

Papers relating to Thomas Wedmore

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1. A Wakeful night. by Mrs. G. Needham.

Still me, O Lord, and keep me still;
Drive back these thoughts that come at will,
Pushing like horsemen through the mind,
2 Destruction in their track behind.

Their work is famine death and fire,
Insatiate fiends that never tire;
They blight my peace, they smite my joy,
And every prayerful wish destroy.

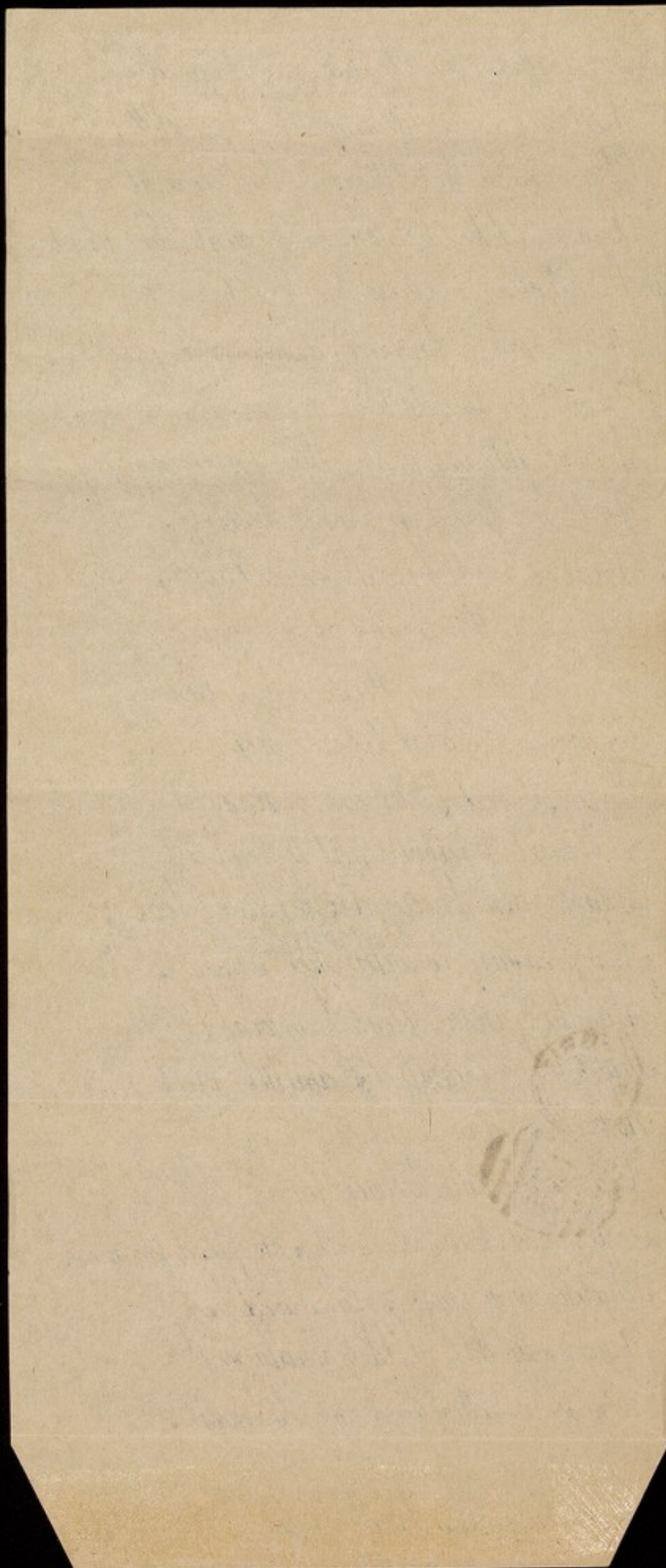
3 I cannot seek my Saviour's Face,
Or claim the refuge of his grace,
But everywhere these imps arise,
A, taunting stand before mine eyes.

4 Help, Lord! like demonst cast them out;
This vexing rabble put to rout:
I hate vain thoughts; thy law I love;
My pleasure is with Thee above.

5 Alas! this sinful flesh how weak!
This will for conflict, shameful meek;
How easy Satan lives his prey,
How desperate to break away.

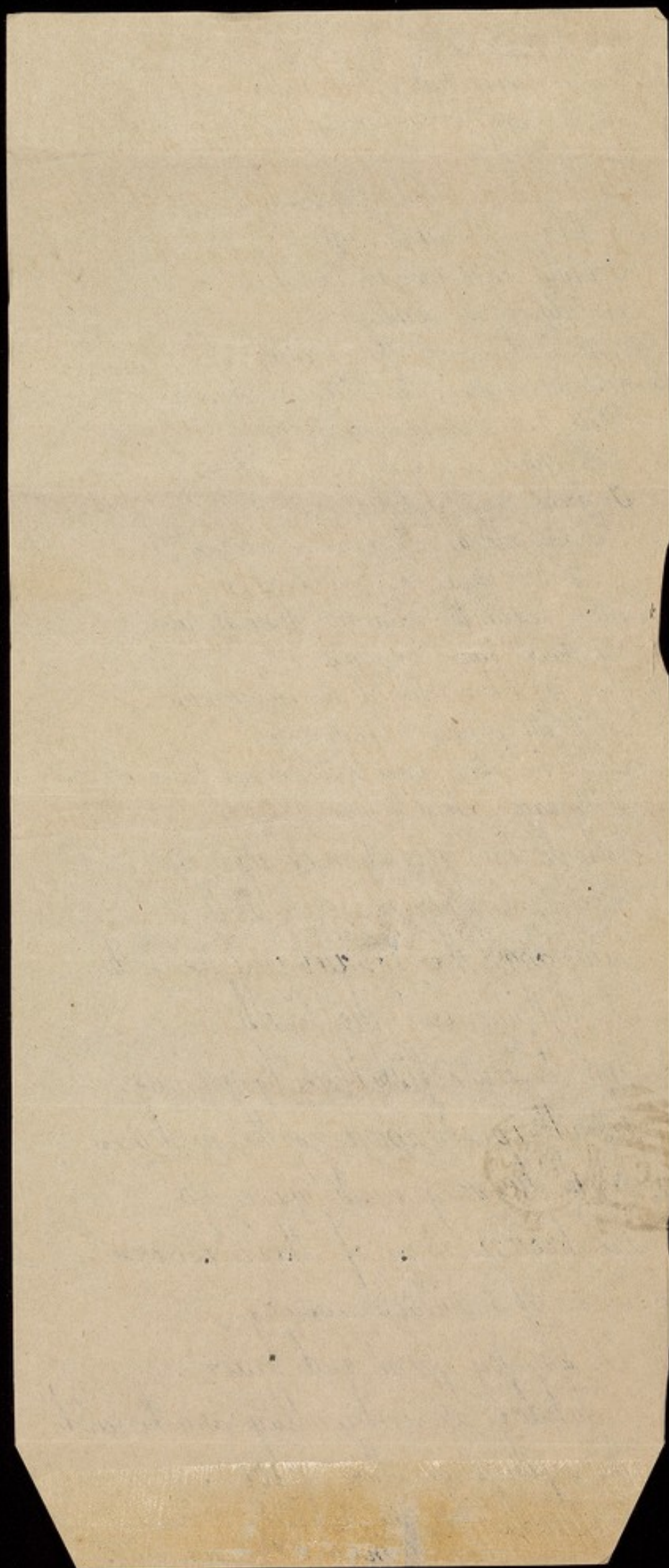
6 Lord, thou hast strength; oh, plead for me;
Match, Thou my foe, my David be.
Then nurse thy child to kindly rest
On some attending angel's breast.

