which lasted till the close of life.

The ministry of Mr. Burgess was much blest to her, some sermons specially so, viz., from Rom. iii. 12, 2 Sam. xxiii. 40, and 1 Peter v. 7. As a child she prayed, and the Lord answered her prayer. She

said people did not understand, but the Lord did. It was not, however, until 1885 that she made a public profession of her faith, when she was well received by the Church, and with three others was baptized on June 7th.

Many attended the chapel from the villages around, and happy seasons were enjoyed talking by the way of the things that had been tasted, handled, and felt, and the removal from Chelmsford was a heavy trial to her. Three years passed before she joined the Church at Hounslow. The Church having supplies, she received a little here and there. Some sermons she referred to as having been specially blest, one by Mr. Foreman on "No weapon that is formed against thee shall prosper"; another by Mr. Hall from Isa. xlv. 15, and another by Mr. Mutimer from Heb. vi. 20.

When the question of a pastor was raised apparently the writer was the only one to whom she felt drawn for that office. She was most regular in her attendance on the means of grace and a very appreciative hearer. Many an encouraging word has her pastor received when the Word had come home to her heart. She was a true minister's helper, and to her dear husband, a few days prior to her decease, she expressed her love for the truth as her pastor put it.

She was a painstaking teacher, and her children were very attached to her, whilst her visits to the sick and poor were always appreciated. She continued in her good work until her final illness.

Last Easter she was confined to her room with what was thought to be influenza. She rallied a little, and was able to be at chapel a few times. After the services on Whit Monday, when she greatly enjoyed Mr. White's sermon, she said, "This is the last Whitsun I shall live." Something far more serious was discovered, which it was thought might yield to an operation, but this the doctor could not advise. Our dear sister was most resigned to whatever might be the Lord's will. She did not relish converse on ordinary matters, but her delight was to converse upon the things of God. It was often a sacred season to the writer when visiting her. Subsequently a specialist ordered an immediate operation. When entering the operating-room the words came into her mind:—

"Other Refuge have I none,  
Hangs my helpless soul on Thee."

The operation was not successful.

While in the hospital her converse was to her own unworthiness and the preciousness of Christ, by which one was deeply touched.

When removed to her home it was evident she had not long to live. She was grateful at being home again, and

exclaimed, "Bless the Lord, O my soul, and forget not all His benefits." In the night, being raised a little, after quoting the verse, "Jesus, Thy blood and righteousness," etc., she exclaimed:—

"And if I'm to die, 'Receive me, I'll cry,  
For Jesus hath loved me—I cannot tell why;

But this I do find—we two are so joined,  
He'll not be in glory and leave me behind."

Her brothers and sister called to see her. She thanked God for the meeting, and to each spoke tender parting words. The adversary did not leave her alone, but the Lord was her stay. When asked what she wanted she said, "I want the Lord to speak to me, and repeated, "Prepare me, gracious God." Reflecting on her past work she wished she had done more, and added,

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is All-in-all."

Her sufferings were great, but there was no murmuring. She begged a little ease from pain, and on one occasion, when somewhat easier, she said, "Do help me to praise Him"; and, after having a little water, said,

"The streams on earth I've tasted;  
More deep I'll drink above,"

which were the last words she spoke.

All that loving hearts could prompt, and devotion of her loved ones could do, was done, until she fell asleep on Sunday morning, August 10th.

A woman of meek and quiet spirit and Christian demeanour, she endeared herself to many, and a large company of friends, including some from Chelmsford, Stevenage, and Brentford, were present, both at the chapel and at the grave, when her remains were committed to their resting-place by her pastor, who subsequently preached a funeral sermon from the words, "The righteous hath hope in his death."

She served her generation by the will of God, and now by many is greatly missed, amongst them being her pastor,

JAMES E. FLEGG.

—  
ALFRED GEORGE PERRING,

for thirty-five years a member at the London Road Chapel, Saffron Walden. He had been much afflicted for several years, and the last nine months quite confined to his bed. The lonely hours by day and night were often spent in prayer to God. He peacefully passed away, July 14th, 1913, aged 72 years.

A FRIEND.

—  
SAMUEL SCHWEITZER.

"The memory of the just is blessed." These words are an appropriate epitaph on the life of Samuel Schweitzer, of whose funeral an account appeared in the August number of the EARTHEN VESSEL.

For many years he carried on a unique



and prosperous business in London, in the principal department of which, viz., the making of chests for family plate, he obtained a wide celebrity. Retiring from business in 1898, he removed to Sturry, in Kent, joining the Church there in 1899, under the pastorate of the late Charles Hancock, whose ministry he held in high esteem.

He was a link with the past history of our denomination, for as a boy he went with his parents to Salem Chapel, Meards Court, where John Stevens was then exercising his ministry. The rapt attention with which his mother hung upon the great preacher's words, and the tears which showed how powerfully the Gospel touched her heart, made a deep impression on his young mind, an impression that never faded.

But the seed sown was long in maturing, and it was not till the age of 56 that he was baptized in the old Keppel Street Chapel by Mr. G. W. Thomas, Mr. W. J. Styles being the pastor of the Church. He had previously attended the chapel during the ministry of Mr. S. Milner. The baptismal service was a remarkable one, Mr. Schweitzer, his wife and two daughters being baptized on that occasion.

A quiet and consistent Christian, his help often went out to the poor, needy saints, particularly through the Aged Pilgrims' Society; but his sympathies were not confined to his own denomination, as many could testify.

He would quote that verse of Watts', beginning "He wants no pompous royal throne" with great force and earnestness, the lines evidently expressing his inmost feeling.

During his last illness his longing was to depart to his rest. He frequently uttered the words, "Father, take me home." The struggle of nature with the last enemy was very great, but his Lord at length answered his oft-repeated prayer, and took him home on the morning of June 26th. His wife, son, and two daughters mourn their loss, but for him it is gain.

"Content and pleased to live unknown  
Till Christ, his life, appear."

M. HANCOCK.

#### ORLANDER WHISTLECRAFT.

The Church at Stoke Ash has sustained another loss by the calling home of brother Orlander Whistlecraft, an aged member. He was well known to many ministers, and friends of the late Pastor C. Hill, he having been employed for many years by Mr. Hill. His membership with the Church extended to nearly fifty-three years, and up to the last few months of his life he was a constant attendant upon the means of grace, although living at a distance of three miles from the chapel. Until the last twelve months of his life he would

often be at the early prayer-meeting. Starting from his home at 8.30 he would stay to dinner and walk back to his home after the afternoon service.

The means of his soul's awakening was the reading of a tract by the late J. O. Ryle, entitled "Strive," the text being Luke xiii. 24; also the words contained in 1 Peter iv. 18 were used by the Holy Ghost to the same end. From this time he began attending preaching services and prayer meetings held in the villages around the chapel, travelling many miles to be present. The direct means used to bring him into liberty is not known, but on December 2nd, 1860, he was baptised and added to the Church. At the first his views of divine truth were not so clear, but he soon became established in the truth under the ministry of Mr. Hill and became an earnest and faithful defender of the doctrines of sovereign grace. He was a keen hearer and critic of preachers and their sermons, and faithful in exposure of error. The present pastor always found him a faithful friend, earnest in his prayers for the success of the Cause at Stoke Ash. He was blessed with a sweet and original gift in prayer; he would talk to his Father in homely terms as friend to his friend, causing a smile to be followed by tears by those who heard him. The young people had a large place in his heart, never praying in public without pleading for their salvation. For the last two years of his life it was evident his health was failing, and we saw him getting weaker each week. The last time he attended chapel he could scarcely walk and was conveyed home by one of the members in his trap. From that time he failed very fast and suffered much, but did not lose his hope. His pastor when calling on him found him sometimes low and cast down, but never in despair. Shortly before his end he asked him if he still felt safe on the Rock. He replied "Yes, and there is not wind enough to blow me off."

The last visit but one the pastor paid him was a time of joy; the calm had come; his sun was setting in a clear sky. On May 26th he left us for the presence and joy of his Christ. We laid his sleeping dust to rest under the shade of the trees around the house of God he loved in the presence of many friends. We miss him and pray for his dear wife, who waits the Lord's call to join him above.

We have in type Memoirs of Eliza Ambrose, Eliza Ann Haith and Frederick Fuller, but are compelled to hold over till our next issue. We also regret to record the death of Mr. Clayton, for many years one of the esteemed deacons at Courland Grove, and hope to publish a Memoir in our November issue.

## To Our Readers and Contributors.

---

As announced in our last issue, owing to the continued serious illness of the Editor, Mr. Marsh, and the inability of Mr. J. E. Flegg, through the affliction of his brother, to go on with the work of the magazine, I have been asked to take up the editorial position, with the assistance of Mr. S. Hutchinson, until a suitable editor can be found.

I must confess that it was with great reluctance my consent was given. My many engagements, with my increasing years and infirmities, seem to call for less work rather than that additional tasks should be thrown upon me. Only a deep sense of the importance of the magazine to our section of the one Church, and that just at the present no one else was available, together with my great interest in the "Lord's Poor Fund," which I have conducted for more than fourteen years, induced me to shoulder this added burden. Had not Mr. Hutchinson come to my assistance at the request of the trustees, it would have been impossible for me to have accepted the position.

Mr. Hutchinson will attend to all Church matters—reports, obituaries and notices—and will deal with all connected with this branch of the work, leaving me to handle the articles and essays. If friends will carefully note this, and send to him *all* matter of this kind, including inquiries, it will facilitate our work.

I hope to receive the help of our friends who have contributed articles in the past, and ask them kindly to send their pieces to me as early in each month as possible, as the time that I can give to the work of the magazine is both limited and scattered, owing to the number of other engagements I have.

The members and adherents of our Churches can greatly encourage us if they will unitedly determine to increase the circulation, and thereby the usefulness of the magazine. It is the only medium of its kind by which the Churches can communicate with one another. Its pages are open to insert their reports and announcements free of charge, and no effort will be spared to make its articles worthy of its pages and reputation. Our prayer, desire and aim is that the Churches may receive benefit from its publication. When you are favoured with an interview with the King, and are presenting your intercessions for the saints, speak a word for the magazine, and its conductors.

EDWARD MITCHELL.

October, 1913.

[The above was written prior to the home-call of our esteemed brother, Mr. E. Marsh; for notice of which event see page 341. We purpose giving a portrait and memoir of our departed brother in our next issue. We are sure our readers will appreciate this souvenir of one who served them so well and so freely; and who was so deservedly and generally esteemed.—E. M.]

## DIVINE DEALINGS.

BY E. MITCHELL.

"Until the time that his word came; the word of the Lord tried him."  
—Psa. civ. 19.

"The gracious dealings of the Lord  
Fill up the volumes of His word;  
And every new-born soul can tell  
Jehovah hath done all things well."

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." The dealings of our God may well be made the treasures of our memory, the topics of our conversation, and the themes of our songs. We should "remember His marvellous works," meditate upon them, and give thanks to Him for them. Yea, "Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works. Glory ye in His holy Name." The psalmist briefly recapitulates God's dealings with His ancient people, commencing with Abraham, and closing with giving Canaan to them for a possession. It is of Joseph the passage we have chosen treats. But this portion may be applied to the people of God at large.

Our first point is, that

## GOD TRIES HIS PEOPLE.

*Trial contains two ideas.* It conveys to our minds the thought of *testing* or *proving*, as in metallurgy. The furnace tests or proves the quality of the metal submitted to the crucible. Trials are the means employed to test us. When the fire is applied if there be dross it rises to the top, but the genuine metal abides the test. As we see in Job's case, there was impatience; unadvised and unjustifiable words came from his lips, but the pure gold was there notwithstanding. In this point of view *prosperity may prove a sharper test than adversity.* We see this in Hezekiah. When delivered from the Assyrian tyrant in so conspicuous a manner; when raised up from the gates of the grave, and fifteen years added to his life; when brought from dire adversity, and prosperity granted, things in his character were brought to light that did not appear in his season of adversity. "God left him, to try him, that he might know all that was in his heart" (1 Chron. xxxii. 31).

*Trials also in the hand of God are purifying.* The dross is not alone brought to light, but removed. God exercises parental discipline in His family. "As many as I love, I rebuke and chasten," said our Lord in His message to the Laodicean Church. "Whom the Lord loveth He chasteneth, and scourgeth every son Whom He receiveth." His chastenings are "for our profit, that we might be partakers of His holiness." Job lost much dross in the furnace. Joseph's trials were for his good; his character was developed under them, and they served to fit him for his after life. It behoves us to be patient and plastic under the moulding of trials, though the process may seem severe; and, indeed, it would

be no trial if not felt by us, the end will well repay us for the roughness of the road.

Trials are *common to the whole family of God*. *Faith must be tried*. We see this in the case of Abraham, the "father of the faithful." For twenty-five years he was kept waiting for the promised seed, while as the years rolled by the promise seemed to recede, until at last, from the mere human standpoint, it appeared impossible that it should be fulfilled. And after the promise had been fulfilled, and he had held Isaac in his arms, his faith was subjected to a still severer test in that he was required by God to slay his own hope. But Abraham's faith stood the test. His was the faith that

"Laughs at impossibilities,  
And says, 'It shall be done.'"

The true children of Abraham must "walk in the steps of that faith of their father Abraham." Although their faith be not tried so severely as their father's was, yet tried it must be, and the trial is usually as severe as we can bear, graduated to our strength.

*Love, too, must have its trial*. "Doth Job fear God for nought?" is the tempter's insinuation. "Hast Thou not set a hedge about him?" "Let the hedge be removed, take from him the providential mercies Thou hast given him; strip him of all, and where then will be his love? 'He will curse Thee to Thy face.'" Satan is well acquainted with human nature; he knows the native enmity of our hearts. He is also an adept in suggesting questionings, and stirring up hard thoughts in our minds, when under trial. "Is this the God Whose goodness you have delighted to extol? See how He has blasted your gourds, and crossed all your schemes. Is it the good God who strikes down those that have delighted to serve Him, and inflicts almost unbearable agony upon them?" Yes, he hurls his barbed and poisoned darts thick and fast at the tried believer. Can we wonder if the soul, stung to the quick by these suggestions, which have such an air of truth about them, sometimes wavers, and that flesh should say, "I do well to be angry," or "Thou art become cruel to me." Yet the heavenly principle within cannot be destroyed, and divine grace fans the little spark into a flame again. Love, like faith, may be damped, but it never dies.

*Our integrity also is tried*. We would shield our children from every breath of temptation, but God doth not so. They have to pass through this world, and are assaulted in various ways. To constantly pray, "Lead us not into temptation," to diligently shun all occasions of temptation, is both our wisdom and our duty, but to suppose we shall escape all trials of this kind is to be both blind and foolish. Joseph was assailed by one of the sharpest temptations to which a young man can be exposed, but godly fear preserved him, and he came through scathless. Happy are those who keep their garments white amid the various temptations that are sure to assail them. But what of those who stumble, and, it may be, fall? Bless the Lord! there is a fountain opened where we may wash

and be clean. Yes, and even the stumbles of God's children are overruled for their ultimate good, as was the case with Peter.

*God Himself attends to His people's trials.* "The word of the Lord tried him." He orders, directs and controls them all. The wicked envy, jealousy and enmity of Joseph's brethren sent him a slave into Egypt. The evil, ungovernable passion of Potiphar's wife sent him into the dungeon. But God was over all, directing all to bring to pass His own holy, wise and gracious purposes. As Joseph said to his brothers, "Ye thought evil against me, but God meant it unto good," so is it in the case of His people now. Satan thought evil against Job, but God meant it unto good. The evil one thought to destroy Peter, but God meant to purge His servant from pride and self-confidence, and to fit him for the work of the ministry whereunto He had designed him. God says, "My counsel shall stand, and I will do all My pleasure." Every step in Joseph's descent into the prison was a necessary step toward His ultimate promotion. So with His people to-day—

"All must come, and last, and end,  
As shall please our heav'nly Friend."

This is a great support to the tried, and a rich consolation in their sorrows. We may confidently rely upon the wisdom, love, power and faithfulness of our covenant God. And His word is passed to make "all things work together for our good."

*These trials are variously conducted by God.* He appoints their time, severity and duration as seemeth good in His own eyes. Some have more, some less; some very severe, others comparatively light. Some seem to have little else than trials, others enjoy long seasons of rest and quiet. While we resolve these differences into the absolute sovereignty of God, we can never question that His wisdom directs His every dealing. Jacob's trials seem only to have begun after he was seventy years of age, and then continued with little remission until he was received by his beloved Joseph, and nourished in peace and comfort the last seventeen years of his life in Egypt. Joseph's trials were principally suffered in his youthful days, and these followed by eighty years of prosperity. Some scarcely have any relief from trials all their days, and not unfrequently these are the choicest believers. They are inwardly supported and comforted, and learn much of their God therein and thereby. Others have smoother paths to walk in, but all God's children are under the rod more or less.

Our next observation is that

THERE IS A SET TIME FOR OUR TRIALS TO LAST.

"Until the time that his word came; the word of the Lord tried him." "To every thing there is a season, and a time to every purpose under the heavens." If there is a time to weep, there is also a time to laugh. There is a time for our trials to begin, and a time for them to end. All our efforts to escape from them will be fruitless until God's time to deliver shall come. But when that period is reached, no power, earthly or satanic, can prolong the trial.

*Notice the illustration of this truth in Joseph's case.* In Gen. xl. we have a pathetic picture of Joseph in prison, placed there not because he had committed a crime, but because he had refused to sin. He has interpreted the chief butler's dream—that in three days he will be restored to his former position and favour with Pharaoh, and he says, "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." It follows a little further on, "Yet did not the chief butler remember Joseph, but forgot him." Alas, how easily men forget favours done to them! What bad memories some of us have!

We can easily picture Joseph waiting to hear from the butler. From what we know of him we are sure that he earnestly prayed to God to be delivered from that noisome dungeon. But no word comes, and his prayers appear to be useless. For two long weary years he waits in vain for the deliverance he so ardently desires. But the set time had not arrived. How different Joseph's history would read had he been successful in obtaining his liberty through the butler's intercession! God beautifully times His providences to the accomplishment of His purposes, and nothing can thwart His arrangements. Until the set time arrives Joseph must endure the dungeon, but not one moment longer. Usually when we are in trial our first thought, prayer, and endeavour, is to get out of it as speedily as possible, but let us remember God has a purpose to answer, and rather seek that it may be accomplished in us, and by us. "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

*The set time commonly arrives in this life.* God "turned the captivity of Job," and "blessed his latter end more than his beginning." Said the Church of old—"We went through fire and through water: but Thou broughtest us out into a wealthy place." And again, "Weeping may endure for a night, but joy cometh in the morning. . . . Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness." We would address Peter's words, or rather, the words of the Holy Ghost by Peter, to our readers under trial: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." And remember this:

"The deeper your sorrows, the louder you'll sing."

With what joy and thankfulness Joseph must have surveyed the path along which he had been led. Truly "our sorrows make way for our songs."

*The set time will surely come to the believer at the end of his journey.* Then all his trials will cease, the purposes for which they have been appointed will have been accomplished, and all the mysteries of life will be unfolded.

"The way may be rough, but it cannot be long ;  
We'll smooth it with hope, and cheer it with song."

We close this paper, which is already longer than usual, by just reminding our readers that

GOD EVER HAS GRACIOUS DESIGNS IN HIS PEOPLE'S TRIALS.

"He knows the thoughts that He thinks toward us, thoughts of peace, and not of evil, to give us an expected end." What gracious design God had toward Joseph, and not toward him alone, but Jacob, and all his family ! So He includes the least child in the family in His gracious designs. And, O, what blessings blossom from the rod ! "Blessed is the man whom Thou chastenest, O Lord !"

A lesson or two is suggested here. *Let us not be surprised when trials come.* Count them not as strange things, nor misread them, as Jacob did, as though they were against us. Rather they are love tokens, for He chastens all whom He loves. *Be not alarmed at their number and variety.* None can slip in without His knowledge.

"Should He appoint thy troubles ten,  
Thou ne'er shalt have eleven."

*Let us expect much from God concerning them.* We are warranted to look for *support under our trials.* We are not sent on a warfare at our own charges. Jesus is our strength. His "grace is sufficient for us." He bids us cast all our care upon Himself, for He cares for us. Like Paul, we "can do all things through Christ Who strengtheneth us." Let us look to Him for support, and we shall not look in vain. What matters the weight of the burden if Omnipotence supports us beneath it ?

*Comfort beneath them we may expect.* He will not leave us comfortless. Our God is "the God of all comfort." This is a relative Name, drawn from His dealings with His children. Again, we shall *obtain profit from them.* They are designed for our benefit, and shall surely work for our good. We look also for *deliverance from them.* He that has delivered us in six troubles will not fail us in the seventh. "The Lord delivers the righteous out of all his troubles." And finally we shall be *exalted above all our trials.* Let us then seek grace patiently to endure all that He has appointed us, assured that all is and must be well, since all is under His control Who laid down His life for us. "O give thanks unto the Lord ; call upon His Name ; make known His deeds among the people."

---

TO ADHERE WITH FIDELITY to the expressed will of God requires greater confidence in Him than most men are ready to repose, or most moralists to recommend.—*Dymond's Essays.*

THE WORK OF THE HOLY Spirit consists in leading all creation to its destiny, the final purpose of which is the glory of God.—*Kuyper.*

## "THE FUNDAMENTALS."—No. 2.

BY PASTOR H. BULL, "SALEM," RAMSEY.

"Thou shalt call His name Jesus: for He shall save *His people* from their sins."—Matthew i. 21.

## PARTICULAR REDEMPTION.

HAVING devoted our short paper last month to a consideration of the doctrine of "Election," we now turn our attention to that of Redemption, which to us appears to follow next in order. Before proceeding, however, to state the case for "Particular Redemption," let us understand clearly what we mean by the term; for since the word "particular" nowhere in Scripture stands associated with "redemption," it must at once be admitted that the adjective is so used to express a certain view of the divine purpose and work of redemption as is generally held by us as "Strict and Particular Baptists." Indeed, it is just that word "Particular" that distinguishes us, as a denomination, from others who are styled "General," and has to do not with the ordinance of "believers' baptism," or "communion," as some imagine, but with our view of "Redemption" and that alone. The adjective, then, which qualifies the noun, gives it at once a restricted meaning; thus, "Particular," or restricted, "Redemption" stands opposed to "General," or "Universal," and briefly means that the redemptive work of Christ, with all its attendant blessings comprehended in the word "salvation," are restricted in their application to the election of grace, *i. e.*, such as were provided for in God's eternal purpose before the world began (2 Thess. ii. 13, 14).

Thus we hold that Christ came not to save the whole world, as some would have us believe, but "*His people*" from their sins—those who were "given to Him by the Father" (John x. 29), "chosen in Him by the Father" (Eph. i. 4), and destined by the Father to come to Him (*cf.* John vi. 37, 44, 45, and Rom. viii. 30). That the world at large has benefited socially, morally, and physically, by the proclamation of the gospel cannot be denied, for the godly are everywhere "the salt of the earth," but spiritually only the elect ever have benefited or will benefit by it is our view, for they alone were redeemed from their sins by the sacrifice of Calvary. This, then, is what is meant by "Particular Redemption."

Now let us try and state the case for this doctrine. Is it consistent with what is revealed of the divine character? Is it conceivable that a God of infinite love could have chosen some to salvation and passed by others? are questions often asked. To each of these we fearlessly answer, Yes!

That God is a God of infinite love no Christian will deny, but many forget that He is also a God of infinite justice. It is impossible to over-estimate the infinite love of God, but it is possible for the finite mind to under-estimate this or any other of the divine attributes; and that is often done, especially when considering either the justice or the wisdom of God. Let it but be remembered



that all the divine attributes are equal, and you have a perfect Being. Otherwise, if love and mercy are magnified at the expense of justice and wisdom you have in your mind a view of a disproportionate or imperfect Being. The Word declares "God made man in His own image"—innocent of evil, consequently with no predisposition to sin, but, at the same time, open to temptation and liable to fall. Man fell through temptation, and involved all the human race. For, "as by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned" (Rom. v. 12). Here we view the whole race not on probation, but under condemnation (see John iii. 18). If, however, God out of love to the fallen race shall make provision for the salvation of the whole, or part of that race, He has perfect liberty, but is under no obligation so to do. That provision has been made. Both sacred and profane history record the death of Christ upon the cross, and that He died not for His own sin is also attested. Pilate exclaims, "I find nothing worthy of death in Him." Judas declares, "I have betrayed innocent blood." If, then, He dies not for Himself, for whom does He die? We cannot do better here than quote from a valuable work by Mr. W. J. Styles.\* "We must admit that the Lord suffered either (1) for all the sins of all men, or (2) for some of the sins of all men, or (3) for all the sins of some men. He did not, however, bear all the sins of all men, or all would be saved, which is contrary to fact. Nor (2) did He bear some of the sins only of all men, or none would be saved, which is contrary to the gospel. He, therefore (3), bore all the sins of some men, which the Scriptures assert, and we believe." If it were otherwise God could not be consistent with Himself, for if any for whom Christ died could eventually be consigned to everlasting woe then Christ would be deprived of the fruits of His travail, which would violate the prophecy of Isaiah (liii. 11): "He shall see of the travail of His soul and shall be satisfied." This He certainly could not be if robbed of even one for whom He bled and died. Nor can any be saved for whom He did not die; for then salvation would be possible apart from substitution and redemption. Thus, to be consistent with infinite justice to Himself, every one chosen must be redeemed, every one redeemed must be regenerated and eventually produced and presented on high (see John vi. 3, 9), and "Particular Redemption" alone secures it. A general scheme leaves everything to chance. We would rather glory in the certainty that

"Not one of all the chosen race  
But shall to heaven attain,  
Partake on earth the purposed grace,  
And then with Jesus reign."