Eliza J. Wedmore.



A Child's Wish.

1. Oh how I wish that I had lived,
In the ages that are gone,
Like a brother to the wandering Jew,
And yet kept living on.
2. For then in its early ages
I might have proudly paced,
The city of the wilderness
Old Sodom of the waste.
3. And have seen the Queen of Sheba
With her camels riding on,
With spices rich and precious stones
To great king Solomon.
4. And have talked with grave finicians
Of dark and solemn seas,
And heard the wild and dismal tales,
Of their far voyages.
5. What joy to have climbed the Acropolis
With its stately Parthenon
And in after days to the seven hilled Rome
With eager steps to have gone.
6. I should have seen Rome's glory dimmed,
When round her leaguered wall,
Came down the Vandals and the Goths,
The Sythian and the Galls. 28/4/9
7. And the Dwarfish puns by myriads
From their unknown northern shores
As if the very earth gave up
The brown men of their moors.
8. Think of ambitious Caesar,
Of Pompey great and brave,
To have seen their legions in the field,
Their galleys on the wave.
for the Children in love
Thomas Wadmore.



The Christian.

IS THE REVELATION JEWISH?—I.

HALF a century ago many Christians awoke to the fact that there were dispensational distinctions of persons and periods which had been very much ignored; and the many headings to chapters in the Authorised Version of the Bible justified the assertion that all the prophetic blessings had been appropriated to the Church, and all the curses given to the Jew. The result of this revived study of "Dispensational Truth," however, was that in the reaction from former interpretations the pendulum swung to the other extreme. Previously, the Jews' portion in the Scriptures was spiritualised away; now, the spiritual truth which lay beneath the surface-letter of the Word was literalised away. Formerly, the promised glory of Israel in such a prophecy as Isaiah lx. was understood only of "the enlargement of the Church;" now, the comfort which a troubled saint drew from Isaiah xl., "Comfort ye, comfort ye, my people," was denied, or at best he was told that if he could get any comfort from it he might; but the promise did not belong to him, but to Israel. If a dying Christian pillowed his head on "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me," the pillow was turned into a stone by his being told that that was Jewish.

But instinct, which leads the child to the mother's breast, leads new-born babes in Christ to desire the sincere milk of the Word, that they may grow thereby. And as they grow, they find that they, too, have their portion, for the Prophet bids them, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." And lest they should seem to be intruding on pastures which were not their own, one of the Apostles of the Lamb told the Corinthians, Gentiles though they were, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." And lest these exceeding great and precious promises should be snatched away from them, he adds: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," the Hebrew of the Hebrews thus associating himself with those Gentiles of the Gentiles, as heirs together of Israel's promises; believing Jews and believing Gentiles equally constituting the Church of Christ and the Israel of God.

Not that we would, for a moment, go back to the old error of ignoring the dispensational distinction between the earthly calling of Israel after the flesh, and the heavenly calling of the Israel of God; for we are not ignorant that the latter belongs to Israel after the flesh, while the spirit belongs to the true Israel, to those who are Jews inwardly, whose circumcision is of the heart, in the spirit,

and not in the letter, whose praise is not of men, but of God.

For the heir of God throughout the ages is one person—one Church—though the childhood, and the school-time, and the manhood are divided, for the purpose of education and training, into dispensational periods. From Adam to Moses, without law. From Moses to Christ, under law, as under tutors and governors (Gal. iv.). In Christ, putting on the new man, which, after God, is created in righteousness and true holiness. Analogous to which dispensational training of the Church which is in God the Father, is the education of every son of God: A child, without law, rejoicing in the forgiveness of sins and justification by faith (Rom. iii.—v.). Under law to Christ (1 Cor. ix. 21, R.V.), obeying that form of doctrine which was delivered them, and, being freed from sin, becoming servants of righteousness, yet often crying, "O wretched man that I am; who shall deliver me from the body of this death?" (ib. chh. vi., vii.); but learning in due time that there is no condemnation to them which are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death (ib. chap. viii.).

But the danger of being bound to the letter of Scripture and debarred from seeking the hidden riches of secret places, the blessings of the deep that lieth under the letter of the Word, does not cease with the Old Testament. Not only one or more of the Gospels and several of the Epistles, but the flower and fruit of the whole wondrous plant, the Revelation, is treated in the same Judaizing way.

(To be continued.)

GUILTY LEISURE.

IN a recent number of *The National Review*, Lord Brabazon makes an appeal to men of leisure, which is well worthy the serious consideration not only of those to whom the paper is more immediately addressed, but of those whose lives are fully engaged in the pursuit of unworthy objects.