Just a word as to the "Infinite Wisdom" of "Particular Redemption." Our God is accredited by us with having infinite knowledge of everything that should occur in the life-history of every man born into the world; with knowing our inability to do any good thing apart from power given by the Holy Spirit, and,

\* "Faith and Practice," page 45.

above all, our antipathy to everything spiritual until and unless regenerated by the Spirit.

Would that be consistent with "Infinite Wisdom" to have provided a feast for untold numbers who would never become the subjects of divine grace, and consequently never become partakers of the provision? Nay! Is it conceivable that at the very time Christ hung upon the cross, He was bearing the punishment due to numbers who were already past hope, "having gone to their own place," of whom Pharaoh of Egypt, Saul the son of Kish, and last, but not least, Judas Iscariot, may be cited as examples? Nay, that were neither love, wisdom, nor justice; but when we see "a number whom no man can number," yet every one individually chosen in Christ, known by name, and then as "*His people*,"

"Saved from the power and guilt of sin,  
The law's tremendous curse,"

we rejoice in a "Particular Redemption" which redeemed us individually, secures us individually, and will eventually present us individually before the throne—perfect in Him.

### EPHRAIM BEMOANING.

(Jer. xxxi. 18—20).

BY A. E. REALFF.

EPHRAIM, being one of the ten tribes of the divided monarchy, is sometimes employed in prophecy as a designation for the entire kingdom of Israel. It is so used here. The whole nation is thereby personified and addressed as though a single individual. Thus by a lively figure the Holy Ghost addresses each spiritual Israelite in these words, wherein we read of

#### SIN AND CHASTISEMENT.

"*Thou hast chastised me*"—that is the discipline; "*And I was chastised*"—that is the effect or result. Sin always must be followed by chastisement in every one of the chosen family; with the rest it will be followed by judgment and damnation. The late F. Covell used to say truly, "*If you are a child of God, you cannot sin cheaply.*" Yes, it is certainly quite possible for a believer to sin, but it is not possible for him to sin and escape chastisement.

Every true believer has been "born of God" and "doth not commit sin" (1 John iii. 9). He does not since as he once did—habitually, willingly, wilfully. Sin is not now, as once, his element; but *he may easily fall into it* through lack of experience and knowledge concerning his own heart, or of the devices of Satan; also through lack of watchfulness, and so overcome for the time being. But for this he is always chastised, as well as exhorted to "watch and pray." The worldling may, and often does, escape punishment in this world, but the child of God never. This forms

the theme of Asaph in Psa. lxxiii., and of the writer to the Hebrews (xii. 5—17), which latter is inspired to inform us that chastisement is a most certain evidence of sonship, and therefore indirectly a subject calling for joy and gratitude. By careless walking we shall assuredly make a rod for our own backs.

Ephraim says, "*And I was chastised.*" Yes, indeed; for God's chastisements are no trifles. Our Father does not merely exhibit the rod; we have to pass under it and receive smart stripes. The Lord does not merely threaten, to deter us; He fulfils His own word to the letter, and that repeatedly, as often as it is needed. Sometimes these chastisements are necessarily continued for a long season, until their due effect is reached, God being too wise—aye, and too loving—to leave off earlier. He cannot, and will not, allow sin to prevail in the hearts and lives of His children.

We notice how severely Jacob was chastened for his deceit and falsehood. For twenty long years he had to serve his deceitful uncle, and then to meet his angry brother. Moses and Aaron cannot be permitted to enter the land of promise. Israel had continually to suffer, after their settlement therein, because of their disobedience, and subsequently their idolatry. Even David and Solomon, the beloved of God, are smartly punished for their falls into wickedness. The disobedient prophet (1 Kings xiii.), Jehoshaphat (2 Chron. xix. 2), and Manasseh (2 Chron. xxxiii.) are no exceptions.

"*As a bullock unaccustomed to the yoke.*" Such would be sure to need the goad, for their very nature is to be stubborn, and to kick, being impatient of restraint. The Lord said unto Saul of Tarsus, "It is hard for thee to kick against the pricks." Yet, "He afflicteth not willingly"; nay, "like as a father pitieth his children," &c. (Psa. ciii. 13). Bullocks are used in Eastern agriculture much more than with us, but they have to be broken in first; nor is it till they have felt the goad well that they become "accustomed to the yoke." O how our unsubdued nature rebels! What a mercy to be taken in hand by a loving Father! This is

#### CONVERTING GRACE.

"*I have surely heard,*" says God, who had poured out upon Ephraim "the spirit of grace and of supplication"; then he cried—

"*Turn Thou me, and I shall be turned, for Thou art the Lord my God.*" Now his heart softens, and he begins to pray. Now is fulfilled the prophecy of Zech. xii. 10. He "bemoans himself," as does every Spirit-convicted, conscience-condemned sinner. He blames himself now for all his transgressions, including stubbornness and rebellion. Now he feels the need of converting grace, and cries, "Turn Thou me," &c. (see also Jer. xvii. 14; Lam. v. 21). He did once think he could do it himself; now he realises that God alone is able.

When any person begins thus to cry for converting grace from a felt need, he already has it, at least, in some degree. No one ever feels the necessity until actually quickened. It is the renewing Spirit that teaches the need of renewal; for what dead person ever

cried for life? or what unrenewed character ever said from the heart what Ephraim says here?

"Surely after that I was turned, I repented." Repentance never precedes God's turning to us, salvation being all of grace, "not of works, lest any man should boast."

"True belief and true repentance,  
Every grace that brings you nigh,  
Without money  
Come to Jesus Christ and buy."

And true repentance is life-long. Persons who get over their convictions easily, with perhaps a few tears at the time, and think the business is then all over, have surely not felt the plague of their heart, nor realised the power of indwelling sin.

"I was ashamed, yea, even confounded, because I did bear the reproach of my youth." To smite upon the thigh, or upon the breast, among Orientals was a token of deep sorrow for personal sinfulness. The sins of our youth are indeed a "reproach." Therefore we find David praying—"Remember not the sins of my youth, nor my transgressions" (Psa. xxv.). But the sense of shame on account thereof is a good sign and a proof that the ashamed one no longer delights in evil (Ezek. xvi. 63). Indeed, it is an evidence of God's

#### EVERLASTING LOVE.

"Is Ephraim My dear son?" says the Almighty Father. "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (ver. 3). He is God's child in spite of all his waywardness; a "dear son," though he has been a rebellious one—dear, not for his own sake, but for love's sake. So the prodigal son in Luke xv., and so every returning prodigal still. Yes—

"The rebel shall be called a child,  
And kindly welcomed home."

"Is he a pleasant child?" Yea, now that he repents; for although the "jollity" of sin is most odious, the cry of genuine repentance is music. Then, if you are repenting indeed, this is an undoubted proof of sonship. Divine election is the cause, not the effect. Jehovah's determination to save is the forerunner of your grief—yea, its primary cause (2 Thess. ii. 13, 14). So we read that while yet the prodigal was "a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." O the tenderness of the Father's heart! "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi.).

"For since I spake against him, I do earnestly remember him still." God's holy law is against the sinner, yet what a mercy that the Lord remembers him for good. So the dying thief cried, "Lord, remember me"; and so also the royal sinner—"Remember, O Lord, Thy tender mercies, and Thy lovingkindness . . . according to Thy mercy remember Thou me, for Thy goodness sake, O Lord" (Psa. xxv.).

"When Thou shalt in Thy kingdom come,  
Dear Lord, remember me."

"Therefore My bowels are troubled for him." The Lord's tender compassions are stirred, as Joseph's were for his brother Benjamin—"And Joseph made haste; for his bowels did yearn upon his brother, and he sought where to weep" (Gen. xliii.).

"I will surely have mercy upon him, saith the Lord." O thou poor, tried, tempest-tossed soul, here is comfort for thee. "How shall I give thee up, Ephraim? . . . My heart is turned within Me" (Hosea xi.).

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. . . . Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea vi.).

---

### THE FIRST STONE.

"He that is without sin among you, let him first cast a stone."—John viii. 7.

GRANDLY majestic in their simplicity are these few words, and easily understood by all who read them. Their matchless eloquence falls upon the ear with a quiet power which all the world's clashing fails to smother. Their significance is deep and far-reaching. They teach a lesson which, if it were learned and practised, would invest "this mortal life of sin and strife" with a sympathetic fellow-feeling which is sadly lacking.

The *first* stone from the hand of the One without sin has not and never will be thrown, but many others from cruel, ruthless hands have struck with shattering force the frail and sorely-tempted children of dust; and not the fallen ones only—often the innocent have suffered most.

"Too proud, too ignorant, too mighty Man—  
 Why dost thou so forget the lesson taught?  
 Why not let Mercy cheer our human span?  
 Ye say ye serve Christ—heed Him as ye ought:  
 He did not goad the weeping child of clay;  
 He heaped no coals upon the erring head;  
 Fixed no despair upon the sinner's way;  
 And dropped no gall upon the sinner's bread:  
 He heard man's cry for vengeance, but He flung  
 Man's conscience at the yell; and hushed the tongue."

How emphatic were His words! How they cut their way into the hidden secrets of every heart, carrying conviction to every conscience. What feelings of shame were evoked as each one realised himself to be in the presence of One who could read him through and through.

With one, perchance, some long-past sin darted back to memory and stared him in the face. With another, a secret—thought to be securely folded in his own breast—is suddenly held up to public view. Hidden deeds of darkness are brought forward. Words and actions which they thought buried for ever, lived again. A

powerful searchlight flashed its revealing beams into their very souls, and conscience-smitten, self-condemned, they steal away; "and Jesus was left alone, and the woman standing in the midst."

*Then*, to the poor fallen one, the hand of compassion is stretched out—uplifting her from the depths of shame and degradation into which she had sunk; reclaiming her from the path of vice, and placing her once again in the path of virtue—as He bids her "go and sin no more."

Not for that one occasion only did the great Master speak the solemn and important words, "He that is without sin among you let him first cast a stone." *It was meant for all time.*

Not to put to confusion those hypocritical scribes and Pharisees merely, but for all their posterity. Nor in reference to that one sin only, but in relation to every sin which doth so easily beset us in our present fallen condition. He would teach us by precept and example to avoid all harsh judgment, to remember our own sinfulness in His pure and holy sight, and remembering our own failings, to be tender in our treatment of others who may fall.

"To err is human, to forgive Divine," is a truth we often quote but too seldom put into practice, or not as fully and freely as we might.

Wrong and wickedness abound on every hand, but their power cannot be lessened by harsh treatment. Our fellow's failings are not cured by holding them up to light. To throw a stone will never mend a broken bone nor heal a wound.

Kindness may be abused, mercy may seem to be wasted, forgiveness may appear to be all in vain; but be it so, it is surely better than casting stoness and crushing into the hopelessness of despair those whose strong temptations we are utterly unable to gauge. We cannot boast; we know

"All germs of evil  
In our heart await their time;  
Not our own but God's restraining  
Stays their growth of crime."

There are many reasons why we should seek to cultivate that spirit which would rather cut off the right hand than cast the stone.

There is *our own sinnership*. We stand before God guilty and self-condemned. Our language is—

"Here, Lord, my soul convicted stands  
Of breaking all Thy ten commands;  
And on me justly might'st Thou pour  
Thy wrath in one eternal shower."

But we have received mercy. "He hath not dealt with us after our sins." Why should we try to deal with our fellows after theirs?

Then there is *our present weakness*. We are still in the flesh; we are frail and liable to fall; and without God's keeping grace we should do those very things which in others appear so sinful.

*The teaching* as well as the example of Christ is most clear and unmistakable. "Judge not." "Love your enemies." "Be ye merciful."

Nor did the apostles fail to extol the excellences of that charity

which "thinketh no evil," and to exhort to that Christ-like spirit and action. "If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

This does not in any sense palliate wrong nor give licence to evil. Sin always brings its own reward. The great Judge has said, "Vengeance is Mine, I will repay." Let us leave it with Him.

It does not mean that we must always seek to excuse or ignore that which is wrong. By all means in our power we should seek to counteract it, but it must be done in the right spirit, for "if any man have not the Spirit of Christ he is none of His."

"Earnest words must needs be spoken  
 When the warm heart bleeds or burns  
 With its scorn of wrong, or pity  
 For the wronged, by turns.  
 But by all thy nature's weakness,  
 Hidden faults or follies known,  
 Be thou in rebuking evil  
 Conscious of thine own.  
 Not the less shall stern-eyed duty  
 To thy lips her trumpet set,  
 But with harsher blasts shall mingle  
 Wailings of regret.  
 So when thoughts of evil-doers  
 Waken scorn or hatred move,  
 Shall a mournful fellow-feeling  
 Temper all with love."

Guildford.

CLARISSA.

### HE BEING DEAD YET SPEAKETH.

MY DEAR FRIEND AND BROTHER,—Your very welcome and cheering letter came to my hand before I left my bed this morning, and found an echo in the *best* place in my heart. O, it is a mercy to have a *living principle* within which has to do with eternal *living realities*, and that is a God-wrought living faith. For more than sixty years that precious living spark, amidst all the storms, and fires, and battles with the world, flesh and devil, has been kept alive.

"See a stone that hangs in air,  
 See a spark in ocean dwell,  
 Kept alive with death so near ;  
 Tell it unto sinners, tell,  
 I am—I am out of hell."

I have said many times the only *life* worth living here is the *life of faith*. And more than ever the last eleven months I have proved the truth of it, having to prove painfully the taking down of this mortal body. What with the sinkings of strength in its decay, and pains in my limbs and joints, what should I do now without the blessed *Word of God* and *God of the Word*, and this faith and hope in Him? Indeed

"It is the *life of God*,  
 Deep in the heart it lies.

It lives and labours under load ;  
 'Tho' damped, it never dies."

The fire brings up the dross, and the gold sinks out of sight. Blessed be God, though, I have cried with Jeremiah, "O, Lord, correct me, but with judgment, *not in Thine anger*, lest Thou bring me to nothing." O, *no*, I would not be without this token of a covenant Father's love for the world.

"Bastards may escape the rod,  
 Sunk in earthly vain delight,  
 But the true-born child of God  
 Must not, would not, if he might."

Never shall I forget a season I had in the old table-pew at Chadwell Street. It was in 1856, when the way was hedged up, and the door was closed in the factory for five months. I had nothing coming in, and we had to look on at the wonder-working hand of God, till at length I went to Gillett's in the Goswell Road to take a menial place, at one pound a week, to go out with the truck, sweep the workshop and go on errands. This was a galling yoke, and preceded this opening in the City. It was one Monday night at the prayer meeting. Mr. H. was reading Proverbs viii. The tenth verse was applied thus: "Receive My instruction and not silver," etc. "I know where you are. I could give you plenty of gold and silver if I choose, but I love you too well for that. I give you in this school what infinitely surpasses those things—*My instruction*, and not silver; and knowledge rather than choice gold. This is better than rubies, and all the things that are to be desired are not to be compared to it." And I have proved, and am proving, the truth of it now in the fire and flood.

I am so glad you are realising the value of a dear and precious Christ. How suited He is to the poor beggar, the insolvent, who has neither a mite or rag of his own. His person, His work, His names and titles in sweet connection with His covenant undertakings and substitutionary sacrifice, powerful intercession and universal reign, is food, rest and all in all to this precious faith.

Though I can scarcely walk, yet amidst my privation I feel having the use of my right hand a privilege in writing a little for the "C. P." readers, and have had many encouraging testimonies of the Lord's blessing. And I felt this Lord's-day morning constrained to write you a few lines in reply to yours. Glad to hear you are well. Mrs. Burrell is just kept up, but feeble. Unites with me in love to you both, and hope to remain in union with the Lamb and precious truth.

Yours affectionately, G. and S. BURRELL.

48, Gladstone Road, Watford, December 7th, 1902.

Few men think, yet all have opinions; hence man's opinions are superficial and confused.—*Bishop Berkeley.*

THEY that will have heaven must sail by hell gates; they that will have knighthood must kneel for it.—*John Trapp.*



THE SUPERLATIVE HOLINESS OF THE  
NEW JERUSALEM.

*Communicated.*

“And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb’s book of life.”—Rev. xxi. 27 (R.V.).

“‘HOLY, Holy, Holy, is the Lord God of hosts,’ cried the six-winged Seraphim; and where that God is, only what is holy can find place. This is ‘the mountain of His holiness,’ the city where His glory dwells; therefore no common or unclean thing can ever enter it, nor anyone that doeth abomination, or worketh what is false. ‘*Holy things for holy people*’ was the announcement given out by the Church for many ages whenever about to celebrate the mystery of the holy supper; and a similar word for ever flames around those gates of pearl. The city is ample; it is magnificent, and there is place within it for everyone ready and willing to become its denizen; but it is *holy*, and no one can ever set foot upon its golden streets who is not enrolled in the book of life of the Lamb. Sinners may come there; yea, for sinners it was made; but only for such as are cleansed in the bath of regeneration, by the washing of water with the Word. No place is there for them that believe not in Jesus, and submit not themselves to His saving righteousness. No place is there for them that say, ‘Lord, Lord,’ but do not the things which He has commanded. And if any love their sins better than God’s salvation, the new Jerusalem is not for them.”

Such then in brief is that *holy City* which has been glittering in the imaginations and the songs of God’s people in every age and under all dispensations. Its foundations by their colours speak of grace, mercy and God’s sure covenant. Its gates of pearl speak of righteousness, obedience, and the heart set on the precious things of the divine kingdom, as the medium of transit from earth to glory. Its cubic form, and its streets and constructions of purest gold, proclaim it the embodiment of all perfection, the supremest seat of the supremest saintship. And within those immortal gates, in the very presence and company of God and the Lamb, surrounded with light, riches and splendours beyond all that human thought can estimate, amid the liberties, securities and perfections of the highest of all the creations of gracious Omnipotence, and with a strength that walks unshaken under all the exceeding and eternal weight of glory, the Church of the Firstborn, the Bride and Wife of Christ, shall live and reign with Him, day without end, to the ages of the ages.

---

“A MORAL man and a true Christian may both give something to the poor; but the benevolence of the one may proceed from a natural generosity of spirit, while that of the other comes from a sense of divine favour and bounty already bestowed upon himself.”  
—*Bogatsky*.

### The late Pastor G. Marsh.

It is with very great regret, and with feelings of sorrow, which we are sure will be shared by a large number of friends throughout the Churches, that we have to announce the departure of our beloved brother, Mr. Marsh, the greatly-esteemed Editor of this Magazine. After about three months' distressing illness, borne with patience and characteristic cheerfulness, he received the Home-call in the afternoon of Wednesday, October 22nd.

He is now in the presence of his Lord, whom he loved and delighted to serve, and rejoices in the light of His countenance. Our brother had, until a late stage of his illness, anticipated further service for the King on earth. He has, however, been called to that higher service in which the servants of the King never tire, although they rest not day nor night.

In calling him now, the Lord has not only spared him the weariness of a long, lingering illness, but also very acute suffering, which, humanly speaking, would have been inevitable if he had lived longer.

We tender our heartfelt sympathy in this sorrowful hour of bereavment to our sister, Mrs. Marsh, to each member of our departed brother's family, and to the Church at Bethnal Green, of which he was Pastor, and we commend them to the prayerful sympathy of our friends and to the God of all grace and comfort.

Our dear friend and brother, Pastor E. Mitchell, acting Editor of the Magazine, who will (v.v.) write a Memoir next month, expressly associates himself with these expressions of regret and sympathy, and writes: "These words come to me with respect to our departed brother—

'In vain the fancy strives to paint  
The moment after death.'

S. H.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE SURREY TABERNACLE.

On Wednesday, October 15th, the eighty-third anniversary of the formation of the Church was held in the Surrey Tabernacle, and the opening of the Tabernacle in the year 1865 was also commemorated.

A sermon preached in the afternoon from Gal. vi. 14 by Mr. Ernest Roe, of Fressingfield, was heard with considerable acceptance.

A good company remained to a well-provided tea, and in the evening a public meeting was held, presided over by our long-known and

highly-esteemed friend, D. C. Preston, Esq., who gave a short, interesting address, referring particularly to his knowledge of our first pastor, the late James Wells, and many of the former deacons. He then called upon brother Holden, who, though nearly 80 years of age, spoke from Psa. xxxvii. 18, acceptable words in all the energy of his younger days, and expressed his gratitude to the Lord in that He was raising up younger men to make known His truth.

Our brother Carr then followed

with a bright address on "The glorious Gospel of the blessed God."

Brother Jarvis spoke from Ruth i. 14, "But Ruth clave unto her," showing her spiritual affection in contrast to that which was only natural affection in Orpah, and that a faithful, abiding affection for the Gospel was a test of true discipleship.

Brother Mitchell, who had been telegraphed for to see our brother Marsh, who appeared to be in a dying condition, had now returned, and gave a short address from Isa. xi. 10, "His rest shall be glorious," which was followed by one from Mr. Roe on Zech. viii. 19, who dwelt on the concluding words, "Love the truth and peace."

Brother Boulden returned thanks for the generous amount collected, and brother Green proposed a vote of thanks to our worthy chairman, which was duly seconded by brother Rundell, carried unanimously, and suitably acknowledged by Mr. Preston. "AN OLD DISCIPLE."

LADYWELL (WHITBURN HALL).—  
"Wherein shall it be known that I and Thy people have found grace in Thy sight? is it not that Thou goest with us? so that we be separated, I and Thy people, from all the people that are upon the face of the earth" (Exod. xxxiii. 16). This word of Holy Writ we felt most applicable as we met at our little Hall on Wednesday, September 24th, to commemorate our third anniversary. We were cheered by the presence of many friends from neighbouring Churches—people separated from the world in union with the Lamb—who came to wish us God-speed as we entered another year. Mr. Jarvis, of Greenwich, preached in the afternoon from Nah. i. 7, "The Lord is good," the Fountain of all goodness in providence and in grace. A public meeting in the evening was presided over by Mr. E. C. Clark, who told us that when he was chairman at our first meeting, three years ago, he had felt the presence of the Lord. We, as a Church, had much to be thankful for; we had always had a minister and all our needs had been supplied. God would sustain His own work, and he knew that we, as a Church, could look for greater blessings to

follow. The following brethren then gave short addresses:—Mr. Goodenough, from Job i. 1, portrayed the peace and happiness of Job's early history, and his continued trust in God when all was taken away. Mr. Kelk, in speaking from Rev. iii. 8, said that he felt the Lord had opened the door, that He was building the house, and, if this was the case, no mortal hand could shut it without His consent. Mr. Thew spoke from "Who is this that cometh up from the wilderness, leaning on her Beloved?" Mr. Banks said we were told to rejoice with those that rejoice and weep with those that weep, and he was glad to be with so many fellow-believers in this time of rejoicing. Since God had been so good to us in the past, there should not be any fears.

TOLLINGTON PARK.—The 36th anniversary of the Church was held on Lord's-day, September 21st, when Mr. S. T. Belcher preached in the morning from Matt. viii. 2, 3, and Mr. Knight from John viii. 12. The Word was blessed to many. On Tuesday, the 23rd, Mr. J. Parnell preached from Psa. c. 5. His points were—(1) The moral quality of perfection; (2) the attribute of Deity; (3) the everlasting truth. The evening meeting was presided over by Mr. C. E. Grimes, of St. John's Wood-road, who, after the opening hymn, read Ephes. ii. and made some appropriate remarks from the words, "Wherefore, remember" (ver. 11). Prayer was offered by Mr. J. H. Kelk, and the secretary read the Report for the past year, which was encouraging; and spiritual addresses were given by Messrs. S. T. Belcher, F. C. Holden, H. D. Tooke, and J. Parnell. The collections were good, and many friends from other Churches cheered us by their presence.

OUNDLE.—Harvest Thanksgiving Services were held at Zion Chapel, Oundle, on September 24th. It was an occasion which the writer felt to be very encouraging for the devoted pastor of the Cause, and full of promise for its future welfare. The preacher advertised for these services was Pastor B. Northfield, who, however, owing to a bereavement,

was unable to fulfil his engagement. A good substitute was secured in Pastor H. Bull, of Ramsey, who was very graciously helped in delivering two instructive and helpful sermons. The message in the afternoon was taken from Psa. civ. 24, and that of the evening from Lev. xxiii. 10. There was a good attendance in the afternoon, but a yet larger number in the evening, and a good spirit of hearing characterised both congregations. Tea was served in the chapel, and there must have been about fifty friends who partook of the social meal. At the request of Pastor G. F. Staddon, two brief addresses were delivered over the tea-table—one by Pastor Dale, of Margate; the other by Mr. Rowell, of Brigstock, who expressed his joy that Zion had been re-opened, and spoke in terms of high esteem of Pastor G. F. Staddon, his work, and ministry. Before leaving the tables, the pastor thanked the friends who prepared the tea and spoke a few words suitable to the occasion. The collections were good, and were taken on behalf of the Strict and Particular Baptist Society, through whose efforts the work at Zion was re-started. Certainly the smile of Jehovah-Jesus rests upon the effort. This is manifested in the success and blessing of these services and in the beautiful weather given at the time, but, most of all, in the living fruits of the Word preached by Pastor Staddon which he has already gathered.—A VISITOR.

#### ZION, NEW CROSS ROAD, S.E.

THE 45th annual meeting of the Tract and Benevolent Society was held on October 2nd, 1913, preceded by a social tea.

Mr. F. T. Newman (Clapham) presided, and after reading part of Luke xv., Mr. T. G. C. Armstrong (Church secretary) offered prayer. Mr. J. E. Howarth (hon. sec.) presented the report, which was of an exceedingly encouraging character. Eleven districts were visited regularly, tracts distributed, words of sympathy and kindness spoken, and where necessary relief given. During the year 550 tickets for bread, coal and groceries were thus made use of. In return for an annual subscription to the Miller

Hospital, the Society had the use of six out-patients' letters at one time, besides maternity letters, both of which were freely used. In the winter months 55 blankets were on loan, and nearly 200 families were supplied with Christmas fare through the Christmas Dinner Fund. Twelve guineas were subscribed to the Aged Pilgrims' Friend Society through the Poor Christians' Friend Society, and more than returned in pensions to poor Church members, and others received monthly gratuities. Altogether about £160 was dispensed in connection with the Society.

In the absence of Mr. J. Thomas (hon. treasurer), the balance sheets were read by Mr. T. R. Loosley: The Tract and Benevolent Fund, £48 15s. 4d.; Christmas Dinner Fund, £79 7s. 1d.; Poor Christians' Friend Society £25; and Maternity Society, £8 4s. 3d. Pastor R. E. Sears (Clapham), in moving the adoption of the report and balance sheet, said he had been much struck with the remarks of Pastor Chas. Brown at Manchester. Taking for his text "Behold, I stand at the door and knock," he said Christ was knocking at the door of a wealthy Church which was needing nothing! How came Christ to be outside the door instead of inside? He was quite sure Christ was not outside the Church here. They had listened to a wonderful report of good being done in a variety of ways. He knew something of tract distribution, for during the last 35 years he had sent broadcast 2,700,000 copies of *Life and Light*.

Pastor E. Rose (Wandsworth), in seconding the adoption, said when we come to a Church which is alive, energised by the Holy Spirit, we feel inspired and impelled to be also at work for the Master.

In Col. iv. 5, we read, "Walk in wisdom towards those who are without, redeeming the time." These societies are the means by which you endeavour to reach "those that are without." As a Church you desire to make the outsider an insider; and many a tract has been used to this end. Prebendary Webb Peploe at a race meeting was given a tract entitled, "If you were to die to-night, would your soul be in hell?" and it led to his conversion.

To be successful in this work, self-denial, tact and sanctified common-sense were needed. Those who only studied their own convenience in seeking to win souls might expect to fail in attaining their object.

The chairman commended the work of the Society in caring for bodies as well as souls—a truly Christian work.

Pastor J. Bush voiced the thanks of all present to the chairman and speakers, and closed with the Benediction. Collection realised over £8.

T. G. C. A.

#### WOOD GREEN (PARK RIDINGS).—

The twenty-first Sunday-school anniversary services were held on Sunday, September 28th. Owing to the severe illness of our esteemed brother Mr. Marsh the sermon in the morning was preached by our pastor, Mr. Higgins. The subject of his discourse was taken from Mark x. 13—16. It was an encouraging message to the teachers, and revealed the Master's love, care and blessing to the young and rising generation. In the afternoon our brother also gave a seasonable address to the children, in which he exhorted them to look within and ask themselves why God had spared their young lives, reminding them of God's especial care for the young child Moses, and the purpose for which he was brought into the world. In the evening our pastor again directed his remarks to the children, preaching from Exod. xii. 26—28 and emphasizing the meaning of the words, "What mean ye by this service?" and advising all who love the Lord Jesus to speak the Gospel to the generation following. May the glad tidings of salvation be handed down from father to son and daughter is our prayer. Our brother Mr. Higgins was graciously helped in the delivery of his discourses, and we believe the blessing of the Lord will rest upon the truth proclaimed, if it has not done so already. These anniversary services were continued on the following Tuesday, when a public meeting was held at 6.30 p.m., presided over by the children's friend, Mr. J. G. Mackenzie, who gave a most encouraging address, exhorting all the workers to "pull together with a long, strong pull." It is not

always the greatness of the numbers (he said) that accomplishes the greatest work, but the long, strong pull, and that altogether, which, under the blessing of God, was most effectual. Pastor Robinson gave a solemn, impressive and timely address on "Be sure your sin will find you out," illustrating his message by stories from the Bible of the discovery of sin in the heart. May sin find us out here, so that we may seek the Saviour's forgiveness, is our prayer. Our brother Mr. Franks was also helped in speaking of the necessity of passing on the things we learn and experience in the divine life, so that others may benefit by our message, the remarks about passing it on being addressed particularly to the children. Our pastor gave the concluding address, and very encouraging and helpful it proved to be—"For they have refreshed my spirit and yours: therefore acknowledge ye them that are such." We had expected Pastor J. E. Flegg to speak, but he was prevented from coming on account of his brother's illness. A report of the past year's work was read, special anniversary hymns were ably sung by the children, and the collections altogether amounted to £4 0s. 10d. We feel that these services were a means of strength and blessing to all present, and we look forward with joy to another year's service for the best of all masters.—ONE WHO WAS THERE.

PONDERS END.—The twenty-first chapel anniversary was held on October 9th, when Pastor E. White, of Woolwich, was helped to preach a comforting sermon from Heb. xi. 16. Many were helped by the discourse, and it proved to be a time of refreshing from the presence of the Lord. The evening meeting was presided over by Mr. A. G. Blackman, who read Psa. xxxiv. and was led to speak of the soul's boasting in the Lord—it was not a vain one—and mentioned four characteristics of the speaker, viz., "a poor man," "a fearing man," "a seeker," and "had troubles." Mr. Nash gave us some encouraging thoughts on walking with God in faith, in love, and its accompanying blessing—(1) Communion; (2) God took Him. Mr. Cornelius based his remarks on

"Love" (1 Cor. xiii. 13)—a salvation blessing, having its rise in God, shown by its effects, abiding, and the greatest of all blessings. Mr. Shakeshaw spoke of the promise in Heb. xiii. 5, "He hath said, I will never leave thee, nor forsake thee," and Mr. Elnaugh followed with another promise—"I will command My blessing upon you" (Lev. xxv. 21)—a promise of divine certainty. The writer concluded with the Apostle Paul's words in Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day." The Report read was encouraging. We are out of debt, and we have realised God's presence and the help of the Holy Spirit from time to time. To God be all the praise.—JOHN W. PARKER, Pastor.

ILFORD (EBENEZER, CLEVELAND ROAD).—Harvest Thanksgiving Services were held here on Sunday, Oct. 12th. Mr. Cornelius preached morning and evening. On the following Tuesday, Mr. Jarvis being unable to take the service, as arranged, Mr. A. E. Brown preached a very acceptable and encouraging sermon from Jer. xxxi. 12, "They shall come and sing in the height of Zion," etc. Mr. W. Harris very kindly presided at the evening meeting, and good, spiritual addresses were delivered by Pastor Holden from Psa. xcii. 1, 2, "It is a good thing to give thanks . . .," and brethren A. E. Brown and Hutchinson from Micah vii. 1, "My soul desired the firstripe fruit," and the bountifulness, variety, and indiscriminate distribution of God's goodness respectively. The attendances were all good and collections liberal.—GEO. S. FAUNGH.

#### SALEM, RICHMOND.

THE fourth anniversary of the pastorate of Mr. J. Hughes was celebrated on Tuesday, October 14th, when a sermon was preached in the afternoon by Mr. E. Mitchell, of Clerkenwell, who, after the divine blessing had been sought by Mr. S. H. Brown, of Fulham, took as his text Acts iv. 12. In opening his discourse, the preacher said the book of the Acts of the Apostles might well be described as the Acts of the Holy Ghost. The words of his text were uttered under the

immediate influence of the Holy Ghost. It was a bold expression of truth in the face of the most formidable of its enemies, and in the world to-day, even in the professing world, anything is tolerated but that which stands for the infallibility of the Word of God. Truth is eternal and unalterable, and must be the same to-day as when these words were first spoken; therefore true charity was to let men know that there is no other name given under heaven among men whereby they must be saved but the name of Christ Jesus. There was nothing in the Gospel to cause a blush, or to be ashamed of; yet the Gospel would not tolerate any other system or name, or any departure from its fundamental truths.

At the evening gathering Mr. H. Fowler, of Chiswick, took the chair and presided over a large gathering of friends from nearly all parts of London, and was supported on the platform by Mr. W. S. Baker, Mr. P. Goodge (Norbiton), Mr. E. Mitchell, and Mr. W. G. Chambers.

Prayer having been offered by Mr. W. Fromow, the chairman spoke of the appropriateness of the text on the bills and cards announcing the meetings.

Mr. Baker, basing his remarks upon 1 Cor. ix. 19—22, said we were living in very critical times, but, as in the days of the apostle, so now the grace of our Lord Jesus Christ was equal to the needs of all His faithful ministers and people, and that it was by the divinely instituted ordinance of preaching that God was pleased to call and quicken sinners and comfort His saints. Yet the preaching must have but one object and one theme—Christ—and must be accompanied with prayer. Prayerless preaching was a futile effort; a stiffkneed preacher would have a stiffnecked people.

Mr. E. Mitchell based his remarks upon Heb. xi. 5, "He pleased God." This, he said, was a testimony, not an epitaph. The revelation of God, even in His law, was one of love, and God does not command His creatures to love Him without there being something in Him to love; for was He not gracious, slow to anger, longsuffering and plenteous in mercy? Yet, to know these things, two things were needful—the new

birth, which put the heart right, and faith, without which it was impossible to please Him.

The pastor then, in very happy and well-chosen words in the nature of a report, said all hands were at work. The engines were running smoothly, harmony and loyalty existed all round in Church, congregation and diaconate. Their stock-in-trade were the doctrines of free and sovereign grace, their trade prospects were most bright, and, though their spending money might be taken, their capital was secured in all the provisions of God, which were Yea and Amen in Christ Jesus.

Mr. Gooche then spoke from Matt. viii. 2, "Lord, if Thou wilt, Thou canst make me clean."

Mr. W. G. Chambers for a few moments asked the attention of the congregation to Esther ix. 19.

The collections were for the Building Fund.

**WALDRINGFIELD.**—We held our Harvest Thanksgiving Services on Wednesday, October 8th. Pastor H. T. Chilvers preached in the afternoon from Mark iv. 28 to a good congregation. Many friends from Ipswich paid us a visit. Then followed tea, at which upwards of 100 sat down. The chapel was again well filled in the evening, our friend Mr. H. Reynolds, of Kirton, being in the chair. Mr. E. Chilvers, of Ipswich, asked the divine blessing, followed by an instructive address by Pastor Philip Reynolds, who based his remarks on "The parable of the Vine." Pastor Chilvers from Psa. xxiii. 1, "The Lord is my Shepherd," encouraged us to trust in God. Our pastor, after thanking all who had taken part in the services, spoke of the good feeling that existed between us and our sister Churches in Ipswich, and we closed by singing that well-known hymn, "Blest be the tie that binds."—A. L. B.

**WOOBURN GREEN.**—The annual autumn meetings were held on October 15th, when two sermons were preached by Pastor R. Mutimer, of Brentford, which proved to be times of refreshing from the presence of the Lord. The large congregations which assembled together were very encouraging to

both minister and the friends who take an interest in the little Cause, nearly every seat being occupied. At the evening service several testified to having received a blessing through the ministrations of the Lord's servant. Many friends gathered to wish us God-speed from High Wycombe, Prestwood, Penn, Maidenhead, and Aylesbury. Tea was partaken of between the services and enjoyed by a large number. Collections were taken at each service on behalf of the Repairing Fund, which amounted to over £2. The deacons feel grateful to God for constraining the friends to help them in their time of need, and again they have proved Him to be the Hearer and Answerer of prayer.

—  
**RECOGNITION OF MR. M. BEEBY AS PASTOR OF THE STRICT BAPTIST CHURCH, CARLTON, BEDS.**

**THURSDAY, October 16th,** will long be remembered by the members of the Church and congregation worshipping at Carlton with pleasure, owing to the happy services in connection with the settlement of Mr. M. Beeby as pastor. Two public meetings were held, one in the afternoon and the other in the evening, at both of which Mr. A. G. Blackman (Secretary of the Strict and Particular Baptist Society), presided. The afternoon meeting was opened with singing, the chairman reading parts of Ephes. iii. and iv., and Mr. Brown engaging in prayer; whereupon Mr. John Hazelton (pastor, St. Neot's) stated the nature of a Gospel Church, basing his remarks on Acts ii. 41, 42, and dividing it under the following heads:—1. The preacher—one called and qualified of God. 2. The Gospel—or Word. Not politics or amusements, or even music, but the Gospel of Christ. 3. Receiving and believing—remarked that faith was the product of the Holy Ghost—not of human work or duty. 4. Baptism of believers by immersion. 5. Added or joined—not until after baptism—then the right to Church privileges. 6. The ordinance of breaking of bread—observing that the feast was in remembrance of Christ, and that there was nothing saving in itself. 7. Constancy or steadfastly continuing—not carried about. 8. Fellowship, with God, with one another, and with the minister—one family. 9. Prayers—neither Church nor individual can live without it—our forefathers were men of prayer.

Mr. M. Beeby then gave an account of the Lord's dealings with him in providence and grace. He stated that he was born at Warboys on Jan. 13th, 1880, into a godly home, his father being a member of the Baptist cause at Warboys, his mother joining later on. He attended the Sunday School and the Baptist chapel under parental influence. It being his father's custom to read a portion of the Word on Sunday afternoons, he joined with the family, but greatly disliked it, and longed for the time when he should be free to do as he liked. But presently the Lord arrested him, and the thought of eternity greatly troubled him. He feelingly referred to the fact that the Lord had in mercy preserved him in the days of his unregeneracy, of hatred to God's people, His house, His Gospel, His law and ordinances, and drew attention to the Lord's preventing and preserving goodness when in the slippery paths of youth. He had just turned the age of twenty, and was looking forward to a life of pleasure, when God afflicted his body, which was the means by grace of making him to know himself a sinner. The arrow of conviction entered his soul; the terror of God's holiness pierced him through and through. Death, hell, and eternity opened up to him, his sins appeared before him, and for the first time he wept as a broken-hearted sinner before God, being afraid to close his eyes lest he should wake up in endless torment. He was ashamed of his past life; the Lord's people, whom he despised, he now saw to be safe for time and eternity. His days of darkness were many, but a gleam of hope dawned, for he was constrained to go to the prayer-meeting, which was specially blessed to him. At that meeting a young man was called upon to give out a hymn and engage in prayer. The hymn, "Tis a point I long to know," and the prayer, both suited his case. He now heard the Word with joy, but he still wanted to know whether he was a child of God. Sometimes he had light, sometimes darkness. Gradually, however, the Lord broke in upon his soul. Sermons that he heard from Mr. J. Lambourne, of Warboys, and Mr. B. Mutimer were blessed to his soul. He then felt that he loved the Lord and his people, His house, His Gospel, and His laws, and was led to see baptism to be a Divine command, and that it set forth the Lord's death, burial, and resurrection. He then became anxious to join the Church, but wanted another sign to confirm his faith. The Lord powerfully applied Isa. lix. 1, and he was baptised by Mr. Mutimer—

a season of joy—and received into the Church. He concluded by quoting the the words:

"Love I much? I've much forgiven;  
I'm a miracle of grace."

The Chairman, who characterised the statement as clear, emphatic, and satisfactory, then called upon Mr. Beeby to give an account of his call to the ministry, which he did, stating that he soon became exercised about it. When the Lord softened his heart, then the thought of preaching was with him, and although he felt such a thing to be impossible, he could not banish it. The welfare of precious souls was no little matter with him, and at times he prayed the Lord would use him as the means of bringing some to a knowledge of Himself. It was not a passing thought, but a living reality; so much so that his health gave way under the burden of the thought of preaching the Word. He could not hear the Word preached as he had done. His mind was distressed about the matter, and he felt he could not, and would not go, and prayed against it, feeling he was a child and could not speak. He looked at the people, when the words of Jeremiah were applied (chap. i. 17), "be not dismayed at their faces, lest I confound thee before them"; then he would use such arguments as "Lord, I am not learned"; then the words were applied "In blessing I will bless thee . . . in multiplying I will multiply thee." He prayed it might be in grace, ability, in gifts; and the words in Isa. liv. 17 were made a comfort to him; Acts ix. was also made a blessing to him. He felt the Lord knew where he lived, knew where to send, and felt, then if it is His will, I'll watch and wait and pray. His health gave way, and he was advised to have a change. He went to Yarmouth, where he attended Mr. Muskett's chapel on the Lord's-day and Monday evenings, and engaged in prayer. After the meeting Mr. Muskett asked him if he was a minister, and on hearing that he was not, he said "You will be." He received a little benefit from the change, but could not attend to his occupation. He went into Huntingdonshire for a further change, and attended a prayer meeting at the chapel. After prayer, the deacon asked him if he preached. He began now to see more and more his inability for so great a work; but at the same time he would be speaking to the chairs in the room, and to the various things growing in the fields, and at length the way was made plain. "The burden was now unbearable. Life was a burden. I could not sleep, nor eat, nor work." He



prayed God to make the matter plain, for he was afraid it might be presumption after all. About this time Mr. Ebenezer Marsh preached from the words, one Thursday evening, "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20). After the service he went and saw Mr. Marsh, who asked him if he was exercised about the ministry. I said, "Why do you ask me?" He said, "Because I believe you are." I wept, and said "Yes." I told him my state, and Mr. Marsh tried to encourage me, then knelt in prayer for guidance. That night, after he retired to bed, he thought his end had come. He was not afraid of death. He called his father, and trembled from head to foot; the very room seemed to shake. His father asked him if he had spoken to Mr. Marsh, and after giving me a stimulant, he went for the doctor, who could not understand his case. The words were applied to his mind, "I shall not die, but live, and declare the works of the Lord."

He then felt he must either die or preach. He was told by an aged man of God that the Lord was about to open a door for him, and he was not to put his hand forth to shut it. Shortly afterwards an invitation came from Earith, Hunts, for him to preach there. He went. The Lord helped him to speak from the words, "He began to be in want." This was the first Lord's-day evening in January, 1905. His health returned. Since then God had opened doors, and he had received many invitations to preach.

The Chairman, who remarked that no one who heard the statement could come to any other conclusion than that the Lord had called Mr. Beeby to preach the gospel, asked him to now give a short account of the way he had been led to accept the pastorate of the Church at Carlton.

Mr. Beeby stated that he had supplied the pulpit at Carlton on several occasions. That after preaching one Sabbath at Warboys, to the satisfaction of the people, he preached three successive Thursday evenings, and then related the Lord's dealings and spoke of his exercise about the ministry, which met with the unanimous approval of the Church. After serving various Churches with acceptance, he received a twofold invitation from one Church and intimations from two or three other Churches. He accepted the invite to Carlton for three months, with a view to the pastorate, which commenced the first Lord's-day in May. At the end of three months he

received another unanimous invite to take the oversight of the Church. Feeling it to be of the Lord, in the strength of the Lord God he, after much careful and prayerful consideration, accepted the invitation.

The Chairman said he felt that Mr. Beeby had come to Carlton because the Lord had need of him, and the afternoon meeting was closed with singing and prayer.

*An account of the Evening Meeting will appear next month.*

#### KEPPEL STREET MEMORIAL CHURCH,

BASSETT STREET, KENTISH TOWN.

THE 119th anniversary was celebrated on Sunday and Tuesday, October 12th and 14th. Pastor J. P. Goodenough preached on Sunday to good congregations.

At the public meeting on Tuesday evening Mr. F. B. Applegate, of Chadwell Street, ably presided. A shadow of sadness was cast over the meeting, as two out of three speakers who had been invited were unable to be with us. Our beloved brother, Pastor Ebenezer Marsh, had been originally engaged to speak; and Pastor James Flegg wrote regretting that, on account of the serious illness of his brother, Pastor Edgar Flegg, he, too, was unable to be with us. Loving sympathy with the two afflicted servants of God was expressed and felt by all present.

Mr. A. R. Pickering, Church secretary, gave a brief *resumé* of the work of the year. While the membership of the Church had not increased, it had not diminished, the number being the same as last year. Besides the regular preaching work of our pastor, Mr. Goodenough, he outlined the work of numerous auxiliary services. Nothing that was in progress at the beginning of the year had been dropped.

Mr. D. E. R. Daw, financial secretary, gave, as usual, a succinct report, characterised by optimism and thankfulness, in spite of the deficit of £13 13s. on the General Fund that he had to admit. Repayments of the loan granted by the M.A.S.B.C. towards the purchase of the freehold of the chapel were proceeding satisfactorily.

The chairman spoke of twenty-six years' life in Kentish Town. He lamented the extinction of several Strict Baptist Churches in the district during that period, and indicated the consequent unique position of Bassett Street Chapel at the present time. Never was it more necessary that the discriminating truths preached by the greatest Preacher should be proclaimed.

Pastor R. E. Sears was helped to deliver an inspiring address. He opened

by expressing his joy at reading reports of the recent meetings of the Baptist Union, when more than one speaker had evinced a yearning after the truths that we, as a denomination, hold dear. He then directed our attention to the passage in Isaiah xl. commencing, "Why sayest thou, O Jacob, My way is hid from the Lord?" etc. The strongest men at times lose their strength, but "they that wait upon the Lord shall renew their strength." They shall "mount up," "run" and "walk." This order is not to be reversed. We must "mount up" in communion with God before we can "run" in the way of His commandments. Then comes the most difficult task of all, the steady "walking," the God-honouring, every-day life, even as Enoch walked with God until he walked right home with Him.

Pastor Goodenough's message was from Psalm cxli. 1, "It is a good thing to give thanks unto the Lord." It is a good thing to give thanks to God for our creation, and for our preservation, both personally and as a Church. The chairman had referred to Basset Street as a "green spot" in Kentish Town—then "give thanks." Thank God for Christian fellowship, and thank Him likewise for the promise of eternal life.

It was a bright and spiritual occasion, in spite of the tinge of sadness already referred to, and we start the 120th year of service still trusting in Him who has sustained His people during the 119 years past.