It is readily admitted that more voluntary and unpaid work is now undertaken for the love of God than ever was the case before; but Lord Brabazon urges with only too much reason that the proportion of men of the "leisured" class which devotes itself to unpaid, useful, religious and philanthropic work, is a small one. He goes on to seek the reason for the fact, by no means creditable to those concerned, that whilst women can be found in plenty "who make it the duty and the pleasure of their lives to minister to the wants and to alleviate the miseries of poor sufferers," thousands of men who have both time and means and health and strength for philanthropic work stand aloof, and refrain from applying to the social sores of the time "the healing remedies of personal ministrations and Christian sympathy."

Personal, rather than pecuniary help, is what is most needed. The loving touch of the hand, rather than the penny tossed in charity. It would certainly be to the advantage of many, whose lives are now devoid of all serious or useful occupation, if they would respond to the appeal made by one who is untiring in much noble work; and devote some portion of their time, talent, and energy

"to the benefit of their fellow-creatures, and to the advancement of his kingdom upon earth."

If the saying of one of our greatest thinkers be true, as undoubtedly it is, that "the beauty of holiness must be in labour as well as in rest," Lord Brabazon's earnest words should touch the hearts of others besides those who are spending their lives in the pursuit of pleasure; for there are many religious communities in which there are numbers of people who are simply in a receptive condition, eager enough to enjoy the advantages of their position, but unready and unwilling to take part in any labour which has for its single object the spiritual or temporal well-being of others. Although men and women are dying round about them for want of bodily and spiritual assistance, they are content to meditate and dream, deaf to the voice of Christ which bids his people go to work in his vineyard, visit his sick, clothe his naked, feed his hungry.

Such a life, although its foundation is upon a higher platform than that of the sensualist, is undoubtedly a selfish one, for it seeks the enervation of comfort and rest, rather than the spiritual strength which comes from the manifold exercise of all the powers in the service of God. It is equally true in spiritual matters that "life without industry is guilt," and the Church of Christ can ill afford to have members who would simply share in the joy and reward of triumph and victory without having taken their part in the warfare and tribulation. Should such be led to resolve to live a higher and nobler Christian life, the nearest court will furnish a mission field wide enough for all their labour. Every back street has more suffering than they will be able to alleviate; but the cup of cold water, so light to carry, will be heavy with blessing if it be given in the name of Christ, and the little kindness done for Jesus' sake will not be without its reward even in the consciousness of a duty faithfully discharged.

There is room in the shortest Christian career for the due exercise and development of each of three essentials of a complete life—meditation, prayer, and work. In the perfect existence of the Master, the night of prayer upon the hushed mountain both followed and preceded the working day of toil, labour none the less because the hands were divine, and the task was the alleviation of human suffering. If He and his disciples went into the desert place it was not only to meditate, but because there was the pressing need for rest. In a rightly balanced life prayer will sweeten toil, and meditation will be repose; and when the hands are folded it will not be in the weariness of idleness, but because the day's labour is done and the voice of the Master is heard in the eventide inviting his servants to "come apart and rest awhile."

JAMES BOWKER.

AN EDINBURGH HOME FOR CHILDREN.—We have received the seventh annual report of the Summerbank Home, 8, Bellevue-street, Edinburgh. At present it shelters sixteen little children, all rescued from lives of terrible destitution and want. The account of the progress of the children is very satisfactory, the only unpleasant feature being the lack of funds. The gift of £100 from any one able and willing to give so large a sum would place the Home on a solid footing, and greatly encourage those engaged in the work. It may be well to add that every halfpenny given goes directly to the maintenance of the children, there being no secretary or collectors to be paid. Further particulars can be given if desired. Old clothes are always thankfully received. The hon. secretary is Miss Agnes M. Logan, 25, East Claremont-street, Edinburgh.

THE CHIP AND THE BEAM.

By Dr. DONALD FRASER.*

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—MATT. vii. 3, 5.

THE Lord Jesus exposed the prevailing faults of the Scribes and Pharisees, and showed his disciples that they should be quite otherwise minded. They should not be covetous of earthly gain, but lay up treasure in heaven. They should not be ostentatious, but pray secretly and give alms modestly. They should not be censorious, but be just and charitable in their estimate of others.

(1) It is a delicate operation to correct the faults of other men.

It may be likened to the feat of taking a chip of wood, a hair, or an insect's wing out of an inflamed eye. A clumsy operator may easily make things worse. So may a clumsy or unkind censor offend his brother, and do no good, but rather harm. All the greater is the delicacy if one undertakes the task as a volunteer. One may accept reproof from a person whom he regards as having a right to advise and even to rebuke, such as a parent in a family or a pastor in a Christian flock; or he may take it well from a private friend with whom he is on confidential terms, and whose counsel he has often sought; and yet he may not be at all willing to have his faults indicated and handled by anyone who thinks proper to assume the function, and to constitute himself a fault-finder and fault-mender to society. It is only under an imperative sense of duty, and even then with the greatest diffidence, that a wise and humble man will venture this operation on one who, though a brother in the faith, is personally a stranger to him; for, even in the most favourable instance, the moral function which is attempted is a difficult one, and calls not only for a fine tact, but also for much self-knowledge in the operator, and much charity.

(2) Self-ignorance and self-conceit incapacitate one for performing this operation.

It cannot be said that faultiness in one's own character disables him as a critic of other men's morality. On the contrary, most accurate and pungent moral strictures may proceed from men who are quite aware that their own lives will not bear close inspection. There are men of broken character and bad habits who, writing anonymously for the Press, show a keen perception of ethical distinctions, and lash the vices of the age with much vigour and effect. Nay more, men of the worst stamp are often found to have a wonderfully sharp eye for delinquencies on the part of their Christian neighbours, and are loud in condemnation of their shameful inconsistency. The case indicated by our Lord is that of one who is insensible of his own faultiness, yet presumes to deal with the faultiness of others; and He addresses such a person by the strong term of disapproval, "hypocrite," which He often applied to the Scribes and Pharisees. If one thus blind to his own faults assumes to be a censor and corrector of morals, he plays the hypocrite in this sense, that he affects to be

zealous for righteousness and impatient of evil, while all the while he excuses evil in himself, and condemns it only in others. It is a false zeal which flies at extraneous evil and spares that which is in our own homes, our own hearts and lives. First examine and arraign and amend thyself!

(3) An honest Christian reserves his strictest judgment for himself.