E. D. D.

#### LYNTON ROAD, BERMONDSEY.

SPECIAL services to commemorate the centenary of this cause were held on October 14th, when a most enjoyable day was spent. In the afternoon Mr. Mutimer preached the Gospel, dealing with three cardinal points—the blood, the resurrection and the revelation of our Lord Jesus Christ—basing his remarks upon portions of 1 Peter i. 2, 3 and 7. The Word was with power, and the numerous friends who gathered felt it good to listen to it as it fell from the preacher's lips. In the evening a public meeting was held, presided over by Mr. Thomas Green, of the Surrey Tabernacle. The meeting was opened in the usual way, Mr. H. Blackman (one of the deacons) seeking the Lord's blessing upon it. Mr. A. G. Blackman then made a short statement with regard to the history of the Church and the Lord's dealings in reference to it during the 100 years of its existence. (Particulars with regard to the Church were inserted in our September issue.) The chairman then made a few appropriate remarks, based upon the words, "The Lord hath been mindful of us," and "Remember the days of old, consider the years of many generations." Mr. J. E. Flegg addressed the meeting from the words,

"Let me see the King's face" (2 Sam. xiv. 32), remarking that the King's face was radiant with mercy and affection; that the desire was the desire of a sinner convinced of his sin, and that it expressed the heart's desire of the accepted servants of Christ; that it was the desire of those enrolled under the banner of the Cross; and that it was just the wish of sorrowing saints, "Oh, that I knew where I might find Him." He drew attention to the fact that those who have passed home to heaven do see the face of the King. Mr. O. S. Dolbey followed, commenting upon the words from which Mr. Flegg had spoken, and drawing attention to the words, "I beseech Thee show me Thy glory." He then addressed the meeting from the words, "They shall abundantly utter the memory of Thy great goodness" (Psa. cxlv. 7), speaking of the goodness of God to all His creatures in the way of providence, and especially to His children in the way of grace. Mr. J. Jarvis spoke upon the words, "I have seen Him face to face" (Gen. xxxii. 30), and "This day shall be to you for a memorial" (Ex. xii. 14), stating that it was an atoning, redeeming, feasting and rejoicing day. Mr. Mutimer followed, stating that the meeting was the most remarkable one he had ever attended, owing to the way in which the speakers were led of the Lord to address it. He said the words he had been considering were, "I shall see the King in His beauty" (Isa. xxxiii. 17). Mr. Dale, the pastor, then spoke from the words, "The Lord hath done great things for us" (Psa. cxxvi. 3), and "Thou shalt remember all the way which the Lord Thy God led thee" (Deut. viii. 2), referring to the word "kept." Mr. Boulden spoke a few appropriate words, dwelling upon the passage, "O magnify the Lord with me, and let us exalt His Name together." The chairman, in conclusion, referred to the happy gatherings, and the meeting dispersed, all present feeling that it was a meeting long to be remembered.

CLAPHAM JUNCTION (PROVIDENCE, MEYRICK ROAD).—We are thankful to record that very much of God's presence and blessing was realised at our harvest thanksgiving services held on September 21st and 23rd. Mr. R. E. Sears was elected to preach two sermons on the Lord's-day. The morning sermon was based upon Matt. xiii. 24-30 and counsel was given regarding the sowing of error and its consequences. In the evening we were led to consider the manna given to the children of Israel compared with the Bread of Life, as set forth in John vi. The continuation service held on the following Tuesday proved to be one of spiritual joy. Mr. Henry Fowler presided, and brethren S. H. Brown (Ful-

ham), J. Cooper (West Hill) and Pastor E. Rose (Chatham Road) gave thanks to God on behalf of all present. Brother C. H. Abbott addressed the meeting from "The harvest is the end of the world; and the reapers are the angels." A solemn fact, Pastor J. P. Goodenough followed, from "While the earth remaineth, seed time and harvest . . . shall not cease." "A sufficient but limited promise," and brother R. E. Sears from "Verily, thou shalt be fed." "An everlasting promise." The offerings for the Church Funds were good, as also the attendance of friends. To God be all the glory.—W. B. MOTUM.

#### AKEMAN STREET, TRING.

FAREWELL TO PASTOR L. H. COLLS. THERE was a large and representative gathering at Akeman Street on Wednesday evening, September 24th, when the Rev. L. H. Colls, who, after a successful pastorate of eighteen years in Tring, is leaving to take up work at St. John's Wood, was the recipient of parting gifts from various bodies connected with the Church and congregation. It was a matter for general congratulation that in spite of their great age and increasing infirmities, Mr. Frederick Butcher and Mr. Thomas Glover, the senior deacons of the Church, were able to lend the sanction of their presence to the wonderful demonstration of regard and regret. The attendance of the ministers of the other Churches in the town, accompanied by many of their people, was greatly appreciated: and the number of representatives of village Churches testified to the esteem in which Mr. Colls is held by those who have only had the privilege of enjoying his occasional ministrations. Personal affection for Mr. Colls, gratitude and thanksgiving for all he has been permitted to accomplish, and regret at the prospect of separation, found expression in the speeches delivered during the evening.

After singing and devotional exercises, led by Mr. W. C. Maull, Mr. Frederick Butcher said he had been requested by the committee who had charge of the matter which had brought them together that evening, to fulfil a duty which he felt he was not adequately able to perform. It was a duty he approached with mixed feelings—gratitude for all their pastor had been to them and for all he had been able to accomplish, mingled with chastened feelings of regret at the thought of his approaching departure. They were thankful for the prolonged service of one who had been a faithful under-shepherd there for eighteen years, and who had also seen to the feeding of the flock in the villages. For all that had been done by their dear pastor they rendered thanks to God, and gave Him

all the praise. They rejoiced that they parted with one another with the heartiest love and good-will, and without one feeling of irritation, and they wished him God-speed in the field in which he was about to labour. They rejoiced that their pastor had been permitted to see the fruits of his labours in the present, and they hoped that those effects would continue to be seen in the future. In the gift which they had met together to present, the villages had taken their part, and shown their appreciation of Mr. Colls' ministrations and their regret that he was leaving them. Mr. Butcher then, on behalf of the Church and congregation, asked Mr. Colls to accept a silver tea kettle as a reminder of his ministrations amongst them, and also a cheque for £30, the voluntary offering of his people, who were grateful for what he had done for them.

Mr. H. R. Glover, Mr. Edward Wright and Mr. W. J. Rodwell also spoke in the same strain, and Mr. James Bagnall, the secretary of the Working Men's Christian Association, said that by the working men of Tring their pastor would be as much missed as by any body of persons in the town. Their Working Men's Association, which was doing so much for the moral and spiritual welfare of the men in that place, was due entirely to his thought, and he had worked shoulder to shoulder with them, and ably seconded all their efforts. This work was quite outside Mr. Colls' ordinary ministerial duties. He asked their pastor, in the name of the members of the Association, to accept an album containing an illuminated address expressing their heart-felt appreciation of his loving efforts on behalf of the society for eleven years, with the names of all the subscribers to the gift. They regretted his leaving them very much indeed, and assured him of their lasting love and esteem.

Mr. Butcher then asked Mrs. Colls to accept a beautiful silver vase from the members of the Mothers' Meeting. A pleasing feature was the anxiety of the mothers to contribute to this recognition of Mrs. Colls' services in connection with the Mothers' Meeting, which had grown and increased in influence under her superintendence.

The other Baptist ministers of Tring, Rev. C. Pearce and Rev. T. Percy George, expressed their appreciation of Mr. Colls as a brother minister and as a friend in very cordial terms, and Mr. John Bagnall testified to the high esteem in which Mr. Colls was held by the village Churches, and their feeling of diemay at the thought of being separated from him.

Mr. Colls, after expressing his deep feelings of love and gratitude, said that for the work that had been done during his ministry he desired to praise God

that night, and to give Him all the glory. In leaving them he was, he believed, following the Divine guidance, and his dear people had acquiesced in his decision. There never was a Church that showed greater kindness to its pastor. He had never had a difference with his deacons, but they had worked together in perfect love and harmony. He thanked the Church, the congregation, the Working Men's Association, the village Churches, the choir, the Sunday school, Mr. Pearce and Mr. George, for all that they had done and said. When he said "Farewell" to Tring it would be with the feeling that it was the one spot of all others in the world that he would want to see again.—Extracted from *The Bucks Herald*.

### COGGESHALL, ESSEX.

#### OPENING OF A ROOM FOR PUBLIC WORSHIP.

SOME time since the Committee of the Strict and Particular Baptist Society was asked to endeavour to arrange for Strict Baptist services to be held in Coggeshall. The Committee at once willingly agreed to do so, provided that suitable accommodation could be found. A large room over the Co-operative Stores in Church Street was accordingly rented, and the services of preachers obtained. The opening services were held on Wednesday, October 1st, when Mr. Josiah Morling, of Chelmsford, preached in the afternoon to a goodly company of friends. Three brethren (viz., Mr. Arnold Boulden, of the Surrey Tabernacle, Mr. Barrell, of Halstead, and Mr. A. G. Polley, of Colchester) first implored the blessing of the Lord upon the services to be commenced that day; and Mr. Morling preached a powerful sermon, taking for his text Zeoh. vi. 13, "Even He shall build the temple of the Lord and He shall bear the glory." In the evening a public meeting was held, when again a goodly company of friends attended, the chair being occupied by Mr. Boulden. The hymn "O God, our Help in Ages Past" having been sung, the Chairman read *Pea. cxiv.* and Mr. Smith (of Colchester) engaged in prayer. The Chairman spoke a few words suitable to the occasion and welcomed the friends; after which Mr. A. G. Blackham (Secretary of the Society) explained the reasons why the Society had determined, in dependence upon the Lord, to hold the services and what was intended to be done, pointing out that the services were not started in any spirit of hostility, but with a sincere desire for the welfare of the people living at Coggeshall and in the immediate neighbourhood. He stated that the intention was to send down preachers every Lord's-day to preach Christ—a full, free and everlasting salvation through Him alone—that all the preaching would be

based upon the Holy Scriptures, and drew attention to the doctrines that would be advanced, viz., those of free and sovereign grace, specially reminding the friends of the need of the Holy Spirit's blessing upon that which was proposed to be done. Mr. Polley followed, and in a homely address based upon the words, "I will praise Thee with my whole heart," drew attention to the reason there was for persons living in Coggeshall to be thankful that the room had been opened for the proclamation of the truth as it is in Jesus, and affectionately exhorted the friends to attend the services and to do what they could to help on the movement, exhorting them to let their own eyes be up unto the Lord in expectation of His blessing; for he believed that their expectation would be realized and that glory would redound to the name of the Lord. Mr. J. H. Kelk then addressed the meeting, basing his remarks on *Pea. lxxviii. 34*, "When He slew them, then they sought Him and they returned and enquired early after God." He dealt specially with the way the Lord leads His people and the encouragement there is in His Word to those who seek Him. Mr. Morling followed and spoke of the pleasure it gave him to know the room had now been opened for the worship of God, and dwelt upon the words, "Pray for the peace of Jerusalem," drawing attention to the promise that "they shall prosper that love Thee," and especially to the blessings that come through prayer. The Chairman, in closing the meeting, said he felt that the friends could not do better than unite in singing "Praise God from whom all blessings flow," which was heartily done, and the happy services, the memory of which will long remain with those who had the privilege of attending them, came to an end. The following Lord's-day services were held, and it is confidently anticipated will, through the blessing of the Lord, be regularly continued. The times of services are—morning 10.30, evening 6.30.

AYLESBURY.—The harvest thanksgiving, choir, and anniversary services were combined at Aylesbury on Sunday, September 21st, and Tuesday, September 23rd. Pastor Witton gave a fine discourse on the place of praise in the worship of God on Sunday morning, and in the evening spoke very solemnly on the lessons of harvest. Pastor R. Mutimer, of Brentford, paid us a visit on Tuesday, and as he delivered the messages of the Gospel there were many who felt it a delight to be in the house of God. Tea was served between the services and there was also a successful sale of produce. The day's proceedings were thoroughly enjoyable, it being our privilege to welcome a good number of friends from other Causes.—BARACHEL.

**EAST HAM (HOPE, STAFFORD ROAD).**—The 24th anniversary services were held on September 23rd and 30th. On the Lord's-day morning Mr. H. A. Brooks spoke from 1 Sam. vii. 12, "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us," showing how a place of defeat under the blessing of God was made a place of victory. In the evening the text was, "Glorious things are spoken of thee, O city of God." This was followed by a devotional service in which the Lord's blessing was sought on the services of the day and for the following Tuesday. On the Tuesday the Lord brought our brother, Mr. J. M. Rundell, up in the fulness of the Gospel, when he preached from 1 Peter ii. 4, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious," and exalted Christ as the only sure foundation on which His Church, as lively stones, are built. Mr. Rundell presided over the evening meeting, when Mr. Faunch, of Ilford, engaged in prayer and an encouraging report was read on behalf of the Church, showing how the Lord has blessed His work amongst us during the past year. The Chairman expressed his pleasure at being once more with us. Mr. Holden spoke from "Blessed are ye that sow beside all waters"; Mr. Blackman from "He shall not fail"; Mr. Brown from "Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit"; and Mr. Smith from "And the same day there were added unto them about three thousand souls." A good company was present, and all heartily joined in the closing hymn, "All hail the power of Jesus' name." The Lord's presence was realised with us; we felt that He had heard and answered prayer.—A. C. RAYNER.

#### SALEM, RAMSEY, HUNTS.

The Doxology closed a most successful and encouraging day at Salem on Thursday, September 25th, when harvest thanksgiving services were held and the pastor's second anniversary celebrated.

A real Gospel feast was spread in the afternoon by brother W. A. Dale (Margate) preaching from 1 Kings vi. 7, "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building"—a most appropriate and inspiring text for a pastor's anniversary. The main thoughts were: 1.—The Material. Sinners, cold, hard, dead, and far from God are quarried and dressed by men specially equipped and skilled by the indwelling Spirit and at the King's command. 2.—

The Method. Each stone placed in position, in accord with and fulfilment of a pre-arranged plan without noise or ostentation. "To whom coming as unto a living stone," etc. "Ye also as living stones [R.V.] are built up a spiritual house" (1 Peter xi. 4, 5). 3.—The Motive. To build a house for the Lord. "In whom [Christ] ye are also builded together for an habitation of God through the Spirit"; to be filled with the glory of the indwelling Christ as the temple of old was filled with the presence of God at the dedication.

Brother F. T. Newman occupied the chair in the evening and struck a good, clear note in his opening remarks. Referring to the happy combination of harvest thanksgiving and pastor's anniversary, he remarked upon the close analogy between the processes in providence and in grace; there was in each case sowing and waiting before reaping—essential co-operation ("We are labourers together with God"); and last of all a glorious consummation, "God giveth the increase."

Brother John Hazelton (St. Neots) gave us an interesting and intensely spiritual address from Mark iv. 27, "He knoweth not how." The fundamental fact underlying it all was the vitality of the seed, which must, in spite of the hardness of the soil, force its way in accordance with God's promise in Isa. lv. 11.

The pastor, Mr. H. Bull, closed with a brief word from Titus i. 2, "God that cannot lie," either to Himself (2 Tim. ii. 13), His Son (Isa. liiii. 11), or His servants (Psa. cxxvi. 6).

The collections resulted in £11 14s. 9d. being handed to the pastor after all expenses had been met. If this last item is any indication of the esteem in which Salem people hold their pastor, then the following rising scale is both interesting and encouraging. At the recognition services, 1911, the net result was £5 10s. 4d., the first anniversary, 1912, exactly £9, and this year £11 14s. 9d.

**GUILDFORD (OLD BAPTIST CHAPEL).**—Very successful Harvest Thanksgiving Services were held on Sunday, Sept. 21st, at the Old Baptist Chapel, when two excellent sermons were preached by the Pastor, Mr. J. T. Peters; in the morning, from the words "And let fall some handfuls of purpose," etc. (Ruth ii. 16); and in the evening, from "If ye love Me keep My commandments" (John xiv. 15). The evening meeting was made doubly enjoyable by the fact that two young friends—Miss Ethel Brand and Mr. John McNeil—publicly confessed Christ by being baptized in the name of the Father, the Son, and the Holy Ghost. Although the Pastor was somewhat indisposed, he was wonderfully helped throughout the day, which ended very joyfully by the con-

gregation rising and singing the Doxology. Special collections were taken on behalf of the Aged Pilgrims' Friend Society, which were very satisfactory.—ONE WHO WAS THERE.

**BUCKLEBURY SLADE.**—Harvest thanksgiving services were held on Wednesday, Oct. 8th, when two sermons were delivered by Mr. Joseph Jarvis. The afternoon text was Psalm lxxv. 11, 12: (1) God's goodness to the earth; (2) God as the Author of all goodness; (3) The idea of continual refreshment; (4) The rain makes the earth soft, and, in like manner, the rain of God's grace makes the hardened sinner's heart soft. The evening text was Isaiah lv. 1, 2: (1) The character: the thirsty; (2) The terms: "He that hath no money"; (3) The exhortation. Tea during the interval, at which a good company was present. Mr. Jarvis, as a preacher of the gospel, has a warm place in the hearts of the people; hence his visits are looked forward to.—HENRY GRIMWOOD.

**HITCHIN (MOUNT ZION).**—Very successful harvest thanksgiving services were held in this chapel on Oct. 8th. Mr. J. Kemp (of Luton) preached in the afternoon from Psalm ciii. 1, 2, dealing especially with thanksgiving, and dividing the subject into four heads, namely, to whom thanksgiving was due—the Lord; from whence true thanksgiving comes—the soul; in what true thanksgiving consists; and in what way it is given. In the evening he again preached from Psalm ciii. 3, 4, dealing especially with the four benefits referred to in these verses. Both discourses were with power and sweetness, and the friends who had the privilege of attending felt the occasion was one to be remembered with pleasure.

#### **SOUTH-WESTERN STRICT BAPTIST SUNDAY SCHOOL ASSOCIATION.**

A CONFERENCE of Sunday-school teachers and workers was held at Courland Grove Baptist Chapel on Saturday evening, Sept. 27th, at 7.30, presided over by our beloved vice-president, Mr. F. W. Kevan. Brother Adams, of West Hill, led us to the throne of grace. The chairman very warmly welcomed the friends, after which he asked Pastor E. Rose, of Chatham Road, to read his paper on "Our Message, Method and Manner as Sunday School Teachers." Mr. Rose said he was pleased to come in contact with the Association and hoped to have pleasure and profit this evening and in future. He said the importance of our work is patent to us all. The material we have to deal with, viz., child life, is fraught with such possibilities for good or evil that the moment we think of bringing direct influence to

bear upon it we are filled with awe. Child life is sacredly solemn in any of its varied phases, and it is pre-eminently so in the religious sphere. In treating of our message, he used this word for teachers as he would use it for himself as a preacher. Our message is more than our lesson, or rather, it is the living voice of the lesson. To get up a lesson is one thing; to voice the message of the lesson is another. The one is structure; the other is spirit. Mr. Rose went on to speak of the difficulty which some might experience with regard to a set order of lessons, and agreed that if the appointed lesson did not stir the heart of the teacher, he was quite justified in taking one which did. At the same time, however, he reminded us that many claim to be led by the Spirit in the selection of their lessons, when oftentimes a careful analysis of temperament, and even of motive in the selection, would reveal not the leading of the Spirit but of our spirit. He urged teachers to aim at continuity of teaching, which a course of lessons loyally adopted by all would assist. Then we should discover that each lesson as a part of the great whole has its living message. Our message in its entirety from the Infants' Class to the Bible Class must be the message of the whole of Revelation. As with the preacher, so with the teacher, to get the message means more diligence in study, more fervency in spirit, more consecration of time, however limited, than the selecting of a text or the getting the lesson together. Mr. Rose confessed that he could do with all the urging to greater diligence, to deeper fervency and to deeper consecration, and if any were with him in this they might feel that to teach the young is after all going to involve effort and strain for which they are either not equal or willing. Then in a very telling sentence he said, If sincerely not willing, give up your class at once; get to your couch and sleep the sleep of ease.

With regard to method in relation to themselves, he urged teachers to remind themselves on Monday that they are Sunday-school teachers, and to concentrate their thought on the fact of their vocation. The result would be a sanctifying influence upon their spirit, and if in the morning their time is limited they will move about as they wash and dress with their class before the eyes of their heart, and with the consciousness of their own deep need in relation to it. They will pray differently, think differently, and live differently. Having been familiar with the lesson by constant reading he would say, Beware of overloading yourself with helps. To the teacher of limited time this often means a process of mental cramming that by no means helps to a clear, col-

lected telling of the lesson. Concentrate on things essential with regard to places. A bit of Bible history well told may some day be interwoven into the spiritual experience of the children. We have yet to learn the value of Biblical geography. Again, concentrate on essentials in relation to persons. Be keen on character. It was no vain repetition in Gen. xxvii.—the thrice repeated reference to Isaac's fondness for a good meal of venison. He lacked the robustness of character that marked his father Abraham.

Concentrate on the essentials in every lesson concerning God. God is in every lesson. Teachers should get into their minds the movements of God, so that persons and places may be but mediums through which He works. "In the beginning God" is the grand portal through which we enter the divine library, and God is in it all. Mr. Rose went on to treat of method in relation to the classes, and said that one word governed this, viz., Adaptation. The graded school, he said, was after all only the common-sense school. What teacher out of Bedlam would think of talking to the tiny tots as though they were grown-ups? Without a course of psychology each teacher could seek to know his or her class in their manner of expression, their range of thinking, and their pleasures, so as to be able to adapt the expression of the lesson to their words and ways.

In conclusion, Mr. Rose said that both message and method might be adorned or marred by the teacher's manner. By that he did not mean anything assumed. Earnestness and reverence, tinged with the soft light of cheerfulness, should mark their deportment in the school, and that quite naturally because of what they were, and what they had to do as Sunday-school teachers. It is only improper fun that is irreverent; but the genuine smile of pleasure, the affectionate kiss of the lady-teacher for the girl, the hearty handshake for the elder boys, are the things that will tell. The teacher's manner will be remembered when much of their matter has been forgotten.

This was followed by earnest and helpful discussion, in which nine brethren took part.

A. W. THROWER, *Hon. Sec.*

## Aged Pilgrims' Corner.

THE October *Quarterly Record* is now ready, and will be sent post free to any friends who will place it in the hands of non-subscribers. It is well illustrated, and contains a variety of interesting articles bearing upon the institution. New leaflets and appeals have also been prepared.

On Friday, November 7th, the Autumn Sale and Service will take place at the Hornsey Rise Home. The sale will commence at 3 o'clock. Tea in the hall at 6d. each, and a sermon in the chapel at 6.30 by the Rev. J. M. Glubb, M.A., of Gerrard's Cross. All our friends are heartily invited.

Meetings on behalf of the Society have been addressed by the secretary at Leicester and Clifton (Bristol). Collections have also been made at Devizes, Colnbrook, Haslemere, Eastbourne and Chadwell Street, and it is hoped that many more Churches will be able thus to aid the society.

In view of the number of pensioners having risen to 1,572, and the expenditure having increased accordingly, the need of new annual subscriptions is pressing. Personal effort in this direction will be gratefully received by the committee. As a Bantu proverb has it, "You can count the number of apples on a tree, but you cannot count the number of trees in one apple." And so a prayer breathed, a word spoken, a letter sent; who can tell how much, under God's blessing, shall spring therefrom?

## Gone Home.

ELIZA AMBROSE.

Our beloved mother, Eliza Ambrose, of Providence, Glemsford, entered into her eternal rest on Wednesday evening, July 30th, in her 76th year. She was a great lover of free and sovereign grace, and a godly, quiet and consistent worshipper at the above Cause. She possessed a meek spirit; her example, her prayers and affection for her children were best known by themselves. She loved God's cause and His people. Although deprived somewhat of her hearing she has told the writer many times if she could not hear the minister, she greatly enjoyed the hymns. She used to talk of attending the early morning prayer-meetings when quite young in years, and we believe her to have been one present at the formation of the Cause at Providence. During her illness she received many kindly visits from Christian friends. In the former part she seemed to be exercised to know if she was one of His; it was a point she longed to know. I had sweet converse with her while speaking of the mercy and grace of her God. She would talk much of the finished work of Christ, and would say, "Oh, how I hope I am one!" Then at the close she would say, "But I should not be interested in it if I was not; should I?" She remained very weak and ill for just on seven weeks; then, as we thought she was beginning to gather a little strength, she

had a severe stroke, which took all the strength from her right side. Only just a few minutes before this she sat up in bed reading the Word of God. Her daughter said, "What are you reading this morning, mother?" She said, "Oh, the 42nd Psalm; that is where I get my comfort." A few minutes after she was taken worse; all she was heard to say was, "Christ is my Shepherd," after which she seemed to be dead to this world for a few days, till she passed away on the above date.

The funeral was conducted by Mr. J. H. Kelk, who committed the mortal remains to the dust on Bank Holiday Monday, August 4th. The chapel was well-filled by those that knew her life. Many were the remarks of sympathy by our dear brother Kelk, both at the funeral service and in his prayer at the home on behalf of the sorrowing ones, as he commended them to the One Who is able to help in every time of trouble.

Much sympathy goes out to her bereaved aged husband, who is in his 86th year. May the relatives left behind and all of us realise His presence with us now, and may our mother's God be our God, that when we are called to leave this mortal scene, we may meet her up yonder, one unbroken family around the throne in glory.