Self-love will suggest excuses, and even tempt a man to ignore his own faults, or, at all events, to change their names; but a supreme love of righteousness, such as ought to possess the Christian mind, keeps conscience at work, and enjoins self-judgment and self-correction.

Then, as to the comparative seriousness of faults, there is a strong tendency to regard one's own misconduct with leniency, though meting out a hard censor to similar delinquency in others. Ours is the mote or chip, and our neighbour's is the beam. But when the spirit of Christ enters into us, all this is changed. Ours is the beam; our iniquity is great; our fault is heinous. We know what checks and warnings we have had to keep us from it, what remonstrances of conscience, and what impulses and examples to counteract the evil temptation. And yet we are at fault. Nay, we have persisted in what we know to be wrong till it has acquired the force of a habit, neutralising good, and unfitting us to exert a healthy moral and religious influence on others. The beam is in our own eye. It is our neighbour who has the mote or chip.

So at least it should appear to us in the judgment of charity. By this is not at all meant that we are to make light of evil, or out of good nature to affect not to see what is censurable. It is not charity, but a morbid feebleness of the moral nature, which cannot bear to condemn anything but strictness, and glibly excuses or lightly tolerates conduct that is vicious or dishonest. Nothing in our Lord's teaching may or can be construed into a sanction of that species of leniency which makes all its allowance on the dangerous side. On the contrary, it is required by our loyalty to Him and to the best interests of society that we endeavour to maintain in ourselves and promote in others a moral tone that is brisk and vigorous, honouring the virtues of truth, justice, and purity, and reprobating the opposite vices. But there is no reason why this tone of rigorous discrimination between good and evil should not be combined with a gentle and charitable judgment of the character and motives of our neighbours and fellow-Christians.

"Have fervent charity among yourselves, for charity covereth a multitude of sins." Such was the rule for the early Christians, and it is as much in force as ever. There is no religion that goes so deep as ours into the exposure of human sin, and consequent misery, or has a moral tone so firm and vigorous; but at the same time there is none that is so pervaded with the spirit of kindness and helpfulness. It charges us to forbear and forgive, and above all things, to "put on love, which is the bond of perfectness."

FLOWERS FOR GREENWICH INFIRMARY.—The workers thank those friends who have kindly sent flowers and text-cards for this work. They have afforded a great deal of pleasure to the patients. The visitors have not thus far received nearly enough to supply all the wards, and will, therefore, be grateful for further and continuous help. The visiting day is Thursday, and parcels should reach them on Wednesday evening or Thursday morning. They should be sent to Miss Alice Day, Arreton, Blackheath-park, S.E., or to Miss L. M. Lidgett, 69, Shooters'-hill-road, Blackheath, S.E.

ALPHA AND OMEGA.

"A Name which is above every name."

ARK of safety; Arm of power;
Anchor, holding, every hour:

Bread to feed us; Brother dear;
Bridegroom; Bright and Morning Star:

Christ, the loved and Chosen One;
Captain, Chief, and Corner Stone:

Daysman; Dayspring from on high;
Door; Deliverer, ever nigh:

Ensign, with all glory decked;
Our Emmanuel; God's Elect:

Faithful Servant; sinner's Friend;
First and Last; Beginning, End:

Good, and Great, and Glorious Lord;
God, by heaven and earth adored:

High and lofty Head divine;
Hope and Refuge; Helper mine:

Intercessor; great I AM;
Israel's Saviour, still the same:

Jesus Christ, the name we love;
Jesus, name all names above:

King of Truth and Righteousness;
King of Glory, Prince of Peace:

Lamb of God, in mercy given;
Ladder, linking earth and heaven:

Man of sorrows; Mighty God;
Mediator, through his blood:

Nail, in God's most holy place;
Nazarene, without disgrace:

Open Fountain, for the unclean;
Only power to cleanse from sin:

Priest, upon the eternal throne;
Prophet, Priest, and King, in one:

Quickening Spirit; made to be
Source of life, eternally:

Rock of Ages; Ransom; Rest;
Rose of Sharon, fairest, best:

Saviour, loving, tender, strong;
Sun, and Shield; my Strength and Song:

Truth and Teacher; Treasure found;
Tree of Life; the Plant renowned.

Undeiled, without a spot;
Upright, pure, and changing not:

Very God of peace indeed;
Very present help in need:

Wonderful; for us once slain;
Worthy over all to reign.

Yea, Amen; let all adore
Zion's King, for evermore.

Christ Church, Teddington.

J. M. F.

SURBITON Y.M.C.A.—This branch of the Y.M.C.A. was lately favoured with the visit of a deputation from the Young Men's Foreign Missionary Society. Exceedingly interesting addresses were delivered, and it is hoped that a deeper missionary spirit among the members may result.

BATTERSEA.—A tea and testimony meeting was recently held in connection with the work at Chatham Hall. Over 200 members of the congregation sat down to tea, and a Conference of Members was presided over by Mr. Robert Paton. Mr. Robert Ward, congregational secretary, reviewed the work of the last three months, which was of a most encouraging character, both financially and spiritually. A financial statement was made concerning the Building Fund, which now amounts to £400 out of a required £1,100 by the end of June to complete the purchase of ground. Mr. J. Randall Wood afterwards presided over a praise and testimony meeting. After an address by Rev. J. H. Topping the meeting was thrown open. Testimonies of a most interesting character were given, and in the majority of cases reference was made to the first seed having been sown at Messrs. Moody and Sankey's meetings held at Lavender-hill. Mr. Cameron, in conjunction with the South London Evangelistic Choir, will erect a tent near the Wandsworth-road Station on June 4, for nightly Gospel work.

* Extracted from METAPHORS IN THE GOSPELS (6s. Nisbet). In these short studies on the similitudes used by our Lord in his public utterances Dr. Fraser has concentrated an amazing amount of valuable teaching. Tersely and freshly written, they are admirable specimens of practical pulpit talk, of which our extract is a fair example. There is not a prosy page in the book; it will bear repeated perusal, each time with added profit. Young preachers will find it a mine of suggestiveness.

her would never stop. Let me speak to everyone in the house, and let the nail on the head, and let me speak to all who could buy, and let me speak to those who could not. I was pleased to hear a friend speak of the power of colportage, by its means many books of a questionable character, the very cheapness of which increased the mischief done by them. I remember they were so to the best ability, but God was responsible for results. A soul might take twenty years of preaching and then not be converted; then go on for twenty-one, and until it was converted. Perseverance was a good watchword. Let them be on good terms, too, with all. If a minister in a parish delighted in the work, give him cause to continue to rejoice in the work. If people persecuted, heap hot coals of kindness on their heads, and they would soon "cave in," under the love of Christ.