W. SNELL.

#### MR. JOHN B. CLAYTON.

The Church at Courland Grove, Olapham, has sustained another very heavy loss in the home-call of Mr. John B. Clayton, an honoured and much-loved deacon, on September 6th, who survived his beloved pastor for only a little more than three months.

Our brother had worshipped with us for nearly thirty years, but it was not until 1894 that he felt constrained to become united with us in Church fellowship. He gave a simple and yet gracious testimony of the Lord's dealings with him, and related how he was baptised by the late Mr. Henry Hanks, at Carmel, Woolwich. In May, 1898, he was chosen to the office of deacon, and succeeded the late Mr. James Ponsford as leader of the service of praise. Having a beautiful voice and true musical instinct and training, he was able to maintain the high standard of excellency for which the cause had long been known, and it was only in the last two or three years, when conscious of increasing deafness, that he felt reluctantly compelled to retire from the position. A man of gracious and tender spirit, he was much beloved by the Church and congregation. He magnified his office, and having served his generation by the will of God, sweetly fell on sleep, at the ripe age of 78 years.

Twelve years ago he became a member

of the executive of the Aged Pilgrims' Friend Society, a service in which he found real joy, and was, we believe, instrumental in bringing much sunshine into the lives and homes of the aged, the lonely, and the sad.

In the autumn of last year he had a slight seizure, from which he never fully recovered, but his joy was, whenever possible, to be found in the house of the Lord, and to worship with His people where His honour dwelleth. On August 30th our brother and Mrs. Clayton, with other friends, went to Westoliff for a short change, and it was while there, on September 6th, that the call came. Suddenly, and almost painlessly, he seemed to fall on sleep, quietly passing away, to be "with Christ, which is far better." He will be much missed; a brother beloved in the Lord; a humble follower of the meek and lowly One; he has now entered into "the rest that remaineth for the people of God." "For so He giveth His beloved sleep." The mortal remains were committed to the earth in Streatham Cemetery, on September 11th, by Mr. J. E. Hazelton, in the presence of a large gathering of sorrowing relatives and friends.

A singularly humble-minded man, he was an earnest lover of the truths of the Gospel, and one who delighted in the well-rendered praises of Zion. A favourite hymn was that by the saintly Anne Steele (Danham 881), "Father, whate'er of earthly bliss," etc.—A. V.

#### FREDERICK FULLER.

Our beloved brother in the Lord was born at Ridgmount, Bedfordshire, in the year 1842, of godly parents, where he followed the Lord in the ordinance of Believers' Baptism. Shortly after, he was called to preach the unsearchable riches of Christ, and for 46 years he was well-known as a very acceptable preacher among the Causes of truth, especially in Buckinghamshire, Bedfordshire, Huntingdonshire and Cambridgeshire. In 1880 he became pastor of the Strict Baptist Church at Aylesbury, where for thirteen years he ministered with the Lord's blessing and approval. In after days he often referred to the hallowed seasons that he spent among the Lord's people at Aylesbury. In 1893 he retired from the pastorate, but not from the ministry, and came with Mrs. Fuller to reside permanently at Bedford. Here he became interested in an old-established Cause of the followers of William Huntington, and preached for them one and often two Sabbaths a month, and frequently on the week-evenings, until his last illness. His ministry was much appreciated and enjoyed, and is sadly missed by those friends in Bedford who love the doctrines of sovereign and distinguishing grace. On the other



Sabbaths he supplied among his own people around him.

In the early part of the year the hand of the Lord was laid upon him; so that soon the message would come, "The Master is come, and calleth for thee," and so he was laid aside, but the Lord gave him much patience and submission to His divine will. I visited him on several occasions, and found him very blessedly resting on the Lord Jesus and the precious truths he had been favoured to preach. On my last visit, a week or two before his departure, he asked me to give out his favourite hymn to be sung:

"My God, the covenant of thy love  
Abides for ever sure,  
And in its matchless grace I feel  
My happiness secure."

Then he said to me, "That is what I am resting upon." He gave me an affectionate farewell, "But," he said, "we shall meet in heaven." Then, on July 31st, the call to come up higher came to him, and he entered into the rest that remains for the people of God in the 71st year of his age.

His mortal remains were taken to Aylesbury; there his body lies among the people that he loved, awaiting the glorious resurrection day.

He was indeed a brother and a minister of the Lord Jesus; much loved by all who knew him. We pray that Mrs. Fuller (who survives him) may be graciously sustained under her loss and affliction, and blessedly realise that underneath are the everlasting arms.

A. B. HALL.

ELIZA ANN HAITH.

Our dear mother was called to the "rest that remains for the people of God" on August 1st, after a short but extremely painful illness. She had been given the strength to nurse an afflicted husband for some years past, but during the last few months of his illness (in her loving endeavour to hold back anything that would cause him pain) she neglected the warning symptoms, and after his decease a few months ago the disease asserted itself. How little did we think as we stood around the graveside of our late dear father that our mother would be called so soon afterwards.

She was born in 1844 at Malden, in Essex, and coming to London to enter business, she was led in the providence of God to attend Kingsgate Street Baptist Chapel, Holborn. There the ministry of the late W. H. Burton was made a blessing to her soul; she was baptized in June, 1865. Here it was that she met her much-beloved partner in life, and they continued in the work for their Master at that place. In 1895 she had to find another spiritual home, which she found at Soho Baptist Chapel (1897), under the ministry of the late Mr. John Box, whom she much loved.

She (with her late husband) brought her children up in the fear of the Lord. Many have been the earnest prayers on their behalf, and now those prayers are registered in heaven. We pray that God will soon answer them, and bring all the children to love and serve the God of their parents.

Her mortal remains were laid to rest in the family grave at Highgate Cemetery on August 5th. According to her wish the service was conducted by Mr. Frank James (who was pastor at Kingsgate Street Chapel for a number of years during our late mother's membership there).

On Sunday, August 10th, at Soho Chapel, Mr. Tettmar preached a memorial sermon from Heb. iv. 9, and, speaking of God's children, declared unto us the secret of her Christian character.

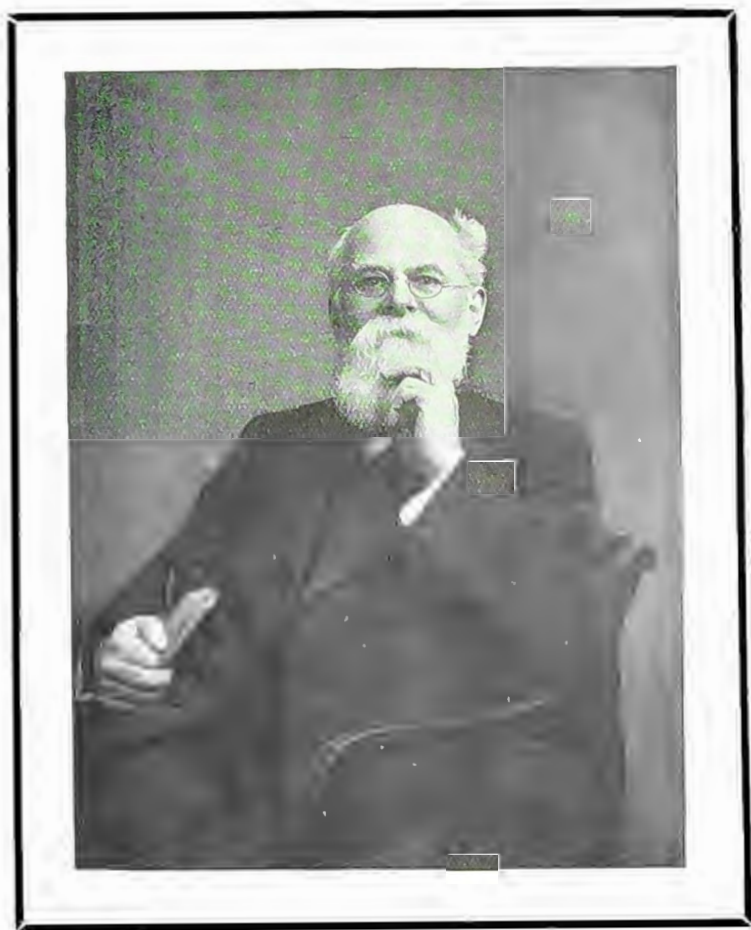
"Numbered with them may I be,  
Now and through eternity."

W. HAITH.

WILLIAM THOMAS STEVENS.

The Church at Homerton Row is the poorer, and the Church triumphant the richer by the sudden home-call of our beloved brother, William Thomas Stevens. He was the eldest son of the late Thomas Joseph Stevens, also of Homerton Row (who fell asleep in Jesus October, 1912). He was born in the year 1884. It is quite evident that our brother was the subject of divine grace, for about the year 1898 he said that he was seeking the Lord, but could not realise pardoning mercy in his own soul. About seven years later we had the joy of seeing our dear brother baptised by our much-loved pastor, E. W. Flegg, thus proving that our God is still a prayer-hearing and a prayer-answering God. He being dead, yet speaketh to us, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Of this we are sure—our brother was quite ready, for although his home-call was so sudden, the testimony of those who knew him best in his daily walk and conversation is, "We know where he is gone" (although, alas! some know not the secret of our brother's joy), thus proving his silent daily witnessing for the Master. Five short days of pain and suffering and the silver cord was broken. At times our dear brother did not know us, and was not accountable for his actions. So the ravages of disease, influenza, followed by erysipelas and delirium, ultimately ending in heart failure, burnt out the mortal life of our dear one. He leaves behind him a widow and two little children, besides a mother, brothers and sisters to mourn his loss. But not our will, but Thine, O Lord, be done.

P. E. S.



*The late Pastor Ebenezer Marsh.*

Photo by J. H. Marsh.

# In Memoriam.

MR. EBENEZER MARSH.

“YOUR fathers, where are they? and the prophets, do they live for ever?” Nothing is at a stay in this world;

“Time, like an ever-rolling stream,  
Bears all its sons away.”

Our esteemed brother Marsh has joined the ranks of “the spirits of just men made perfect.” The tongue, so often heard in the Churches magnifying his Lord and Master, lies silent in the grave, and he can no more wield the pen in the behalf of His cause. He has passed for ever from the stage of this world, but his memory is with us still, and these lines are designed to keep that memory in a measure among our readers.

In compiling this brief sketch of our brother, we are greatly indebted to our friend Mr. R. Mutimer, from whom we have received an account of his early life, conversion and call to the ministry, delivered at his recognition as pastor at Wellingborough. Much, therefore, that we write will be autobiography. The statement made runs thus:—

“It was my privilege to be born of godly parents, and, while I have lived to prove that my Christianity does not rest in this fact, I have learned to count it an unspeakable privilege that it was so. I was born at Glinton, in Northamptonshire, on August 5th, 1853, and while it was my happy lot to have one of the most godly of mothers to watch over me in infancy, and a father to plead at the throne of grace for the new-born child, I soon gave evidence that I was born in sin and shapen in iniquity. And as I grew up the evil principles of my ruined nature rapidly developed, and no person present has more cause to say,

‘O to grace how great a debtor  
Daily I’m constrained to be!’”

Before he was five years of age the Lord took his mother home to Himself, but he ever retained a tender regard for her memory. This was shown in after-years when he walked thirty-five miles to Wellingborough to see her grave in one day, and did the return journey the next day, and so blistering his feet that it was nearly a week before he could bear to put them to the ground. The lack of his mother’s care and the evil influence of a servant, whose character his father was unaware of, proved very injurious to him, as we see by taking up his own narrative again:—

“At about the age of 10 or 11 I was particularly addicted to lying, stealing and swearing; indeed at this time, except in the presence of my father, I could hardly speak without an oath. Yet all this time I was so convinced that I was a sinner in the

sight of God, that many a night I have tried to keep awake lest I should die in my sleep and go to hell; yet, as soon as morning dawned, I would pilfer things to sell at school and lie and swear until night came again, when I was afraid to go to bed once more. About this time my father took a shop at Greenwich. He had an apprentice, who for some time it was my delight to torment, and, seeing how it grieved him to hear me swear, I would do it until every blasphemous expression I could think of was repeated. This young man, however, was destined to be the means in God's hand of deepening my convictions and causing me to cry for mercy as I had never done before and in after-years to value the example he set me. After swearing at him one day to such a degree that he wept, he said, 'Eb, you won't hurt me; it is *yourself* you hurt. *What will become of your soul?*'

"At this I only swore the more, but that night when I got to bed I dared not close my eyes; I could only lay and cry for mercy. Now my distress continued and became an intolerable burden. I was almost afraid to speak lest I should swear. My agony of soul became so great that I determined to put an end to my existence. I was then only about 13 years of age. Never shall I forget the instrument I designed for my destruction dropping from my hand and the piercing cry of that hour—"God be merciful to me a sinner." At times I would hope there was pardon for such a wretch as I; at others I dared not hope. Oh, how watchful was I lest I should say or do anything wrong now! and how I longed to know if there was mercy for me!"

At this time he was attending Zion Sunday-school, Deptford, then under the pastoral care of Mr. J. S. Anderson, an address from whose lips much affected him. He thus describes his experience at this period of his life—"How at this time I longed for Sunday to come, that I might go to Zion Sunday-school, yet only to have my sorrow increased by hearing of *salvation*, while the sentence of *death* was ever with me. But I could not keep away, for I could say—

'I love to meet among them now,  
And at Thy gracious feet to bow,  
Though vilest of them all.'

Nor could I let my teacher know what was passing in my mind, for I was sure he would conclude that it was the work of the Lord, and I believed I was a deceiver, and felt I was only adding sin to sin by leading others to think I was a changed character; yet well I knew there was a change. I specially delighted to remain at the teachers' monthly prayer-meetings and hear teacher after teacher plead for their scholars. . . . My father's apprentice was now my closest friend. . . . We often talked till midnight about our souls' welfare. . . . How many a Sunday night have we walked home from the Surrey Tabernacle together, after hearing the late beloved James Wells, and our hearts have burned together, though neither of us at that time could realise that we were 'vessels of mercy.' Oh what grief filled my heart on the day that, his

apprenticeship out, Henry Walter left my father's house. I felt I had lost all, for to him alone could I tell the burden of my heart and longings after Christ."

These experiences were followed by a season of self-righteousness, only again to be succeeded by deep despondency, almost amounting to utter despair. We return to his own account again:—

"With no hope, and believing I should after all be lost, I was led in the providence of God to Brentford, and here was the turning point of my whole life. I found out the chapel in North Road, and one Sunday, standing in the lobby, a young man came to me and said, 'Won't you come in?' and thus began the union with my beloved brother T. B. Voysey, for he it was who spoke to me. From attending this chapel I became acquainted with the godly family of the Jeffs, with its branches of Voysey and Fromow, and the three happiest years of my life up to that time were spent among them."

Here our brother received many encouragements and helps by the way, but was often greatly cast down, notwithstanding these tokens for good. His deliverance must be told in his own words:—

"Hoping against hope, I was returning from Richmond one Lord's-day evening, and, while standing on the middle of Kew Bridge these words came home to my soul with almighty power—'WE KNOW THAT WE HAVE PASSED FROM DEATH UNTO LIFE, BECAUSE WE LOVE THE BRETHREN.' No words can describe the joy of my heart. The experience of years passed before me in a moment—the pleadings for pardon through the blood of Christ, the love to all those that loved Him, all the dealings of God both in providence and grace, were made to pass before me that night; and, as I pleaded 'the blood of Christ, which cleanseth from all sin,' my joy was unbounded. I knew I loved the brethren, and here I was assured from God's own mouth that it was a proof that I had 'passed from death unto life.' I never saw it in such a light before. I wept for joy. Oh what a view I had of that cleansing blood, the cross and sufferings of Christ *for me!* I longed to tell someone of my joy.

"I was soon after this removed to Yarmouth. The ministry of Mr. Reynolds was greatly blessed to my soul in leading me to see the glory of the doctrines of grace. They became my meat and drink. As I became established in the truth, I experienced the freedom these truths reveal. . . . On Lord's-day, May 31st, 1875, it was my happy privilege to put on Christ by baptism, and the following Lord's-day was received into the Church."

Thus we have learned from his own words some of the exercises of our brother's soul as he was led to the sure Refuge of sinners. The exigencies of space have compelled us to pass over many interesting particulars contained in the statement from which we have been drawing. But God had appointed him for the ministry, and there was much exercise of mind before him. From early days

he had had a conviction that he would one day be a preacher of the Gospel, but he shrank back with fear from doing anything himself that should lead to his so doing.

But we again call him to speak for himself. He says :—" I commenced a Sabbath-school in connection with the Cause at Yarmouth, and it was my delight to give addresses to the children. Monthly meetings were held among the members and friends, at which I was occasionally asked to speak. Several of the members expressed their belief that I should be called to preach the Gospel. But now I began to *fear* lest it should be so, and cried to the Lord to take away such thoughts, lest I should be tempted to use any means to bring it about.

" Up to this time I had mentioned my exercise of mind to no one. But one day Mr. Reynolds came to me and asked me plainly if I had never been exercised about the ministry. I was greatly surprised he should ask me such a question, and merely replied, ' Well, I suppose all who love the Lord are anxious to tell the good news of salvation to others.' ' Ah,' he said, ' but that's not what I mean. Have you not sometimes felt you would be called to preach ? ' I was compelled to acknowledge it was so, but begged him to tell no one about it, for I was sure that if it were of the Lord He would bring it about."

Three years passed—years of exercise of mind—ere our brother occupied a pulpit to speak in his Master's name. Mr. Reynolds had left Yarmouth and Mr. Marsh had become the Church secretary. In that capacity he wrote to Mr. H. Knights, of Lowestoft, to go to Yarmouth for Lord's-day, May 4th, 1879. Mr. Knights consented to go, but only on condition that Mr. Marsh would occupy his pulpit at Toning Street. There he commenced the work which was to engross his whole being in his future life. He continued to supply the pulpit at Toning Street two or three Lord's-days a month until the following April. Other invitations followed, and on the first Lord's-day in November he preached for the first time at Laxfield, which was to be the scene of his first pastorate. He commenced a twelve-months' engagement there on the first Lord's-day in May, 1881, was chosen pastor on the last Lord's-day in November, and recognition services were held on April 27th, 1882.

Some happy and fruitful years followed, but an increasing family, with the difficulty of educating his children at Laxfield, began to press upon him, and on November 30th, 1890, he preached farewell sermons, having received an unanimous call to the pastorate at the Tabernacle, Wellingborough. Here his labours were greatly blessed ; but, after something over three years, certain things arose which led to his resignation, to the great grief of the people. In April, 1894, he commenced his ministry at Gurney Road, Stratford, where he continued, with many signs following, until July, 1904, when he removed to Warboys, Hunts. His stay there was short, and in October, 1907, he took a three years' engagement at Bethersden, Kent. And in August, 1912, commenced at Hope, Bethnal Green, from which sphere he removed to the better country on Wednesday, October 22nd, 1913, after three months' severe illness.

For the greater part of his affliction he realised much of the presence of the Lord. "My times are in His hand" was a passage greatly blessed to him. Toward the close of his illness the adversary was permitted at times to buffet him severely, but he "overcame by the blood of the Lamb," and almost the last word that could be caught by his wife was "Happy, happy."

Our brother's official connection with the EARTHEN VESSEL AND GOSPEL HERALD commenced at the close of 1899, when he began to assist the writer of this sketch to conduct it. Very efficient help he rendered until 1904, when Mr. W. J. Styles became editor, with Mr. J. E. Flegg as his assistant. In 1912, owing to pressure of work, Mr. Flegg resigned, and Mr. Marsh resumed his old position, and, on the retirement of Mr. Styles, became sole editor, which position he filled until illness struck the pen from his hand.

On Monday, October 27th, the mortal remains were laid to rest, "till He comes," in Ealing Cemetery, in the presence of a large and representative gathering, and not far from where his beloved friend and brother Mr. T. B. Voysey's remains also rest awaiting the Master's call. The address at the grave was delivered by Pastor H. T. Chilvers, the deceased's son-in-law, according to an arrangement entered into some years ago. The interment was preceded by a service at the Baptist Chapel, North Road, Brentford, which was filled with sympathising friends and ministerial brethren from various parts of the country as well as London. Pastor R. Mutimer, the first seal of Mr. Marsh's ministry at Laxfield, at the special request of the departed, conducted the whole of the services and preached the funeral sermon on the following Lord's-day at Brentford to a crowded congregation. The writer delivered an address in the chapel on the funeral occasion, and several brethren took part in the service.

A widow and eleven children—eight daughters and three sons—remain to lament the loss of a loving husband and father. Nearly all—if not all—the children are following in the steps of their father. This was one of his great comforts, though he wanted assurance that all were manifestly the Lord's.

Mr. Marsh was too well known to need any eulogy. His praise is in the Churches. He spared no labour in His Master's service, and was ever ready to serve his brethren to the utmost of his ability. He was a man of much prayer, earnest and fervent in spirit, with a very passion for souls. There are not a few who under God owe their salvation to him instrumentally. Like David, he "served his own generation by the will of God" and then "fell on sleep." We say, Farewell, dear brother, till the shadows flee away and the resurrection morning dawns.

EDWARD MITCHELL.

---

IF WE MAY SUPERSEDE one precept of the Deity on one occasion, we may supersede all on all occasions, and man would thus become the greater authority and God the less.—*Dymond's Essays.*

## IN MEMORIAM.—EBENEZER MARSH.

HE lives in memory, day by day,  
The father who has passed away—  
The preacher whose luxuriant tone  
Had keys and octaves all its own,  
Whose messages of mercy rolled  
In numbers through the silent fold.

Poor "Hope!" what disappointed hearts  
Are in thee as thy star departs!  
Although, as one has said before,  
The Lord can send "a thousand more  
Of greater beauty" blazing round  
Above your moist and gloomy ground.

Nor "Hope" alone his light will miss;  
His life was full of industries;  
And far and near he toiled and fought  
For the dear sheep his Master bought.  
With lip and pen he sowed the Word,  
And many have believed who heard.

So, down the ages, one by one  
The servants of Jehovah pass,  
And fond and flattering elegies  
Spring over them like blades of grass,  
As soon to die. Yet it is sweet  
To sing when love and duty meet.

Head of the Church, Thy hand we see;  
We cast our sorrow upon Thee;  
Praising the mercy which has blest  
And taken him to *such* a rest.  
His call, his gifts, his seals, shall be  
Thy glory through eternity.

Galleywood.

M. A. CHAPLIN.

## MY JEWELS.

(Mal. iii. 17).

BY A. E. REALFF.

IN our English Bible several different Hebrew words are translated "jewels." For instance, there are two that signify "ornaments," as in Song vii. 1; another that is a "vessel" or "instrument" (Gen. xxiv. 53, margin); another means a "ring" for the ear or nose (Isa. iii. 21). But this word is found nowhere else in all the Bible, and signifies a "*peculiar treasure*," *i.e.*, a personal possession. In the margin it is rendered "special treasure," and in the margin and text of R.V. "a peculiar treasure." The Apostle Peter seems to have had this in mind when the Holy Ghost inspired him to write, "Ye are a chosen generation . . . a peculiar people" marg., purchased people—1 Peter ii. 9), where the R.V. reads "a people for God's own possession"; and his brother apostle, Paul, in Titus ii. 14, writes, "And purify unto Himself a peculiar people" (R.V., "a people for His own possession"). We may remark—

I.—*That jewels are not, in their natural condition, either beautiful or valuable.* When found in the depths of the earth and dug out they are crude, rough, misshapen, unsightly, soiled,



useless. So are those who, in the text at the head of this article, are designated God's jewels. Therefore Jehovah by Isaiah (li. 1) addresses them thus, "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." So also David in Psa. xl., "He brought me up out of an horrible pit, out of the miry clay," &c. And does not Paul the apostle testify thereunto when he writes in 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"; and again in Eph. ii. 1—3, 11, 12? He even says of himself that until grace arrested him he was "a blasphemous and a persecutor and injurious" (1 Tim. i. 13).

John Newton never forgot what he had been before regeneration took place—

"Thou didst once a wretch behold,  
In rebellion blindly bold;  
Scorn Thy grace, Thy power defy;  
That poor rebel, Lord, was I."

The celebrated Dr. Gill, almost with his dying breath, repeated with much emotion the lines of Watts—

"He raised me from the deeps of sin,  
The gates of gaping hell,  
And fixed my standing more secure  
Than 'twas before I fell."

And it was Dr. Watts who also wrote the verse—

"Lord, I adore thy matchless grace,  
That warned me of that dark abyss,  
That drew me from those treacherous seas,  
And bade me seek superior bliss."