In the evening the public meeting was held in the Tabernacle, when Mr. Spurgeon again presided. There was a large attendance. After a few words by the Chairman on the adaptation of the work to the requirements of the time, the seventeenth annual report was read by Rev. W. C. Jones, who stated that the Association now employed seventy-two colporteurs, who had sold books to the value of £8,156, and made nearly six hundred thousand visits during the year.

Rev. Dr. Green, of the Religious Tract Society, said he was convinced more and more every day that it was their business to be interesting in what they printed for the world to read. He believed in fiction provided it was true to human nature—true narratives founded on facts. They need not be alarmed at the utterances of a small company of infidels while they, as Christians, had the might and the truth of the Lord on their side. The great antidote to popular infidelity was not in discussion, but by a simple and straightforward exhibition of what Christianity really was. The strength of popular scepticism was in the ignorance of the Bible and Bible truths. Teach these, and the light would be its own witness, and the hearts of men would be won.

Addresses followed by several colporteurs, including Mr. Wm. Lloyd, of Poole, Dorset, and Mr. Robt. Hall, of Riddings, Derby.

Young Abstinents' Union.

The annual meeting of this Union was held on Saturday week in the Lower Room of Exeter Hall, which was densely crowded. Probably a great attraction was the presence of the Fisk University Jubilee Singers, who sang two of their slave songs. Mr. S. A. Blackwood, as president of the Union, occupied the chair. The annual report read by the secretary, Miss L. E. Andrews, stated that the increase of members during the twelve months has been 1200, and this in spite of the suspension of some of the branches.

The Chairman said alcohol was still working terrible havoc amongst the people. At the present moment there were thrones in the world occupied by drunkards, and only the other day a peer of the realm, now in prison, was charged with a crime committed when drunk. Members of the Legislature had been overcome by drink. He had seen it—for he had been a great deal in the House of Commons. He knew a young man, now being educated in a large college, who told him that the drinking amongst these lads of from fifteen to twenty was something dreadful. It was to combat this sort of thing that the present Union was formed, and he believed they were accomplishing a good work in that direction. They were trying to form right opinions as to the real nature of strong drink. The habit of self-denial for the good of others was very rare in the present day, but it was the leading principle of this society.

Lady Hope pointed out the importance of individual influence, and based a powerful appeal to the young people to abstain upon the love they should feel for those around them, and in order to shield their own lives from an insidious foe. Mr. W. S. Caine, M.P., in addressing the meeting, said Lord Granville was a teetotaler, and Sir Charles Dilke had been one for a great number of years. The Under-Secretary for Foreign Affairs (Lord Edmund Fitzmaurice) had been a total abstainer for six years. Some of the most distinguished and eloquent preachers they had were teetotalers. More than half the ministers in the country were teetotalers. If drink did no good, and if it did harm, what business had Christians to touch it at all?

Mrs. Anderson said she was in the habit of

speaking to people in railway carriages, and some little time ago a young man of nineteen or twenty years of age entered a carriage where she was sitting, and taking out a flask, put it to his lips and drank deeply. She was not long in beginning to speak to him, and she did it earnestly. He burst out into a loud laugh, and said, "Why, only three weeks ago I was a total abstainer." "Then why did you not continue so?" "Because I left home and came to London, and got amongst people who drank, and they persuaded me to break the pledge." Let boys beware of the first temptation to break their pledge. Might God help them when some wicked, remorseless man came across them, and might they then "steal away to Jesus," who would help and sustain them. She said to this young man, "Is not your mother's heart breaking?" He said, "My mother drove me to London. My mother is a confirmed drunkard, and I have the fever for drink in my own veins." Then she said, "Sign the pledge." He said, "Never," and dashed from the carriage. Let the young people present beware, for they knew not the sleeping tendencies within them.

Christian Work in the Army.

The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society took place in Exeter Hall, on Tuesday, 20th inst., when General Sir Arthur J. Lawrence filled the chair.

A report of work for the past year was read by the secretary, Mr. W. A. Blake. Ninety readers are now employed at the chief military stations at home and abroad. Great care is bestowed upon the selection of fitting agents. Gospel Temperance is advocated with commendable perseverance, and thousands in the rank and file of the British Army are total abstainers.

The claims of the Society were urged most impressively by Colonel Wilnot Brooke, Rev. Claremont Skrine, General Erskine, Major John Smith, Colonel Sandwith, Dr. Greenfield and Lieut.-Colonel W. Ward. Tea was provided for the readers and their friends. Colonel Sandwith presided over a supplementary meeting, at which many soldiers attended. The results were cheering.

Evangelical Continental Society.

At Exeter Hall, on Thursday last, Mr. Donald Matheson presided over the annual gathering of this Society. A statement, by Rev. John Ashton (secretary), showed the chief aim of the Society to be the evangelisation of the Continent of Europe, by means of aid rendered to existing agencies, upon an unsectarian basis. A special evangelistic fund has been raised, and extra efforts put forth, in addition to the Society's regular work, in order to forward the Gospel in new districts. The opposition of the Romish Church has been increasingly manifested, though it has not amounted to open persecution. The spiritual section of the Reformed Church in France is cordially entering into the work of evangelisation. A grant has been voted to the Belgian Evangelical Society, in order to enable them to establish a Mission after the order of Mr. McAll's in France. The work in Italy is difficult, but a church has, nevertheless, been formed at Nizza. The oldest station of the Society in Spain has been the scene of much trial, but a Mission has been started at Materno, and help given toward establishing another at Villafraña.

The Chairman said this Society held a foremost place in the evangelical work of the Continent. The progress made during the last thirty-five years is such as few persons have any conception of. Of late there has been an accession of spiritual life among the Continental churches which inspired them with good hope for the future. There is a prospect of a federation of all the Churches in Italy, also of a union of the native Churches, the Waldensian and the Free. A new society has been started in Germany for evangelistic work, and a Native Missionary Training College has been opened in Spain.