And what a vivid, and at the same time, most humiliating picture we have of the whole Church of chosen and redeemed sinners in Ezek. xvi. ! But let us remark—

II.—*That jewels are capable of great beauty, and then they become almost priceless in value.* For this they have to be taken well in hand, and even to be subjected to what we may term hard, rough usage. Brought up from the bowels of the earth they have to be cleansed, cut, polished. They require, therefore, the expenditure of much time and care, and also what might seem very harsh treatment. At length, by dint of considerable friction and artistic workmanship, their lustre begins to shine forth, and ultimately they become very valuable when they leave the hands of the skilled artificer.

Even thus it is with all God's "jewels," "for we are His workmanship" (Eph. ii. 10), which workmanship includes the seemingly harsh, but very necessary, discipline of trials, sorrows, temptations, chastisements (Heb. xii. 5, &c.). Jehovah then calls them "precious sons of Zion, comparable to fine gold," and "the excellent of the earth." Therefore we read "Precious in the sight of the Lord is the death of His saints." Yea, saith the Redeemer, "the very hairs of your head are all numbered." And so the Lord says to His

Church of chosen, redeemed, regenerated sinners, justified by faith in Christ, and so having imputed unto them His merits and clothed with the spotless robe of His righteousness, "Thou art perfect through My comeliness, which I had put upon thee, saith the Lord God" (Ezek. xvi. 14). And Jesus, her heavenly Bridegroom, says "Thou art all fair, My love; there is no spot in thee" (Song iv. 7). And, again, Jehovah says unto her, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. liv.).

Gems, well wrought and polished by the lapidary, were deemed by the Almighty worthy to be worked into the breastplate of His High Priest (Exod. xxviii. 17)—a figure of Christ and His saints, for—

"He bears the names of all His saints  
Deep on His heart engraved;  
Attentive to the state and wants  
Of all His love has saved."

Such gems are also deemed worthy to form the foundations of the heavenly Jerusalem (Rev. xxi. 18—20). And so each one of those whom Jehovah is pleased to call "My jewels," like the piece of silver in the parable, once lost, defaced, useless; when found, cleansed, and "polished after the similitude of a palace," becomes a subject of "joy in the presence of the angels." We remark—

III.—*That jewels thus prepared are very useful for adornment.* O poor, lost, ruined sinner, polluted and unclean, unattractive and useless, can this indeed be true of such as you feel and know yourself to be? Yes, indeed; and therefore the Church sings, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. lxi.). And the father in the parable exclaims, concerning his prodigal son, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; . . . for this my son was dead, and is alive again; he was lost, and is found."

We read, moreover, what is the Gospel teaching concerning the most proper, suitable, and becoming adornment of the Christian believer—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter iii.). We read also how the Christian believer himself is to "adorn the doctrine of God our Saviour in all things" (Titus ii.). Thus we are to let our light "shine before men," like the lustre of a flashing diamond, that they may glorify our heavenly Father (Matt. v. 16); "among whom ye shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16)—that Divine word which is "a lamp unto our feet, and a light unto our path" (Psa. cxix. 105).

Just a word of caution. Precious jewels may be, and sometimes are, counterfeited. Indeed, it is their preciousness that causes them to be counterfeited, for manifestly it would not be worth while otherwise. A lady possessed a sapphire which was worth £10,000. She sold it for that amount and procured an imitation, so cleverly fashioned that upon her death it was valued by a jeweller at that sum, and probate duty was paid accordingly, whereas in reality it was not worth more than a few pence. Satan has his counterfeit forms of religion, his counterfeit Church, ministers, professors. Notice what the Lord says on this subject in 2 Cor. xi. 13—15 by His apostle, and what He says Himself about "false prophets," whom He describes as "ravening wolves" in "sheep's clothing" (Matt. vii. 15). Lord, save us from all such!

In conclusion, it will be both interesting and instructive, encouraging and helpful, to observe that Jehovah by His prophet Malachi makes in this chapter (Mal. iii. 16, 17) no less than eight cheering statements concerning the faithful remnant in those days. They "feared the Lord"; this is twice recorded to their credit. They "thought upon His name." They "spake often one to another." The Lord "hearkened and heard it." His recording angel noted it in "a book of remembrance." God promises to own them at the last day. "They shall be Mine, saith the Lord of hosts." He promises also to "spare them, as a man spareth his own son that serveth him." And He calls them His "jewels." Do not our hearts urge the petition in our hymn,

"With them numbered may I be,  
Now and in eternity"?

## BROTHERHOOD AND ITS OBLIGATIONS.

*A Plea for the Poor.*

BY E. MITCHELL.

"We ought to lay down our lives for the brethren."—1 John iii. 16.

*There is a brotherhood common to mankind.* God has "made of one blood all nations of men for to dwell on all the face of the earth." All men have sprung from one common stock, all the many millions of human beings which have inhabited, do now inhabit, or shall in the future inhabit, this earth of ours are the offspring of that first pair of human beings originally created by God. And there is a common obligation resting on all. Thus runs the divine command, "Thou shalt love thy neighbour as thyself." The universality of the obligation is plainly taught by our Lord in the parable of the "Good Samaritan." Were this relation recognised, and this obligation discharged by men generally, the whole character of the world would be revolutionised. Wars would cease; soldiers and policemen would not be needed; prisons would all be closed, and poverty would disappear. However, the millennium is not yet. But the law remains, and its breaches are not unnoticed by its great Author.

But *there is a brotherhood of a closer and more endearing nature in the kingdom of our Lord and Saviour Jesus Christ.* The natural bond is not destroyed, but a higher relation is super-added. This does not stand merely in our common humanity, but in our being members of the family of God; it is not a natural union but a spiritual one. "THE BRETHREN" are those who are loved, chosen, redeemed, quickened, called and brought into a living union with the Lord Jesus and one another. Hence we find the obligation resting on another ground—"Hereby perceive we the love of God, because He laid down His life for us; and [on this ground] we ought to lay down our lives for the brethren." It is not that our natural obligation to love our neighbour has been removed, but a higher obligation has supervened, and we are to love "*the brethren*" after another and a higher order.

*Some may think and say that we are setting up a high standard.* High indeed it is, but be pleased to remember that it is none of our setting up, but is the voice of God to us all. Let us beware of passing by the precept, and excusing ourselves while we make no honest effort by grace given us to fulfil it. Has not He said, "Why call ye Me Lord, Lord, and do not what I say?" It is the obedient believer who, while he rests alone upon his Lord for his salvation, yet diligently keeps His precepts, and thus proves the genuineness of his faith by his works, that is likened to the man who built his house on the solid rock.

*Brotherly love is a grace of the Spirit,* and he that possesses it not can hardly prove his claim to be one of the family. But where it reigns there is a sweet assurance that we are members thereof; for "We know that we have passed from death unto life, because we love the brethren." It is the love of God shed abroad in our hearts by the Holy Ghost that produces love to God in return; for "We love Him because He first loved us," and he that loves God cannot but love the people of God, who are his brethren in the bonds of grace.

*This precept is not impossible to believers.* In seasons of trial and persecution it has often been that one brother *has* laid down his life for another. Paul speaks of Aquila and Priscilla thus, "Who have for my life laid down their own necks" (Rom. xvi. 4). I presume that he means they had risked their own lives for him. How common this was in Scotland during the persecution of the Covenanters. At the risk, and at the cost sometimes, of their lives believers hid and assisted one another. Even natural love has been known to produce such acts of sacrifice, and surely spiritual love exceeds that which is natural. Saints have been stretched on the rack, and tortured in many other ways, even unto death, because they would not divulge the names of brethren—they have laid down their lives for the brethren. But this is a soft and effeminate age. The idea of sacrificing anything for their religion is displeasing to most professors. Everybody wants to have a good time. If their religion ministers to their comfort, well and good, but if it entails sacrifices there is a revolt. May we be saved from this boneless kind of thing, and be ready, if called to it, like Paul,

to suffer the loss of all things for the knowledge of Christ Jesus our Lord, and prepared, if need be, to lay down our lives for the brethren.

*True spiritual love is intensely practical.* True, it is a feeling as well as a principle. It has its sweet emotions, and these of the highest and sweetest character, but it does not evaporate in mere emotion; it manifests itself in a practical manner. It seeks unweariedly to make itself evident. Love to God is shown by our endeavours to please Him in keeping His commandments; love to the brethren discovers itself in acts of kindness toward them. "Let us not love in word, neither in tongue, but in deed and in truth" (1 John iii. 18).

*Love manifests itself in supplying the temporal needs of the poorer brethren.* It does not say to those in need, "Depart in peace, be ye warmed and filled," but give them nothing. The Scriptures are full and emphatic on this point. Says John, or rather, the Holy Ghost by John, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Love is expansive and gives liberally. But he that withholdeth has a poor shrivelled-up heart, and knows not that "it is more blessed to give than to receive."

*We plead for the poor of the flock who cannot speak for themselves.* This is the fifteenth annual appeal that we have been privileged to make in the columns of our magazine. The need is as deep and widespread as ever. A few days ago we had an appeal from the widow of a Strict Baptist minister, in which she said that she had sold her last blanket to pay her rent, and this with winter coming on. Think of such cases, my brethren, you who are favoured with all the comforts of this life. I cannot write it without tears, though I know she has been relieved. The work of distribution is often heavy, but we will not complain, but rather rejoice, if you lay heavier burdens on us in this matter, by sending increased sums to THE LORD'S POOR FUND.

All sums sent are acknowledged monthly in this magazine.

All communications respecting the Fund should be addressed to E. Mitchell, 25, Calabria Road, Highbury, London, N.

### THE FUNDAMENTALS.—No. 3.

BY PASTOR H. BULL, "SALEM," RAMSEY.

"Except a man be born again he cannot see the kingdom of God."—John iii. 3.

#### REGENERATION.

SINCE writing our last paper on "Particular Redemption" we have been somewhat exercised in mind as to which of the following two great doctrines—regeneration or justification—should be next considered. On the whole, perhaps it will be better to take "regeneration," because by so doing we shall at once bring the

adorable Trinity into our line of vision, as equally concerned, engaged, and honoured in the great work of salvation. Having considered the glorious purpose of the Father in "election," the work of the Lord Jesus in "redemption," we now come to the gracious operation of the Holy Spirit in "regeneration." Furthermore, it will be found easier to grasp the grand doctrine of "justification" when that of "regeneration" is understood.

"Regeneration." What is it? What does it mean? Any good dictionary will tell us that generate means to "beget, produce, or cause to be." Therefore, regenerate must mean to reproduce, renew, or re-make. So the apostle tells us in 2 Cor. v. 17: "Therefore if any man be in Christ, he is a new creature," etc. According to the creed of some, it defines a change in the human heart that is supposed to take place at the font when the priest sprinkles a few drops of water upon the face of an infant and seals it with a water cross. According to others, it means a gracious change wrought upon or within a poor sinner when he of his own freewill gives his heart to God and allows Him to work that change. But, according to the Scriptures, "regeneration" means and defines that mysterious "begetting" of a new principle, the implanting of a spiritual seed germ, which issues in the new life of which our text speaks. That this gracious operation is entirely of God, without even consulting man, is evident from a consideration of the following. James i. 18: "Of His own will begat He us with the word of truth." John i. 13: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." True, the first gracious touch of the Holy Spirit and its effect (viz., the spiritual birth of the soul) may appear to be simultaneous in the experience of the individual, but they may be distinguished in thought and in fact. A child must be begotten before it is born, and seed may be buried and apparently dead a long time before it gives evidence of its vitality; when, however, the green blade appears there can no longer be any doubt (see Mark iv. 26—28). As in the realm of nature, so in the realm of grace. The blade is not the cause of life, but the evidence. Here lies the chief difference between ourselves and Arminian teachers. Arminianism teaches that this new life is given to the sinner in answer to his appeal to the Saviour. Hence the frequent exhortation to men dead in trespasses and sins "to give their hearts to God and He will do the rest." This, however, is decidedly unscriptural, for says John iii. 36: "He that believeth on the Son, HATH everlasting life." And HATH (as an old divine well put it) spells "GOT IT." Thus we affirm "regeneration" or spiritual life must as assuredly precede such spiritual acts as believing on Christ Jesus, calling upon God in sincerity and in truth, as natural life must precede such natural acts as weeping, singing, speaking, or walking.

Is then this gracious operation of the "Holy Spirit" experienced by all men? Certainly not! We submit that it is confined exclusively to the "election of grace," the "chosen in Christ." Were it otherwise, the Holy Spirit would be found operating out-

side and in violation of the Divine plan, raising hopes and promising privileges in sinners for whom no provision has been made either in the purpose of God or by the sacrifice of Christ. This can never be, for a holy God can never mock men any more than He can be mocked by men. But it may further be asked, "Does this gracious operation of the spirit, this spiritual seed, always germinate and result in new birth?" Decidedly yes! There can be no abortive effort of the Holy Ghost, no trying to "regenerate" and failing in the attempt. "Shall I bring to the birth and not cause to bring forth? saith the Lord" (Isa. lxxvi. 9). Nay, there are no failures where Omnipotence is concerned, nor are there any still-born children in the Lord's family. All God's children are born alive and destined to live, for they are said to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter i. 23). "I give unto them eternal life" (John x. 28), and "Because I live, ye shall live [*i. e.*, continue to live] also" (John xiv. 19). Being made alive, the child of God will assuredly begin to perform such spiritual acts as weeping on account of sin, suing for mercy at the throne of grace, and seeking direction in the way of life; but these are all the result, and not the procuring cause, of "regeneration."

This divine gift—"new life"—is destined by God to grow and develop in those who are blessed therewith until it shall reign supreme, bring into subjection every evil passion, and make us conformable to "His image," "Who loved us and washed [R.V., loosed] us from our sins by His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

It must not be assumed from this article that we believe the work of the Holy Ghost in every respect to be confined to the "election of grace." By no means; but this is His special domain, and the "regeneration" of the "redeemed" His special work. There were many things the Lord Jesus did whilst here upon earth that apparently had no relation to His redemptive work upon Calvary, nor resulted in the conversion of those who benefited by His acts of beneficence and mercy. The same we believe to be true of the Holy Ghost. "He is in the world convincing the world of sin, and of righteousness, and of judgment" (see John xvi. 8).

Many a man is convinced of sin, and is restrained by the consciousness of retribution which he feels must inevitably follow. Baalam-like, he would do evil but is restrained by the hand of God. It does not follow, however, that his conviction of sin leads to genuine conversion. Many an act of benevolence performed, many a charitable institution founded and maintained might, if we only knew, be directly traceable to the promptings of the Holy Ghost, nor will such be lost sight of by an equitable Judge and righteous God. It does not, however, follow that those, even though prompted by the Holy Ghost, were ever the subjects of "regenerating grace." Indeed, there are many phases of the Holy Spirit's work in the world that it is neither expedient nor permissible to refer to here, our task being to declare, as a "fundamental truth," "regenera-

tion" to be the work of the Holy Spirit and confined entirely to the "election of grace." That we have sought to do to the honour and glory of our Triune God.

---



---

### LOOKING BACK.

By JAMES E. FLEGG.

THE chronicling of the events of the past year and the conduct of this Magazine have, owing to sad and unforeseen circumstances, been in several hands. The hand that penned the opening New Year's wishes is still in death. The workmen in the vineyard of the Lord pass on to their reward, but the work remains and others are called to continue the service so lovingly given.

Our esteemed brother Marsh commenced the volume by calling attention to "Happiness" in recognition of the Lord's will; to-day he knows the inner meaning of that word.

The picture of the past year has blended light and shadow. Prayer and praise have risen, for sorrow has been experienced, succour afforded and deliverance wrought. Blessings have been bestowed and the heart has been tuned to song by the manifested goodness of the Lord.

Some brethren who have rendered good ministerial service have passed over to the other side, amongst them being:—C. S. Cannon, an acceptable Supply in the neighbourhood of Cambridge; T. Rush, who was formerly Pastor of the little Church at Claygate; and Mr. Glasgow, who for many years laboured at Tunstall. Henry Dadswell, after about twenty years' oversight of the Church at Courland Grove, passed through tribulation to triumph. W. H. Lee, at one time Pastor at Bow, and our aged friend Noyes, formerly of Poplar, have likewise been called home, and as the year drew near its close our esteemed Editor, E. Marsh, after suffering, entered into rest, and this issue tells the tale of his active life.

Our friend and brother, R. E. Sears, has also waded through the waters of sorrow, having had to say farewell to the partner of his life.

Some of our Churches have had to mourn the loss of their deacons; our dear old friend Rowe (of Erith), Mr. Cobb (of St. John's Wood Road), and Brethren Nickolls and Pearson (of Bethersden), having passed on before. Friend Bedford, to whom the Cause at Warboys was very dear, Mr. Clayton, formerly so active at Courland Grove, and Mr. Drane, at one time secretary of the Church at West Hill, Wandsworth, have been taken from us. Mr. H. Walter, for many years deacon and Sunday-school superintendent at Mote Road, Maidstone, the early friend of Mr. Marsh, has entered into his rest, and our brother, Mr. Youdan, has been called to part with his wife, who has gone to the better country.

Mr. A. E. Realf, whose name is very familiar to our readers, has suffered heavily, but has been restored, and we still look for pieces from his pen. A. Knell lies very ill, but is resting on the gospel



he loved to proclaim. Our valued friend and former colleague, Mr. W. J. Styles, is no longer able to render service owing to his extreme weakness, and my own dear brother Edgar is passing through very sore affliction. We are sure that these brethren have the sincere sympathy of our readers.

The Church at Tottenham is now without a pastor, Mr. A. E. Brown having relinquished the work there. J. H. Lynn has left Rushden, and F. J. Harsent is no longer at Wisbech.

Through the instrumentality of the Strict and Particular Baptist Society, in conjunction with the Wellingboro and District Association, the chapel at Oundle has been re-opened, and the outlook is promising under the ministry of Mr. Staddon, formerly of Stevenage. Mr. Dolbey is comfortably settled at Streatham and Mr. E. G. Vine at Borough Green, Mr. Ranson has removed from Stowmarket to Cransford, E. Rose has settled at Chatham Road, Wandsworth, and G. Smith, late of Grays, has accepted the Pastorate at West Hill. Mr. Colls after many years' service at Tring has become the Pastor at St. John's Wood Road, and Mr. Higgins at Wood Green. That the blessing of God may seal these settlements is our hearty prayer.

The Church at Bethesda, Ipswich, under the Pastoral care of our brother H. T. Chilvers, have entered into their new sanctuary without the burden of debt; the Church at Wellingboro has celebrated the goodness of God in maintaining the Cause for half-a-century, while the Churches at Lynton Road, Bermondsey, and Rattlesden have rejoiced in their centenary. The friends at Margate and at Fulham are looking forward to having new places of worship soon.

The provision made by the opening of the "Emily" Convalescent Home for Strict and Particular Baptists who need the advantages of such an institution has been much appreciated, a large number of friends having stayed there this year; while the services held on Sundays have also been appreciated not only by those staying at the Home but by residents and visitors.

Mr. and Mrs. Booth returned to India early in the year, and the missionary work carried on there has had the manifest blessing of God resting upon it, whilst at home friends have responded liberally to this Cause.

The Reports of The Suffolk and Norfolk Association and The Metropolitan Association furnish food for reflection as well as cause for thanksgiving, and the Strict and Particular Baptist Society has carried on its valued work. Under the auspices of the latter Society a room has been opened at Coggeshall for the preaching of the Gospel.

We desire that the blessing of God may rest upon the Churches; that in love and concord they may seek to serve the Lord, and that unto them may be granted to see

"Days of sweet prosperity."

---

THE space between a man's ideal and himself is his opportunity.

## MENDING AND MAKING PERFECT.

A GREAT many young folks are not very fond of "mending"; it seems poor, dull work; nothing very pretty or attractive about it; but to "make a thing perfect" sounds like a big, important performance. Yet I heard a preacher say that the word used in 1 Peter v. 10 for *make perfect* is just the same in the Greek as we find translated in Matt. iv. 21 as *mending*, where James and John were with their father in the boat mending their nets. I was surprised at the statement, but, looking in my Concordance when I got home, I found he was quite right. The meaning is to "make thoroughly fit"—to adjust, to put quite ready for use. The nets got strained and worn, like our clothes, our furniture, and our houses do, and they required to be mended, repaired, made sound and serviceable again; and the Apostle Peter knew that hearts and minds get torn and broken, too, and need the gracious attention and loving care of the great God of love, Who "healeth the broken in heart and bindeth up their wounds."

But you know things must be *made* before they can be *mended*. You can't mend *nothing*, and you can't make anything of that which is completely worn out. My mother was a great mender, but every now and then she had to confess that some article was past repairing and "must be *mended* with a new one"; and this is just what God says in His Word about us as sinners. He says our hearts are so deceitful and desperately wicked that we must be made new creatures if ever we are to be fit for His kingdom. He must give a new heart and a new spirit that can *desire*, *receive* and *enjoy* His love, *answer* to His call, and *delight* in His service, before we can be acceptable to Him. So many make mistakes here; they see the need of *mending*, both in themselves and in others, but do not realise that they must be *made new*, and that only God Himself can begin, carry on, and finish that wonderful work of mercy; "He makes the believer and gives him the crown." In many cases He begins His good work in early life. I can hardly remember a time when I did not want to know the Lord, and, while still very young, I did believe that He was "forming me for His praise"; but how often even then—how very frequently since—I have seemed like a torn, broken "net," a wounded limb, a tattered garment—just fit for nothing at all. But the God of all grace can "mend" and "make perfect," re-adjust, heal and cleanse, and save to the uttermost; for "a bruised reed" this kind Shepherd "will not break," but bind it up and make it discourse sweet music and show forth His praise; "and smoking flax"—the light just ready to expire—"He will not quench," but breathe upon it by His Holy Spirit and "raise it to a flame." Men cast aside the old, the feeble and the incapable as useless; Jesus restores, revives and strengthens, for "they that wait upon the Lord shall renew their strength," shall "endure to the end," and "enter at last into the joy of their Lord" in the blest home where God is all in all and the spirits of the righteous ones "made perfect" dwell. Then will the work of grace be finished; no more mending needed, for the Lord will give grace and glory, too.

Dear reader, have you been re-made, renewed, new-made? None are too young to need this, and none too old for God to make anew. Happy are those who truly cry, "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. li. 10). *Make me, mend me, "keep me from evil;" "unite my heart to fear Thy name."*

H. S. L.

---



---

## REVIEWS, LITERARY NOTES, ETC.

---

*All Things Come of Thee.*—A sermon.

To be procured of E. Chilvers, 35, Westgate Street, Ipswich. Price one penny. Twelve copies post free for one shilling.

THIS is the sermon preached by Pastor H. T. Chilvers on the opening of the new Bethesda Chapel on Wednesday morning, July 2nd, 1913 — a very memorable occasion for the Church at Bethesda, the Strict Baptists of Suffolk, and the whole denomination. The sermon will repay reading for itself; it is also of great interest by reason of the occasion on which it was delivered, and important also as showing the spirit in which the pastor and people have entered upon their work in the new, commodious and beautiful sanctuary which the Lord has provided for them.

*Common Sense Talks on Health and Temperance.*—By Alice M. Banks.

London: H. R. Allenson, Limited, Racquet Court, Fleet Street, E.C. Price one shilling net.

THIS little book of 94 pages fully justifies its title, which a great many more pretentious books often fail to do. It is common sense, sometimes said to be the most uncommon sense, throughout, and there is not an obscure sentence in it. Important matters that seriously affect our population are treated in so plain a way that no person of ordinary understanding can fail to grasp the meaning. Personally we welcome every effort that tends to discredit alcohol. This little book, without making any extravagant statements, thoroughly exposes the pretensions of this "old man of the sea" that has for so long a time ridden on the backs of the English people to their great injury, both physically, socially and morally. The last chapter is devoted to the "drug habit," which has so enormously increased in late years. We are glad the authoress has included this subject. We heartily recommend the book to our readers as eminently

sane, and calculated to be of service. The strong drink position in our land reminds us of Bunyan's "Slough of Despond"—cartloads of good material had been poured into it, but it remained the "Slough of Despond." So with the drink. What wholesome material has been poured into this slough, but with little effect! How can it well be otherwise with a public-house at almost every street corner and prominent position, many of which well merit the description given them of being "dens of infamy licensed to commit mischief throughout the land."

*How Should Genesis i. to iii. be Interpreted?*—By James Stephens, M.A. London: Morgan and Scott, Limited, Paternoster Buildings, E.C. Second edition. Price twopence net.

WE cannot do better than quote Mr. Stephens' preface, just premising that the book consists of the substance of three addresses delivered in Highgate Road Chapel, N.W., on Wednesday evenings in January and February of the present year. Mr. Stephens says: "In sending these forth I have specially in view such as those to whom they were spoken, fellow-Christians who, owning in their hearts the authority and integrity of Holy Scripture, may be disturbed and perplexed by modern critical views and teaching. I have the desire that these may be helped, if even but a little, to see that there is reasonableness in their holding as they do hold; and that there is nothing in that which is put forth on the opposite side (with no little assurance and daring in certain cases) to compel them to let go their confidence." Believing with all our heart in the historicity and inerrancy of the first three chapters of Genesis, as of all Scripture, we welcome, commend and recommend these addresses to our friends. We are glad that a second edition has been called for.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE ANNUAL MEETING OF THE STRICT BAPTIST MISSION.

PERHAPS the outstanding feature of the 52nd anniversary of the Strict Baptist Mission, held on October 28th, was the happy character of the gatherings. Friends had assembled from numerous London and provincial Churches, and one of the lesser but very welcome opportunities of the occasion was the renewal of Christian intercourse between friends who otherwise would seldom meet. Not the least contribution to the pleasure of the meetings was the genial atmosphere, which, always felt at St. John's Wood Road, was then even more conspicuous, added to which was the hearty welcome of the Church and deacons expressed by their minister, Mr. Colls.

At the afternoon service of praise and prayer Mr. H. D. Tooke read Ephesians iii., and Messrs. T. L. Sapey, G. Smith and H. T. Chilvers led the meeting in prayer, when Mr. Abner Morling, of Stoke Ash, preached from Ephesians iii. 8, "Unto me whom ~~am~~ less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." Speaking first of Paul's lowly estimate of himself, Mr. Morling said this was an essential qualification if we were to be used in the Master's service. The least of saints could be made the greatest of servants, and there was more glory to God in using something that is nothing than in using something great. But Paul had a higher estimate of his Mission. In the exercise of that ministry he was often under trial or in difficulty and passing through all kinds of strange experiences, and yet was able to speak of it as "grace given," although it entailed so much suffering. Here was the warrant for our missionary work. Christ's "other sheep" must hear His voice, and they could not hear without a preacher. God could of course send the gospel to the Gentiles without Paul, *but He did not*. Was it possible to fall short of success along those lines? Paul had an even higher estimate of his Message—"the unsearchable riches of Christ." This made it evident what was suitable for the heathen. The world would never be revolutionised by social methods, but in Christ there was all that was necessary for the death of idolatry, the salvation of the idolater and the uplift of man.

At the evening meeting, presided over by our President, who we hope will long be spared to us for that position, Mr. Throssell read Psalm lxvii., and the meeting was led in prayer by Mr. Bush of New Cross, whom we were all glad to see. A warm welcome was given to us by Mr. Colls as the minister of the Church, who rejoiced that his first public function in that capacity was a missionary meeting. The report was presented by the secretary, Mr. Chisnall, the accounts by the treasurer, Mr. Robbins, and the L.Z.A. report by Mr. Hutchinson, on behalf of Mrs. Silvester.

Enthusiasm in God's service was the subject of Mr. Goodenough's speech. "It is good to be zealously affected always in a good thing." Some people looked upon enthusiasm with suspicion, but God said it was good. There was, of course, false enthusiasm as well as true—a zeal which was not according to knowledge. There were enthusiasts in good things, but not the best things, as for instance the man who on Plymouth Hoe stopped his game of bowls in his patriotic zeal for Queen and country. Moses was a true zealot, for he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Our Lord was the divine Zealot. There was no need to fear becoming too enthusiastic in God's service, for God had given us safeguards against that. Applying this to our work in the Strict Baptist Mission, the speaker said, Why did we desire to see enthusiasm in connection with the S.B.M.? Because it was good. Why was it good? Knowledge was like water in the boiler: zeal was the fire that makes the water boil. Wasn't it a glorious thing that the S.B. denomination had woke up so as to be represented by that gathering. After pointing out that the emphasis in Christian missions was to be placed on preaching, he concluded by hoping that the Pastors present might go back to their Churches remembering that "it is good to be zealously affected *always* in a good thing."

Mr. Lincoln Watts, who has been accepted for service in India, but is at present undergoing medical training at Livingstone College, then made an interesting personal statement as to his call by grace and to missionary work. Miss E. A. Hines, accepted for service in India by the L.Z.A., who is receiv-

ing training as a nurse, also spoke of the way in which she had been led. "Just as an acknowledgment to Him," she said, "of what He has done for me, I want to tell others in some way or other of what He can be, and what He is, to those who put their trust in Him."

Mr. Fells, of Chesham, expressed his congratulations and good wishes to Mr. Colls and the Church at St. John's Wood Road. The missionary spirit in the Churches was, he said, a very bright spot in our history, and he was thankful that this Society is sending out real missionaries. It must not, however, be forgotten that this involves additional responsibilities to the Churches. Speaking of the Report as a very beautiful one, he expressed himself as deeply interested in the manifold engagements of our missionaries, referring in detail to some of them. It was very evident that the work was going on and that the blessing of God was resting upon it. We were sure of the perpetual presence of our Lord Jesus Christ, and sure of final victory, for the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Mr. Hughes, of Richmond, spoke from the words "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins." He outlined the way of salvation to be proclaimed to the heathen, emphasising the awfulness of the fact and consequences of sin, and saying that in view of this, missionary work was no mimic warfare. "If sin be a great incision and not a mere scratch, we must make known a potent remedy."

Mr. Colls thought we had no reason to be pessimistic, and as he looked round upon the people present he did not think we were. He was sure that the Holy Spirit would make great use of Mr. Lincoln Watts, that He would also make great use of Mrs. Elnaugh in some sphere, and that He would bless Miss Hines, about whose simple and beautiful message there was the right ring. His message was, "The Lord will do great things." We are to look forward and to rejoice because we know that the Lord is going to bless us. There was no need, therefore, to fear that He who gives us missionaries will fail to give us the necessary money. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

A vote of thanks to the Church, the deacons, and the ladies for the use of

the chapel and for all the kind entertainment so cheerfully given was passed by the audience, and genially acknowledged by Mr. C. C. Harris.

The collections were — afternoon, £18 11s. 6d; evening, £41 10s. 0½d. Total £60 1s. 6½d.—From *The Strict Baptist Mission Herald*.

#### RECOGNITION OF MR. BEEBY AS PASTOR OF THE CHURCH AT CARLTON, BEDS.

(Continued from page 348.)

At the evening meeting the chairman read Psalm lxxvii., after which Mr. Bennett, of Rushden, sought the divine blessing, and Mr. Beeby then stated his belief and what he intended to preach. The statement, which was full and Scriptural, was listened to with much attention, and gave general satisfaction.

Mr. J. Noble, the senior deacon, was greatly helped to state the Lord's leading of the Church to invite Mr. Beeby to the pastorate, stating that he had been heard with pleasure and profit, and he believed the Lord had heard their fervent prayers as a Church that He would send them a pastor. The pastor and Mr. Noble then joined hands, and Mr. J. Hazelton sought the divine blessing upon the union.

Mr. Henry Aokland, pastor of Warboys, then gave the charge to the pastor. Speaking from 2 Tim. iv. 1, 2, he dealt with the subject thus:—

1. The charge given. "I charge thee before God, etc." (a) It is in the Name of the Lord, for it is the Word of the Lord, a solemn command from the great Master and Head of the Church to His servant and minister of the Gospel. (b) It reminds you that your ministry stands solemnly related to the last great day of God, "Who shall judge the quick and the dead at His appearing and His kingdom. I charge thee therefore" (1 Tim. v. 21). (c) Moreover, it describes your position here to-night and onward, viz: Before God and the Lord Jesus Christ. 1. As a sinner saved by grace; this is your first call. 2. As a servant of Jesus Christ; this your call to the ministry. 3. As a steward in God's House; this your call to the pastorate. "Be thou faithful unto death, and I will give thee a crown of life." 2. Your principal work. "Preach the Word." (a) You will have other things to do, but this is ever and always your main business. Beware lest anything suppress or hinder this. Woe is me if I preach

not, etc., for I am not ashamed of the Gospel. (b) Preach the Old Testament as well as the New Testament Word, "for I am Alpha and Omega." (c) Preach the Incarnate Word (John i. 1, 2, 3, 14). "And the Word was made flesh," etc. Preach His divinity, His humanity, His complexity. Emmanuel, God with us. Preach His life, His lawfulness; His death, vicarious, sacrificial, substitutionary, satisfactory atonement and everlasting salvation (Rom. v. 11). "And I, if I be lifted up, will draw," etc. (d) Preach all the Word, the whole counsel of God, in doctrine, experience, practice. (e) Preach the Word, and not philosophy, mere morality, politics, isms, bazaars, entertainments, and "not ourselves, but Christ Jesus the Lord," etc., etc. (Col. i. 28). (f) "Always and everywhere" (Mark xvi. 15). To old and young, to rich and poor, "in season and out." (g) Preach the Word and work of the Spirit, for He is the Spirit and life of the Word (John xvi. 8; xiv. 17, 26; Romans viii. 9). (h) Preach the Word with prayer, preparation, praise, proof and perseverance. 3. Some special particulars enforced: reprove, rebuke, exhort, etc. 1. Of course you will comfort, encourage, lead and feed, etc., etc., but also 2. Reprove all error and evil and everything that opposes the Word of God. 3. Rebuke sin and inconsistency and the vanity and uselessness of a mere profession. 4. Exhort, stir up, encourage. Provoke unto love and good works (Heb. x. 24). 5. With all long-suffering and doctrine, i.e., in love, gentleness, wisdom, grace, and all from the Word of God.

The chairman remarked that, whilst the charge was a personal one to the pastor, he felt that all present must feel thankful that they had been privileged to hear it.

Mr. O. S. Dolbey, pastor, Streatham, then gave the charge to the Church.

He told the Church to remember: 1. Their pastor was a man. As such he was a fellow-sinner, and could only be saved by grace. That he had human needs, and urged the Church to see they were supplied. 2. That their pastor was an angel, viz., God's messenger to them. He would speak to them in God's name, and they were to hearken to him. He would endeavour to explain his message, and they were to pray for him that inasmuch as it is required afterwards, that they should be found faithful, they were to encourage him to deal faithfully with them in the discharge of his ministry,

and to stand by him in defence of the truth. 3. That they were never to tempt their pastor to depart from the truth by desiring another gospel. 4. That they were to remember that, if they would be helpers of their pastor in his ministry, they should be present at the services of God's house. 5. They were to remember the position their pastor occupied over them, that he occupied it by the appointment of God, and by their own call to teach, exhort, reprove and rule in the Church, reminding them that he was the highest officer. 6. That they were to esteem him highly in love for the work's sake, and 7. That they were not to forget the pastor's wife.

This charge was also listened to with great attention, and was highly appreciated. Messrs. Hills, Brown and Watson (three brethren from Warboys) then gave short addresses, congratulating the pastor and the Church. The chairman asked the pastor and Church to take Deut. xxxi. 6 as a closing word; and a part of the hymn "All Hail the Power" having been sung, the pastor closed the evening meeting with prayer. The collections were good, and all present felt they had indeed had a good day. May the Lord bless pastor and people.

#### BOROUGH GREEN, KENT.

RECOGNITION OF PASTOR E. G. VINE. HARVEST thanksgiving and recognition services of Pastor E. G. Vine were held on Wednesday, October 1st. The meetings were of a very encouraging nature, and it gave us great pleasure to welcome so many friends from sister Churches. It is our desire as a Church to strike the note of praise to our covenant-keeping God, for "the Lord hath done great things for us whereof we are glad."

In the afternoon Pastor H. T. Chilvers based his discourse upon Luke x. 2. Many were the hearts that were cheered and helped as they felt the power of the Spirit while our brother sought to uplift the Lord of the harvest and spoke of the great ingathering of the Lord.

Our Lord's injunction, "Pray ye," was especially emphasised. Since He had heard the prayer of this Church and sent His servant, prayer should be constant that he might be used to a great ingathering of the people around to the harvest of the Lord. The service was closed with prayer by Mr. William Harris. During the interval between

the services ninety partook of tea in the schoolroom.

Mr. T. W. Morgan, the esteemed secretary of Mount Zion, St. John's Wood Road, presided at the recognition meeting in the evening. Our aged brother, Mr. Goodley, also of Mount Zion, offered prayer.

The Pastor, having been called upon by the chairman to state his call by grace, to the ministry, and also to the Church at Boro' Green, said: Having been brought up by godly parents he could not give any definite period when he was brought to know the Lord, but his experience was like that of many others, viz., a gradual turning from darkness to light and to a full knowledge of the Saviour's blood having atoned for him. No Sunday-school being attached to the little chapel in the Harrow Road where he was brought up, he attended the school in connection with Mount Zion, then in Hill Street, where he afterwards became a teacher and was baptized. It was there also that with a colleague he started mission work in the slums around Seven Dials. In course of time his business calling took him away from London to West Drayton, and here he continued his mission work. His heart was glad to-night as he beheld amongst the audience four young men whom he had been instrumental in leading to Christ, and he thanked them for coming. After a time he was called back to London, and it was then that he began to supply at various Churches, and soon afterwards received an invitation to preach at Boro' Green. Coming to Boro' Green on the Saturday evening he attended the prayer meeting, and although there were but few present that meeting left an impression upon him. He visited Boro' Green many times during the next twelve months, and coming one Thursday evening he exclaimed as he walked to the chapel, "Lord, I love this people," and, strange as it may seem, that same evening after the service a letter was given him with the request to read it when alone. That letter contained an invitation to preach for three months with a view to the pastorate; and in May, having received a unanimous invitation to the pastorate and believing it to be the will of the Lord, he accepted it.

Brother John Wood, who was then asked by the Chairman to state the leadings of the Church, said that they had been without a pastor for some time and had earnestly sought as a Church that a servant of the Lord might

be sent to them, when one Sunday in November, 1911, our late sister, Miss Beecher, formerly of Mount Zion, suggested the name of our Brother Vine to him as a likely supply, with the result, as we had heard, that he came; and it was exactly twelve months afterwards that the Church asked him to preach for three months with a view to the pastorate.

The hands of the Pastor and Brother John Wood were then joined by Pastor L. H. Colls, who sought the Divine blessing upon the union of Church and Pastor.

Pastor H. T. Chilvers, in giving the charge to the Pastor, based his remarks upon one word, "Remember," among other things calling upon him to keep before him the nature of his work. He had been called by the Lord to this sphere of service to minister in holy things. The people would come hungering for spiritual food—remember from whence this came. Let there be sometimes a good substantial joint laid upon the table; see, too, that the sincere milk of the Word is not missing, that the babes in Christ may find suitable food for their needs. In preaching the Gospel he would be constantly in need of watching for souls. The speaker felt he had no need to emphasize this point, for he was sure our brother had an intense longing for the salvation of sinners. He prayed that God would mightily use him to this end. There would be a constant need for him to remember that while he was called to serve the Church at Boro' Green, yet first and last he must consider himself the servant of the Lord, and continually remember that he was finally answerable to Him. He would need, too, to remember to keep a strict watch over himself. He must seek to jealously guard his own spiritual life, endeavouring to know day by day the preciousness of the Gospel he preached by the application of the blood of Christ. He would find, too, that there are certain things it is not expedient for a minister to do; such things must be avoided, and the Lord would reveal what they were. And here he would like to utter a note of warning. As he went on in his ministerial career he would become conscious of many enemies around him—enemies within the Church and enemies without. He would live to prove that those most to be feared were not those in the world but those in the Church. The apparently friendly handshake might conceal feelings quite

the reverse, and it would be needful to be on his guard against such.

Lastly, he must remember he was only a man, possessing a human body and a human brain. He would need to bear in mind that this being the case he was only capable of a certain amount of work and that to go beyond such capabilities would probably have an unhappy sequel.

Pastor L. H. Colls, in giving the charge to the Church, took the words "Encourage him," and urged the Church and congregation to encourage their Pastor by their presence at the services, their uplifting of his hands at the throne of grace in constant prayer, and also with their substance, and in every other practical way that lay in their power.

A very enjoyable and profitable meeting was brought to a close with the Doxology and prayer by our brother Mr. F. T. Newman.

HARRY BETTERIDGE.

#### ZION, NEW CROSS ROAD, S.E.

THE Sunday-school anniversary services were held on Lord's-day, October 19th, when special sermons were preached by the president, Pastor J. Bush, morning and evening, and an address to scholars and friends in the afternoon by Mr. W. Stanley Martin. The chapel was well filled on each occasion, about 600 children being present in the afternoon, which included those belonging to the branch at Baildon Street.

On the 21st, Pastor L. H. Colls, late of Tring, but now minister at Mount Zion, St. John's Wood, preached from 1 Cor. xii. 6. He said the glory of the Apostolic Church was not its possession of miraculous power, but its possession of the divine Spirit, the source of all strength and life and purity. By His gracious teaching and help we are enabled to call Jesus Lord.

The secret of true unity in the Church and true fellowship in Christ's service is to call Jesus Lord, for everything must be brought into subjection to Him. The truth we need to learn is that God is not bound by any one form or standard of work. There are diversities of operations, but one fountain of grace.

1. In conversion God has endless ways of bringing men and women to Himself. The Philipian jailer was frightened by an earthquake, Lydia's heart was opened to receive the truth from the lips of Paul, and his con-

version was very different to the eunuch's.

2. We have different types of Christian character.

3. In Christian service, as well as in Christian character, God is not bound by the tyranny of any type.

A social tea followed, to which over 200 sat down, and the chapel was again well filled in the evening. Mr. R. S. W. Sears very ably presided, and after prayer by Mr. Dungay, superintendent of Devonshire Road Sunday-school, the annual report was presented by the hon. sec., Mr. W. M. Boorne. There were 425 scholars, with 46 officers and teachers, and an average attendance of 300 in the afternoon. Seven scholars have joined the Church by baptism, and others are waiting. The I.B.R.A. has a membership of 360, and the Guild of Help and Band of Hope show an increase in numbers. The Young Christian's Band is well supported, and has a Girls' Working Party connected with it, and a Sunshine Committee, who visit the homes of sick ones. During the year £32 10s. has been collected for the South Indian Strict Baptist Missionary Society, £1 13s. 6d. for the British and Foreign Bible Society, £1 14s. 9d. for the Indian Sunday-school Mission. Children's Country Homes and Guild of Help, £5 14s. 6d. and £3 1s. 3d. for the Baildon Street Mission, making a total of £44 14s.

The financial report was then read by the hon. treasurer, Mr. A. H. Riddle, and showed that during the year £71 5s. had been expended, leaving a balance in hand of £4 1s. 6d.

Mr. W. S. Baker, in moving the adoption of the reports, gave a most interesting address on the apple, and enforcing the lessons, "Ye must be born again," "Is your heart right?" "If sinners entice thee, consent thou not," and "The wages of sin is death."

Pastor L. H. Colls seconded, and said no work paid so well as the instruction of the young. The story of the lame man at the Beautiful Gate of the temple was made the basis of his remarks.

Mr. T. A. Welch spoke on the necessity of devotion to the Lord Jesus in the work of teaching, and taking the advice of Paul to Timothy, urged every worker to show himself approved unto God, rightly dividing the Word of truth.

Pastor J. Bush briefly proposed a vote of thanks to chairman, speakers and all who had been engaged in making the meeting so successful,



which was seconded by Superintendent Mr. T. G. C. Armstrong and acclaimed.

Special hymns and anthems were sung at all the meetings under the leadership of Mr. A. H. Riddle, and accompanied by Mr. J. Martin on the organ.

The total collections amounted to over £28.

#### WOOD GREEN, DOVECOTE.

A SPECIAL meeting was held on November 12th to augment the 5,000 Shilling Building Fund. An intensely spiritual tone pervaded the entire meeting, and the words of the Master were graciously realised, "Where two or three are gathered together in My name there am I in the midst."

The meeting opened by singing "Awake, my soul, in joyful lays." Psalm lxxxiv. was read, and brother S. Crowhurst touchingly sought the Divine blessing, pleading earnestly for the outpouring of the Spirit, not only on the gathering but on all who love our Lord Jesus Christ in spirit and in truth. Mr. G. S. Faunch very kindly presided, making a few terse and homely remarks. Pastor J. P. Goodenough first led our thoughts to Rom. viii. 28, 29, with some very powerful and weighty words on predestination and its purpose,—“to be conformed to the image of His Son.” Pastor H. Atherton followed on Prov. xii. 9, “He that is despised and hath a servant is better than he that honoureth himself and lacketh bread.” His spirited and powerful address was much appreciated, and as he spoke of the despised one (Almighty God) and His Servant (our Lord Jesus Christ) our souls were filled with holy joy and gratitude for the grace which has made us to differ and given us the hope of an inheritance, incorruptible and undecaying, and that fadeeth not away. Pastor Josiah Hughes led us to 2 Sam. xxiii. 9, 10, speaking of Eleazar, who, single handed, smote the Philistine till he was weary, so that his hand clave to his sword. Our hearts were much cheered and encouraged as our brother sweetly and feelingly told of the mighty power of the sword of the Spirit, and the victories that are achieved by the use of such a trusty weapon. May it be found oftener in our hands. The last speaker, Pastor W. S. Baker, took us to Matt. xvi. 21, and we thank God for his earnest testimony and for the encouragement he was enabled to give to press on in these sad days, resting on

the words of the Master, “I will build My Church.” In spite of the inclemency of the weather a goodly company gathered, and as the meeting closed with the Doxology our souls went up to the great Giver of every good and perfect gift in humble gratitude for His mighty power, as seen in the proclamation of His Word and the faithful testimony of His dear servants.

IPSWICH (BETHESDA).—On Sunday, October 26th, we again had the joy of seeing two more friends led through the waters of baptism by the Pastor, and on the following Sunday these two friends with two others were received into Church-fellowship. Our Gospel Band and Mission Circle meetings, which are held every Wednesday, 8.15 to 9.15 p.m., are proving a great success and the secretaries are to be congratulated upon the very interesting syllabus they have arranged. On October 15th an address was given by Mr. J. Wright, missionary, of Brazil, and was very much appreciated by all who heard it. On October 29th a lecture was delivered by Mr. E. K. Simpson, M.A., on “Martin Luther,” which proved most interesting and instructive. None could have left the meeting without having obtained a very clear idea of this great “Elijah of Protestantism.” On Wednesday, November 5th, the parents of the scholars belonging to our Sunday School were invited to a tea by the officers and teachers, which was held in the schoolroom and was followed by a public meeting in which addresses were given by the Pastor and others, and a very enjoyable time was spent by one and all. On November 12th the Ipswich Sunday School Union meetings were held. The social meeting was held in the schoolroom at 7.m., followed by a public meeting in the chapel at 8 o'clock. The chair was taken by R. H. Paul, Esq., and an address was given by the Rev. W. W. B. Emery (late of Coventry), who spoke words of help and encouragement to all Sunday School workers. We are very thankful to know that we are again to have the pleasure of being represented on the mission field, as Miss Ethel Hines has been accepted by the Strict Baptist Mission for work in India, and we pray that God's richest blessing may rest upon her new sphere of labour. The heartfelt sympathy of the members of the Church and congregation goes out to our Pastor and his dear wife in the loss of their beloved parent (the late Mr. Marsh). We also regret to report the

loss of Mrs. Reynolds, the beloved wife of one of our deacons, and our sympathy goes out to him and his family in this their sad bereavement.

MONTAGUE W. GOSTLING.

CHELMSFORD.—The autumnal meeting in connection with the Young Men's Christian Union was held on Wednesday, November 12th, when, despite the inclemency of the weather, there was a good attendance. The pastor, Josiah Morling, presided, and by the reading of Scripture and prayers we were prepared for the splendid message that was to be delivered by Pastor H. Tydemann Chilvers, of Ipswich. The speaker, taking for his subject "The Uniqueness of Jesus Christ, or the Incomparableness of the Saviour as seen from the four Gospels," demonstrated very forcibly that our Lord Jesus Christ was not one among many, but the supreme, superlative, God-sent One, the God-man, the Messiah, and the atoning Saviour. He was unique in His personality and nature and in His words and works. In His birth, death and resurrection He stood unique and alone. We were also in a very able way taken rapidly through the Gospel records, the different characteristics of each book being very lucidly and beautifully put before us. The young people were strongly urged to study God's Word. The address was, we feel, a real Bible study and an able expression of the Deity of our Lord Jesus Christ.