Mr. W. Pethick, of Bristol, said he was convinced that any lack of sympathy or aid by our Churches at home was the result of ignorance as to the state of things abroad, and the claims they have upon us. Several representatives of the French and Belgian Societies gave brief addresses, confirmatory of the report and of the Chairman's remarks. Pasteur Dardier, from Geneva, said he rejoiced in the work God was doing among them, and had occasionally witnessed more remarkable signs of the Holy Spirit's power in some of their Protestant Churches than anything he had ever seen in England. Pasteur Anet, of Brussels, said

that, during forty-five years, the Protestant congregations in Belgium had increased from 7 to 27, including from 6000 to 8000 members, most of whom were Romish converts. Pasteur Monier, from Bordeaux, spoke of a good work that sprang out of the Week of Prayer last year, many conversions resulting. Pasteur Mouron said there never was a greater opportunity than now for extending operations on the Continent, and never a greater need for it.

Some others spoke, wishing that English Christians would visit them more frequently when on the Continent. The Secretary announced a new edition of a handbook prepared for Continental travellers, published by Mr. Elliot Stock for 6d., with all necessary information about churches, Missions, &c.

Seamen's Christian Friend Society.

This Society held its anniversary in the Seamen's Chapel, St. George's-street, E., on Tuesday evening, 20th inst., Mr. J. H. Fordham presiding. The report, read by Rev. G. Hill, stated that the work had never been so extensive or so richly blessed of God as during the past year. A new Sailors' Rest had been opened, and the debt on the Society's buildings in Ratcliffe-highway had been reduced. A long list of figures showed the number of lectures, meetings, entertainments, and services conducted on sea and land; visits paid, relief afforded, free meals provided, and Bibles, magazines, and other literature circulated.

The Chairman, in a brief and interesting address, strongly urged the claims of the Society. The addresses that followed were remarkable for the warm sympathy which they indicated for the seamen. Mr. W. H. Maynard said he had good cause for being at their meeting, for it was a sailor who gave him "the finishing touch." From that time he had been an abstainer. He urged all to give up drink, telling of one who had run through £30,000, but was brought to Christ by his wife, who had prayed for him thirty years. Mr. John Bell, Mr. M. H. Hodder, Rev. De Kewer Williams, Rev. Trevor Fielden, Mr. Mackenzie, Colonel Handyside, and others, spoke.

The Peace Society.

The annual meeting of the Peace Society was held as usual at Finsbury Chapel on Tuesday, 21st inst. The report of the year's work, read by Mr. Henry Richard, M.P., the secretary, showed some progress, notwithstanding the troubles caused by the war in Egypt, against which the committee had all along protested, even before the commencement of hostilities. Besides keeping this protest before the people of England, a good deal had been done in connection with similar organisations on the Continent, in the practice work of obtaining the insertion of clauses in international treaties referring disputed points to arbitration. After the usual tabular statement of meetings held, the work of auxiliaries, &c., the report concluded with the hope that the failure of our recent policy of intervention in Afghanistan, Zululand, the Transvaal, and now in Egypt, would result in convincing our legislators of the abortive character of such a policy, and show them that for nations, as well as for individuals, "the way of transgressors is hard."

Sir J. W. Pease, M.P., who occupied the chair, expressed his conviction that the present Government had lost popularity to a large extent through its Egyptian policy. He referred in encouraging terms to the general improvement in the tone of feeling with regard to war.

Mr. James Cropper, M.P., moved a resolution commendatory of the aims of the Peace Society, which sought to bring all wars to the test of Christian public opinion. He said the halo of romance thrown around war caused the very same people to delight in it who were horrified at a few cases of infanticide in a distant Indian province, or at the proposal that cremation should be adopted in this country. This showed great confusion of mind. He believed that before this Parliament came to an end it would have to answer for blood shed in the Sudan.

Rev. Colmer B. Symes said England's honour would be on a far higher level when she pursued a policy of peace. Prophecy and the future were on the side of peace. In the full light of Christ's Gospel the apparent glory of war would look as worthless as did the trappings of a ball room or theatre in the light of day. The Peace Society would achieve no mean victory by bringing the

standard of national virtue and honour up to that now required of the individual in private life.

Dr. R. Spence Watson, of Newcastle, in a racy and telling speech, moved another resolution, deploring the armed intervention in Egypt, and deprecating continued hostilities. While fully acknowledging the high character of General Gordon, he thought that to send a military man on a pacific errand was a dangerous thing to do. The rule of Egypt for the last fifty years in the Sudan, even from an Oriental point of view, had been the saddest ever known. He thought the country should have been left to work out its own salvation. From the commencement of hostilities by the bombardment of Alexandria, England had been in the wrong, and when the history of this time came in future to be written, the battles at Tel el Kebir and El Teb would be considered the saddest blots of our day.

Mr. Thomas Snape, of Liverpool, and Mr. Arthur Pease, M.P., also addressed the meeting. The body of the chapel and front seats of the gallery were quite filled with a thoroughly earnest and attentive audience, who, judging by the points most applauded, appeared to be thoroughly grounded in the principles of peace.

Monthly Tract Society.

In the Council Room of Exeter Hall on Wednesday, last week, Lord Shaftesbury presided over the annual gathering of this society. Rev. W. Durban read the report, showing that the total number of tracts issued during the year was considerably over a million; on every hand the work had extended its influence and operations. Many thousands of tracts and pamphlets had been carefully distributed among the upper and middle classes in the west and north of London, and 2300 sent to the Undergraduates at Cambridge and Oxford Universities. Liberal grants had also been voted to Churches, Missions, and Workers. Their tract on "Justification" had been sent to the clergy and Nonconformist ministers throughout London, to many of the peers, and to English residents in Germany. Mr. Mackenzie, son of the late Dr. Mackenzie of Birmingham, is now travelling secretary. About 35,000 evangelical tracts had been distributed in France among colleges, pastors, senators, members of the Corps Législatif, and persons of noble rank. One eminent senator wrote for more. Thanks were received from M. Lemaire and others.