BOW (MOUNT ZION).—Special Services were held on October 21st, when the chair was taken by Mr. G. S. Faunch, of Ilford. After reading a portion of Scripture, Mr. Brown, of Bow, engaged in prayer. Addresses were then delivered by Mr. G. Smith upon Gen. xxxii. 24, "Jacob was left alone, and there wrestled a Man with him until the break of day." He said this was a special meeting, first, because of the circumstance in which Jacob was placed; secondly, because of the Person who appeared; and thirdly, because of the outcome of the meeting. Mr. Holden followed from Isa. lxvi. 13, "As one whom his mother comforteth so will I comfort you, and ye shall be comforted in Jerusalem." He spoke of the people that needed comforting, and the certainty of their receiving it, because God had Himself spoken. Mr. Dent spoke from Psa. xliii. 3, "O send out Thy light and Thy truth," &c., setting forth God's wonderful guidance

of Israel, and the need we all have of this guidance. Mr. Tettmar followed from Prov. xv. 33, "Before honour is humility," and was enabled to set forth this text beautifully in connection with God's servants of old—Joseph, Job, David, &c.—who were all humbled before being honoured. Mr. Cornelius spoke last from Joel ii. 32, "Whosoever shall call upon the name of the Lord shall be delivered"; telling of the manner of calling and of the faith exercised in our calling. A good number were present, and God's presence and blessing was felt. J. G. S.

M.A.S.B.C. (SUNDAY SCHOOL COMMITTEE).—A conference was held on November 10th at "Zion," New Cross, when a paper was read by Mr. E. W. Acworth on the "The Presentation of the Sunday School Lesson." The discussion which followed showed the high appreciation and help derived from the paper; and a hope was expressed that all our teachers might have the opportunity of hearing it. We were favoured with the presence of the teachers from College Park, Lewisham.

KINGSTON-ON-THAMES (PROVIDENCE).—The Sunday-school anniversary was celebrated on October 19th, when Pastor J. Hughes preached in the morning from John iii. 14, and Pastor W. Welman in the evening from 1 Chron. xxix. 1. In the afternoon the scholars of the primary, junior, and senior departments all met together and an address was given by the Rev. J. Sloan on Phil. ii. 14, interpreted as "Don't grumble, don't quarrel." The services were continued on the Wednesday following. Tea was partaken of by a number of scholars and friends, followed by a public meeting presided over by Mr. T. Robinson, of Richmond. A report of the year's work was given by the Secretary, Mr. H. Jeffs, showing the total number of scholars about 250. This could be augmented if we had greater accommodation. The I.B.R.A. branch numbers 127, and the Berean Band has also a good number of members. Several of the scholars entered for the S.S.U. Scripture exam., gaining 5 prizes, four 1st class certificates, seven 2nd class, and five 3rd class. The sum of £4 8s. 9d. was sent to the Strict Baptist Mission. The Chairman gave a very encouraging address to the teachers. Pastor J. Bush addressed the scholars in his attractive manner on mountain climbing experiences. Mr. A. Vine spoke from Ezek. i. 10 as

giving characteristics of the ideal teacher. Much praise is due to the Superintendent, Mr. J. Pratt, to Miss Lambourn, leader of the Primary department, and Miss Pratt, of the Junior School, and all the officers. The teachers are a band of very devoted workers. The Pastor tendered the thanks of the friends to chairman and speakers. They were happy gatherings, full, we trust, of promise of future blessing.

**BETHERSDEN.**—Harvest thanksgiving services were held on Wednesday, October 29th, when Pastor E. Mitchell, of London, preached afternoon and evening. The Lord sending a nice fine day, a good congregation met together to return thanks to Him for all His goodness and mercy throughout the past year. Mr. Mitchell spoke in the afternoon from Psalm lxxviii. 10: "Thou, O God, hast prepared of Thy goodness for the poor," noticing (1) the Provider, (2) the provision, (3) the people for whom the provision is made. In the evening the Lord helped His servant to speak from Luke vii. 44: "Seest thou this woman?" noticing (1) the character of this woman—a sinner, a penitent sinner, a forgiven sinner; (2) the position of this woman—a humble position, a profitable position, a happy place, a safe place; (3) the object of her coming—to confess, to get faith confirmed in her heart, and to show her love; (4) the way the Lord dealt with her—passively and actively. Passively, by allowing her to touch Him; actively, by defending her, commending her, granting her request, and sealing it on her heart. "Thy sins are forgiven thee." May the Lord richly bless both His servant and the word spoken, and it will indeed be a thanksgiving service. Tea was provided in the schoolroom, to which a good number of friends stayed; and at the end of the day it was felt that the presence of the Master had been enjoyed.—A. JARVIS.

#### GRAYS, EBENEZER.

HARVEST thanksgiving services were held here on Wednesday, October 15th, 1913. Pastor J. Jarvis preached in the afternoon from Ruth ii. 23, "So she kept fast by the maidens of Boaz," etc. We had met, he said, to thank God for His great goodness both in providence and in grace, and pointed out in illustration of this how very wonderful were the workings of God in the history of

Ruth. Although Naomi went out full she came back empty, but brought back richer blessing. Ruth's hap was to light upon the part of the field belonging to Boaz, her near kinsmen, and her very desire to glean was of God.

Tea was provided in the chapel, to which a goodly number sat down.

The public meeting in the evening was presided over by G. S. Faunch, Esq., of Ilford, Essex, who read Joshua xxiii., and made some very savoury comments. Mr. J. A. Wiseman, of Grays, offered prayer. The chairman based his remarks upon the 14th verse of the chapter read, and dwelt very sweetly upon the faithfulness of God in providence and grace. Brother Crispin said the keynote had been struck by these remarks, and quoted Genesis ix. 13, "I do set My bow in the clouds." Brother Cornelius spoke from Psalm cvii. 35, "He turneth the wilderness into a standing water," and Brother Tettmar from Proverbs x. 3, "The Lord will not suffer the soul of the righteous to famish." The meeting closed with prayer and the Doxology.

#### LEWISHAM COLLEGE PARK.

SPECIAL thanksgiving services were held on Tuesday, September 23rd, to record the goodness of God in enabling us to raise a sufficient sum to thoroughly redecorate and renovate our chapel and school buildings.

The service was preceded by a special praise and prayer meeting, in which several visiting brethren took part. At the after meeting Mr. A. G. Blackman presided, and after the usual opening with praise and reading, Mr. J. Fromow, of Brentford, led the meeting in prayer.

The Church secretary then read a statement which showed that since May, after special prayer for guidance, a committee was formed to consider ways and means towards the object in view. As a result, special efforts were made, many willing workers enlisted, and by correspondence the sum required to meet the total estimate of about £100 was secured by the generous donations of friends of our Churches and other Christian helpers. When the work was nearing completion a few extra items increased the total cost to some £115, and it was only announced at the meeting that the whole amount had been reached.

It was stated that the Strict and Particular Baptist Society and the M. A. S. B. C. had very generously

helped, but, apart from a few cheques, the majority of the sums had been small, and therefore a wide circle of interest had been created. The chairman made encouraging remarks upon the statement read, and gave as his message for further stimulation, "The Lord hath been mindful of us; He will bless us," after which Pastors J. Bush and J. T. Peters gave encouraging addresses. Mr. F. T. Newman also spoke on behalf of the Metropolitan Association of Strict Baptist Churches. We were disappointed at the inability of Pastor J. E. Flegg to attend owing to the severe illness of his brother. After our pastor had spoken and expressed thanks for all support, and for the presence of friends from so many Churches, a very happy and stimulating meeting closed with the Doxology and Benediction.

**OUNDLE (ZION).**—This chapel was re-opened in March last, after being closed for some eighteen months, Mr. G. F. Staddon being appointed to take the oversight. We are glad to say that much blessing has attended the preaching of the Word, and that recently two persons were baptised in the chapel. It has now been determined, the Lord willing, to re-form the Church on Wednesday, December 10th, when Brethren Edwin White, O. S. Dolbey, H. Newton and A. G. Blackman, Secretary of the Strict and Particular Baptist Society, are expected to take part in the services.

**WOOD GREEN (PARK RIDINGS).**—The annual social meeting of our Open-air Mission was held on Saturday, October 25th, and it was of a stimulating character. The service was opened by our pastor, Mr. G. H. R. Higgins, with prayer. Brother W. J. Bunyan then sounded the true missionary note by reading Isa. liii. and emphasizing the question, "Who hath believed our report?" Blessing was then asked on God's Word read and the distribution of tracts. Reports were furnished by our leader, Mr. H. G. Bunyan, and some of our lady helpers, the main features of which were that sixteen services had been held and seventeen addresses delivered, whilst 1,000 Scripture portions and booklets had been distributed and God's presence had been felt. There are no sheaves to bring home, but we believe the seed has taken root. Our pastor lovingly reminded us of our being soldiers of the cross, Christ our Captain,

and our one weapon the sword of the Spirit. This was more effective than argument, and Jesus had promised all that we should ever need. "Not your own" (1 Cor. vi. 19) was heralded forth by our brother C. E. Waller, who urged the thought of the people's peril and spoke of joy in being Christ's and of bearing reproach passively, because of our position. Brother H. G. Bunyan prayed for preparation blessings for the future. Another address was then delivered by brother G. Hill from Mark xvi. 16—20, "Go ye into all the world," etc. This word cancelled all prejudice against open-air preaching and foreign missionary effort. A very happy evening was spent and Holy Ghost power was realised. How we long to go out again and re-tell the redemption story!

**LIMEHOUSE (ELIM).**—The 36th anniversary of Pastor F. C. Holden's ministry at Limehouse was celebrated on Lord's-day, October 26th, and Tuesday the 28th. Brother Dolbey preached an excellent sermon in the afternoon on Isa. lvi. 8, and after tea a public meeting was held. Mr. Baker, of Homerton Row, kindly and ably presided, giving an address on 1 Peter ii. 9. Brother Jordan, of Manor Park, offered prayer. Spiritual addresses full of Gospel truths were delivered by Brethren Pounds, Parnell, and Dolbey. Brother Rundell being absent through indisposition, the Pastor spoke a few words, and the Chairman closed with prayer. The meeting was much enjoyed by a good company of friends who were present. Several friends unable to be with us kindly sent their donations, for which we were thankful. Best of all, the Lord was present to help and bless through all the services, and to Him we ascribe all praise, honour and glory. Amen.

**LEYTON (GOLDSMITH ROAD).**—Special services in commemoration of the re-opening of the chapel were held on November 2nd and 5th. On the Sunday, Mr. Reader preached morning and evening, and we were encouraged to see a good number at the services. On the following Wednesday we were again favoured to listen to a sermon from Mr. E. Mitchell, who preached in the afternoon, this being the sixteenth consecutive year that Mr. Mitchell has preached for us at our anniversary service. The evening meeting was presided over by our good friend Mr. F. T. Newman, who was supported on the platform by brethren J. P. Goodenough,

A. Licence, E. Mitchell, F. W. Reader, and H. D. Tooke. The sermons preached and the addresses given by the brethren were much enjoyed, and we felt that truly our prayers at a special prayer-meeting for a blessing on our anniversary services were answered. The secretary's Report showed that although great progress had not been made during the year, yet we had not gone back, and that the prospects at the present time were distinctly encouraging; also, from the financial statement, it was seen that the Cause had been well supported, and that all our needs had been supplied. We thank God for His past favours and mercies towards us and go forward into another year feeling confident that He is with us, and that in His time we shall realise greater blessing on the labours of God's servants in our midst.—U. S.

LEWISHAM (COLLEGE PARK).—39TH CHURCH ANNIVERSARY.—Special services were held in this connection on Lord's-day, November 2nd, our pastor being greatly helped in his sermons at both services. In the morning the text considered was Psa. cvii. 6, 7, "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses: and He led them forth by the right way, that they might go to a city of habitation"—remembrance of the past; recognition of the present; expectation for the future. In the evening his sermon was taken from 1 John i. 5—7. The subject of the Gospel message—we have to consider the light of our walk, the communion of our Lord, and the blessedness of the communion received therefrom. The services were continued on the Tuesday following, and Pastor E. Mitchell preached an afternoon sermon from 2 Thess. ii. 14, which was much enjoyed by all who were favoured to attend. The evening gathering was very ably presided over by Mr. F. J. Catchpole, and encouraging and very inspiring addresses were delivered by Pastors J. Bush, J. P. Goodenough, E. Mitchell, H. D. Tooke, and our own pastor. The sequence of the texts chosen and remarks made was notable, and all agreed that the presence of the Lord was very manifestly realised. This meeting was, we felt, one of our happiest, and we believe our own people and the many visitors from other Causes were signally impressed by its spiritual character and effects. In the earlier part of the meeting the secretary's Report was made and showed a year of

progress and blessing, with all funds showing small balances in hand. With grateful remembrances of these past blessings we press on into the future services with much hopefulness.—A. E. V.

WOOD GREEN (DOVECOTE).—On October 15th the fifth annual meeting of the Ladies' Zenana and Benevolent Society was held. Mr. H. Franks kindly presided, encouraging us by his presence and words, and an interesting meeting followed. Pastor G. Smith and Mr. W. Gridley gave two excellent addresses, the former on "Labourers together with Him," and the latter on "Show me thy faith without thy works, and I will show thee my faith by my works." Both our brethren's remarks were intensely practical, and we pray that they may bear much good fruit. Some of the sewing-class girls very admirably rendered a demonstration entitled, "Childhood the Key to India," which was much appreciated. The report of the year's work was very encouraging, proving that there was still a large missionary spirit manifested, and the profits derived from the sale of the garments made during the year resulted in a sum of £5 2s. being sent to the Strict Baptist Mission.

### Aged Pilgrims' Corner.

ON Friday, November 7th, the autumn meetings at the Hornsey Rise Home were held. The ladies conducted a successful sale for the Benevolent Fund for sick and infirm inmates, which is much in need of help. From this Fund medical and other attendance is provided.

Tea was provided in the hall, our old folk being invited guests. With visitors, upwards of 170 sat down, and a valued opportunity of Christian intercourse was thus afforded. Among those present were Messrs. Chambers, Boulton, Bumstead and Sinden.

In the evening a sermon was preached in the chapel by the vicar of Gerrard's Cross, where the Society has a Home. Mr. Glubb spoke from Gen. xlii. 36 and xlvi. 15, 16. A collection was made for the Maintenance Fund, which has been heavily drawn upon for interior renovation.

Visitors are heartily invited to all our Homes. The Committee hope that not

a few will come and cheer our aged friends during the winter months, when many are unable to get out. Prayer meetings on Saturday evenings and other services during the week.

A new illustrated booklet has been issued, suitable for enclosure in letters. It is entitled "A Future and a Hope." Special efforts are being made to add to the annual subscription list. No less than 1,546 Pensioners are on the Society, and an income of £43 daily is needed. For "the household of faith" we plead in the name of our Lord Jesus Christ.

## Gone Home.

WM. BARNARD.

Our departed brother was born of godly parents at Gt. Catworth, Hunts, where his father gave the piece of ground on which the Baptist Chapel now stands, and was largely responsible for its erection. Here, too, the deceased was baptized and resided until he removed to Gt. Staughton, from which village he used to drive in all weathers to St. Neots, a distance of five miles. Thirty-six years ago he joined the Church at New Street, St. Neots, then under the pastoral care of the late Mr. Bax, and about three years later was elected deacon, which office he was enabled, by the grace of God, honourably to fill. He was also at one time superintendent of the school. He was also secretary and treasurer, and will be remembered by many of God's servants for his godliness and good common sense.

For thirty-seven years he suffered from a form of diabetes which often made him weak in body and sometimes depressed, but was wonderfully supported. He was pre-eminently a man of prayer and seemed at times to live in this atmosphere. Some nine years since he removed to St. Neots, and used to attend all the services when able to do so. He was greatly attached to his pastor and fellow-deacon. The end came somewhat unexpectedly. He was at the week-night service on Wednesday, October 22nd, when all noticed how weak he was. He went home and to bed, and gradually sank until Sunday, October 26th, when his spirit was released. The funeral took place the following Friday, when a large company was present both at the chapel and the cemetery; and on the following Lord's-day a large congregation was present, when the pastor, Mr. John

Hazleton, preached from Psa. xxxvii. 37. His loss is keenly felt by his fellow-worshippers, fellow-deacon (Mr. Forscutt), pastor, teachers and others.

JOSIAH BRISCOE.

Our dear friend and brother, so widely known to numbers of friends in our Churches, fell asleep in Jesus on October 20th, in his 82nd year. He had been in failing health since April last, but latterly had been much better. He seemed fairly well on the last day of his life, going for a short walk during the day, and retiring to rest as usual, but passed away in his sleep. It is consoling to reflect that he suffered very little pain, and that he so peacefully entered into rest. The following particulars, written by our brother, Mr. D. Butcher, of Chadwell Street, will be of interest to all who knew the late Mr. Briscoe:—

"My connection with Mr. Briscoe dates from July, 1904. Our pastor, Mr. E. Mitchell, said on Sunday evening that our beloved friend was called by grace early in life, and joined the Church at Chadwell Street in April, 1866. He was honourably dismissed in 1884 to Little Ailie Street. From that place he proceeded to Highbury, and subsequently came back to Chadwell Street in July, 1904, where he remained a consistent member until his death. I remember our pastor's text when Mr. Briscoe and his dear wife were received into the Church at Chadwell Street the second time on July 3rd, 1904, which was John xix. 30, "It is finished." I also remember the very last one that he preached when our dear departed brother was present, on October 19th, 1913—"Be ye therefore ready also" (Luke xii. 40). As Mr. Mitchell announced the text, he laid his hand upon our brother's shoulder, who, owing to his deafness, used to sit in the pulpit. He told the writer he much enjoyed that sermon. He very highly valued our dear pastor's discourses, and was a constant attendant at the means of grace until his illness last April, after which our pastor visited him several times, and had profitable conversations with him. The writer likewise saw him very often, and gathered from him his appreciation of the savoury ministry at Mount Zion. His kind thoughtfulness was also worthy of notice, as he never forgot his contributions, even when absent himself. We were pleased to see him sufficiently restored to attend three times during September and October, but the end came suddenly on

Tuesday morning, October 26th, when the Lord "kissed him to sleep," as He did Moses on the top of Pisgah. His mortal remains were laid to rest at Abney Park, on November 1st, by our pastor. A large number of relatives and friends from Highbury and Chadwell Street witnessed the interment. Many others were present, probably some of his employees, as he was a good and just master, and much respected in the business world. Mr. Mitchell preached his funeral sermon on Lord's-day evening, November 2nd, from Psalm xvi. 11, which was much appreciated by all who heard it, and he also commended his loved ones to the Lord in a touching manner."

Mr. Briscoe was superintendent of Chadwell Street Sunday-school from the year 1872, when the school was reconstituted in the old room in St. John's Street Road, to January, 1883, and he was a deacon of the Church for many years. His name was more widely known, however, as secretary of the Strict Baptist Mission from the year 1868 until 1897, when he joined the South Indian Strict Baptist Missionary Society, and also as editor of "The Olive Branch," which he edited and published from 1885 to 1903. His able versification of the Book of Proverbs will also be remembered by some of our older friends. He was a man of varied activities, and delighted to serve his Lord, and it was no doubt a heavy trial to him to be so greatly incapacitated for some forms of service by deafness during the later years of his life.

S. H.

#### JOSEPH LAMBOURN.

The Church at Providence, Kingston-Thames, has suffered a great loss by the home-call of our dear brother Lambourn on Saturday, September 20th.

He was longing for the exchange and the joy it would bring him, especially the sight of his much-loved Lord.

He was born at Surbiton in 1841. On leaving school he was apprenticed at Guildford, returning to Kingston in 1869 and taking a business, which he continued to conduct successfully for thirty years, retiring in 1900. He then devoted his time to the public service and was for thirteen years a member of the Town Council and served as Mayor of the borough in 1907-8. During the same year he also filled the office of President of the local Free Church Council. For some years he was also a

member of the Board of Guardians, taking great interest both in the aged and in the children.

For thirty years he was a consistent member of the Church at Providence, being baptised by our brother, Pastor J. Bush.

He served in the office of deacon for twenty-eight years with conspicuous ability and devotion. For many years also he was superintendent of the Sunday School, a field of service in which he took great interest. From his sick bed a few days before his departure he sent a loving message to the children. For some time past his health had been failing. On the advice of the doctor he went in July to Sidmouth, in Devon, where he stayed for a month with his wife and family.

Not long after his return he had to take to his bed. His sufferings at times were very acute, but they were borne with marked fortitude and a gracious resignation to his Lord's will. He would say sometimes "THEREE there will be no more pain—how beautiful." When not able to speak strongly he would say "Stoop down closer; HE stoops right down where I am."

On Sunday evening, September 7th, I saw him on my way to service and he said, "The home-call has not come yet; I am longing for it"; and then gathering up his strength he recited—

"Sweet fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews old Canaan stood,  
While Jordan rolled between,"

and asked that we would sing that hymn at the service. At a later visit he was too weak to say much. We caught the words, "His unchanging mercy, His unchanging love." I said, "You find Him to be to you now all that He has been in past days," and he replied, "More—much more." His end was peace. With but one or two laboured breaths he passed into the eternal rest. "So He giveth His beloved sleep." Many have been the hearts he has comforted with his kindly words, and many the young friends and older he has encouraged by his wise counsel. A true friend he was indeed, and his loss is deeply mourned. In his sickness he had the devoted and loving care of his wife, who was constantly with him, and also his daughters, and with them there has been manifested on all hands deep and sincere sympathy.

On Thursday, September 25th, he laid his body to rest in Kingston Cemetery, in the sunshine he loved so much,

to await the glorious morning of the resurrection.

The Mayor and Corporation, the Board of Guardians, ministers of other Churches, and a large congregation of friends, gathered around the grave to pay their last token of respect. A large and beautiful collection of floral tokens were laid upon the coffin.

Reference was made to our loss as a Church at the evening service on September 28th, when the text was Rev. iii. 21.

He has served his generation by the will of God and has fallen on sleep. For him we grieve not. Ours is the loss, his the gain. W. WELMAN, *Pastor.*

CHARLES LOCKWOOD.

of Beccles. A precious saint, a tender brother, an unflinching advocate of sovereign grace, a lowly man, and a long and sorely tried believer, passed joyfully to be with Christ. No member of the Church he so long served could be more missed. The prayers of God's remembrancers are asked both for the Church that has suffered an irreparable loss, and for the comfort of the dear consort who has not many more pilgrim steps to take.

The exodus of this man of God was referred to by J. H. Lynn, a former minister of the Church, on Sunday evening, November 2nd, the text being *Psa. cxix. 31, "I have stuck unto Thy testimonies,"* a sentence expressive of the chief feature of our brother's life. He loved the testimonies more than all the things on earth. He loved, too, hymns of grace and truth and very often repeated the refrain to dear Edward Mote's hymn,

"On Christ, the solid Rock, I stand;  
All other ground is sinking sand."

This hymn was sung at his own request at the grave, and it was again sung at the memorial service.

At the Lord's table in the afternoon, November 2nd, a most fitting occasion and time, the following resolution was adopted:—

"The Church at Martyrs' Memorial hereby expresses her affectionate sympathy with our sister Susannah Cook Lockwood in her bereavement, and directs the deacons to hand her a letter of condolence; and also to inscribe in the minute book the following reference to the life and long service of our beloved brother Charles Lockwood: 'On the 19th October, 1913, the Great Shepherd released our much loved brother, Charles Lockwood, from "the earthly house of

this tabernacle.'" Our brother served the Church upwards of forty years as deacon, and during the latter part of them as secretary. His fidelity to the Word of truth was conspicuous and his testimony of the doctrines of grace, borne with a manifest savour of the experience of the grace of the doctrines, was prized in the Churches.'"

Much trial for many years in providence, and especially in and during the sad period of devotion to a greatly afflicted wife, mellowed his heart and demonstrated the power of Divine support and solace throughout; and his bruised spirit bowed, un murmuring, to the bereaving stroke.

Our brother's consistent life and evidently spiritual character have been a blessing to this Church, and his last and chief desire and prayer were for her prosperity and for the INCREASE OF GOD. K. S. D.

SARAH ANN ROBINS,

for about twenty-five years a member of the Church at Bethesda, Bedmond, passed peacefully away on November 5th. Brought to a knowledge of the Saviour under the ministry of our beloved pastor, Mr. Wood, she was enabled to live a consistent life until the end. She was warmly attached to the little cause and its pastor. We feel our loss keenly. Afflicted with cancer at the early part of the year, she suffered considerably at times, and much dreaded the end—"it was usually so painful." Yet she need not to have done, for a loving Father was overruling all. On Wednesday morning, November 5th, though feeling very ill, she had breakfast as usual, then opened and read a letter she had just received from our pastor, Mr. Wood. Shortly afterwards she sank back sleeping in her chair, and passed peacefully away. Among the loving messages which the letter contained were those sweet promises, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee" (*Isaiah xliii. 2*); and also "Thine eyes shall see the King in His beauty."

The Lord is taking from our Church and congregation; it is indeed a time of sorrow for us, but we pray for that grace which shall enable us to say, "Thy will be done."

ARTHUR J. BURRAGE.