The Chairman said he was much gratified by the excellent report. Everywhere he found the good results of tracts, and was astonished at the readiness of the people to take them. A poor woman, whose husband drank, once wrote to him asking for a suitable tract with a picture heading. Soon after she wrote again, saying: "Your tract has done wonders for my husband; he has already bought a new pair of boots for our child." He believed much more was often done by a tract than by a book. Mr. McAll had spoken of the avidity with which the people in Paris received tracts.

Mr. F. Bevan said he certainly thought their tracts were the best of any published. Rev. H. Webb Pease owed his conversion to one of the tracts of this Society handed to him on the Doncaster racecourse. He believed we had no conception of the religious ignorance of the upper "ten thousand;" he saw no way of getting the Gospel before them but by tracts. At the Society's request he was very happy to become their future treasurer.

Several stirring speeches followed. Rev. Ossian Davies, in an elegant address, said he should like to see a literal cremation of all the filthy literature that went forth from the press. Rev. J. Reid Howatt spoke of an intimate friend of his who, wherever he goes riding, throws out tracts enclosing bon-bons, and the children pick them up. He wished there were more tracts for tempted Christians and backsliders. Rev. G. S. Karney looked for great good to result from the distribution of tracts, &c., at the coming Exhibition at Turin.

Children's Special Service Mission.

The seventeenth annual meeting of the Children's Special Service Mission was held last Thursday evening at Exeter Hall, under the able presidency of Dr. J. Munro Gibson. The proceedings were of the most interesting character, and there was no mistaking the opinion of the large audience as to the high value of the work which is accomplished by this Society.

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After prayer and reading of Scripture, Mr. T. B. Bishop, hon. sec., submitted a report of last year's operations, which indicated a most wonderful work in a sphere of labour which is widening year by year. The friends associated with the Mission have discovered new and rich fields of Christian labour, which appear to be inexhaustible, and their efforts are circumscribed only by the limited means at their disposal. Each branch—the Special Mission, the Scripture Union, the seaside service, and the foreign literature, all for children—has been abundantly blessed during the year.

The Chairman declared that there was no part of his work he enjoyed better than ministering to children, and in nearly every sermon he preached he devoted ten minutes to their special benefit. In any case he never omitted the children's hymn. He knew that some thought this work was an invention of the nineteenth century, but he rather thought it was a present discovery of what had been enjoined upon the Church since the beginning. He could not deny the youthful appearance of those who filled the platform, the leaders in the work, but he felt sure that when their heads were grey this work would be dearer to them than ever. It was not the children of the poor, but of the upper class, that now were most neglected, and the aims of this society were admirably suited to reach them.

There was no lack of interesting speeches from Dr. Gibson's "young men," all of whom advocated the work with such zeal and ability as are not always characteristic of their age. Some of them had come expressly from their colleges at Cambridge to take part in the proceedings. Mr. E. J. Kennedy's subject was the work of winning children to Christ, and he illustrated it from his own experience at Scarborough, where last year he spent his annual holiday, holding from three to four services on the sands every day for a month. He felt as well on his return, perhaps better, than if he had gone to Switzerland. Mr. Ranger, of Corpus Christi, gave his experience at watering-places in North Wales, where "story telling" on the beach charmed crowds of children of all sizes, and thus the good news was made known to hundreds daily.

The account of the work accomplished by Mr. Banaster by the use of the *Kingfisher* yacht was grand. From May to September nearly thirty English fishing ports had been visited, services almost daily held; ships were boarded and the Scriptures sold to all who would purchase.

Rev. W. S. Standen's testimony confirmed what previous speakers had said on seaside work and among boys and girls at school, and he unfolded another power of influence by his writing to all the young people whom he met with who had received blessing. He had sent 250 letters to boys and girls last Christmas holidays. Mr. Farthing, from Cambridge, was the last speaker; he very emphatically showed the importance of the Scripture Union among the higher class, by illustrations of the ignorance at the "little go" scriptural examinations at colleges; and so ended a most successful meeting.

A VERY DESERVING WORK is that done by the Bible Flower Mission, which brings sunshine and gladness to the hearts of many poor sufferers in our hospitals, who are debarred from enjoying the beauties of nature. Over 50,000 bouquets of flowers have been thus distributed during the past twelve months; they are generally accompanied with a Gospel message. Will friends willing to help in this kindly send donations or hampers of flowers to Mrs. Dove, 110, Cannon-street, E.C.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—June 1, Acts iv. 23-37; June 2, Acts v. 1-16; June 3, Acts v. 17-32; June 4, Acts v. 33-42; June 5, Acts vi. 1-15; June 6, Acts vii. 1-16; June 7, Acts vii. 17-29.

PERSECUTION IN ZANZIBAR.—A correspondent, writing lately from Souakim, says: "I should like to let it be known that a man was lately, and is probably still, languishing in gaol at Zanzibar, because he was bold enough to attend a Christian service. Colonel Miles (who was Acting Consul-General when he was incarcerated) did his best, I am told, to get him released, even so far as applying to the Foreign Office; but all in vain. The Zanzibar gaol is so foul that no European is ever allowed to visit it; but I have looked into it from the top of the Sultan's clock tower, and it is a disorderly crowd of miserable huts, enclosed in a high wall. Many a man has been imprisoned there for an indefinite period, and left till he died of privation and filth."

Under His Wings.

"The Lord God of Israel, under whose wings art thou come to trust."—Isaiah.

SWIFT to save! Oh! swift to save!
The tempted souls who for succour strive;
Sweeping from heaven like a flash
Into their terrible starless night;
Bearing them up on his pinions broad
Through trackless heights to his fair air.

Strong to succour! strong to aid
The struggling soul that is sore afraid;
Stumbling along on life's midnight way,
Longing for peace, and the light of day;
Stretching from cradle to shadowy grave,
The wings of God are so strong to save!

Shadowing wings! tender wings!
Covering loathsome and fearful things:
Sins of the soul, black as darkest night,
Sins of the thoughts that never saw light.
Radiant in beauty, undreamt, unknown,
Stands the sheltered soul at the judgment throne.

Tender wings! gentle wings!
Under their shadow the sad heart sings;
Hidden beneath them the weary rest,
Close to God's great heart of pity prest.
There wounded spirits find healing balm,
And restless wills an unbroken calm.

Under those wings I shelter seek,
Knowing myself to be frail and weak
Needing a comeliness not my own,
Ere I can face the dread judgment throne;
Longing for help, when the tempter's power,
Seems to grow greater with every hour;
Refuge and rest from my faithless fears,
Strength to face boldly the coming years:
All the fresh need that each moment brings,
Finds its fulfilment beneath thy wings.

EVVA TRAVERS EVERED POOLE.

Richard Weaver in Belfast.

ON Lord's Day, May 18, this well-known evangelist began a Gospel Mission in Hermon Hall, Belfast. The building is a large wooden structure of the amphitheatre shape, capable of seating nearly 2500 people. Although almost sixteen years have elapsed since Mr. Weaver's former visit to Belfast, a great deal of interest still clusters around his name, and the result was that his opening meetings were densely crowded by an eager and a motley throng; the interest and attendance have not flagged as the week wore on.

A pleasing feature of the work is the fact that Mr. Weaver has reached a lower strata of the population than almost any other evangelist who has visited Belfast. That dark fringe of human existence which men call the "lapsed masses" has been well represented all through the week, and for this we are very thankful.

Many, too, have noticed the large proportion of men in the gatherings at Hermon Hall during the week. They have listened eagerly, and often tearfully, to Mr. Weaver's words. His addresses were such as have been described often in your columns, full of personal reminiscence and apt allusions to the stirring scenes through which he himself has passed—hitting in all directions at the sins of the day, dealing powerfully with the consciences of men, and always full of reference to "the precious blood of Christ."

During the week many have been dealt with personally on the subject of salvation, and numbers have professed to put on the Lord Jesus. We are sanguine that a work of grace is in progress among us, but we need more of the mighty power of the Spirit of God. While the Evangelist comes to us with the fire and fervour of other days, he also comes with a more matured experience, and a ripper knowledge of saving truth. Will your readers, therefore, pray that he may reach a wider circle of the community than on any previous visit, and that the message of mercy may be blessed to all who hear.

H. MONTGOMERY.

Notes on Daily Readings.

JUNE 4.—ROMANS X.

v. 4.—"Christ is the end of the law for (unto, R.V.) righteousness to every one that believeth."—If the word "end" be taken in its usual sense of bringing to an end or close, this verse will mean that Christ is to everyone that believeth the close, or bringing to an end, of the law as a means of attaining righteousness. And this meaning would well suit the context, confirming, as it does, the assertion of the last verse, that going about to establish one's own righteousness (of course by means of the law) is a non-submission to the righteousness which God has provided, to wit, Christ. Many of our best commentators, however, urge that the word "end" should be taken as in 1 Peter i. 9, "receiving the end of your faith, even the salvation of your souls," where it means the object aimed at or attained. If it be taken thus here, it will make the passage assert that "the aim of the law—the object both aimed at and attained—is Christ for righteousness to every one that believeth."

v. 6.—"But the righteousness which is of faith speaketh on this wise," &c.—What follows is an adaptation of Deut. xxx. 12–14, which, so far as the principle it contains goes, is as applicable to the Gospel now as it was then to the law. What this principle is, is well stated in Rev. J. A. Beet's commentary:—"Moses asserts the principle that a revelation from God makes needless, and therefore ought to put an end to, all human effort for that which He reveals. Such effort implies either ignorance or rejection of God's revelation." "Who shall ascend," &c.—This and the next question come of anxiety and perplexity. "In order to be saved, have I to bring the necessary manifestations of God's will from Heaven or Hades? Have I to procure Incarnation and Resurrection? No; all is now done; the Person and the work are complete and ready. As at Sinai, so in the Gospel, God has done His part unasked; and now thy part is to accept and own his Son as thy justification."—*Cambridge Bible for Schools.*

v. 9.—"Confess with thy mouth the Lord Jesus."—Jesus as Lord, R.V.—a decided improvement. The reference in the context to bringing Christ down, shows that his pre-existent Deity is the foundation of the Lordship spoken of. "My Lord and my God," John xx. 28.

JUNE 5.—ROMANS XI.

v. 2.—"God hath not cast away his people which He foreknew."—Two interpretations are possible here. The "foreknowledge" or sovereign antecedent decision of the Eternal Mind, may be (a) that which designated the nation for privilege, or (b) that which designated individuals of it for final glory. The words of vv. 3, 4, 5 favour the latter view; and thus St. Paul would say, "God never thrust Israel out of the covenant; for He always had among them a foreknown Israel of God." The question in view here is, "Was the nation ever so rejected, that members of it as such were rejected?" This St. Paul negatives by pointing to the "nation within the nation;" the elect faithful.—*Cambridge Bible for Schools.*

v. 11.—"Have they stumbled that they should fall?"—To stumble, expresses the shock against an obstacle; to fall, the fall which follows from it. Consequently the meaning can only be this: "Have they stumbled so as to leave for ever their position as God's people, and to remain, as it were, lying on the ground, plunged in perdition?" No, answers the Apostle, God has very different views.—*Godet.*

v. 16.—"If the firstfruit be holy, the lump is also holy," &c.—The Jews, when making bread, before they baked the dough took a portion and made a cake for the priests. By requiring this God taught that the whole lump of dough belonged to Him, and was therefore holy. By presenting it the Jews acknowledged God's claim. Just so, by taking the fathers of the Jews to be specially his own God claimed the entire nation. In virtue of his dealings with Abraham, Isaac, and Jacob, and apart from the conduct of individuals, Israel was a holy nation, the nation which God had claimed to be for ever his own (Lev. xx. 25). In this indelible holiness Paul saw a pledge of the nation's salvation.—*J. A. Beet.*

"And if the root be holy, so are the branches."—But this figure, by which the entire nation was compared to a lump of dough consecrated to God,

did not furnish the Apostle with the means of distinguishing between Jews and Jews; between those who had faithfully preserved this national character and those who had obliterated it by their personal unbelief. Thus he is obliged to add a second figure.—*Godet.*

v. 21.—"If God spared not the natural branches, take heed lest He also spare not thee" (neither will He spare thee, R.V.)—The doom of Christendom is here pronounced, for there can be no doubt now that it has not "continued in God's goodness," so that its being "cut off" is only a question of time. Striking it is that these words should have been addressed to Rome, the capital of professing Christendom, and, as Rev. xvii. shows, Babylon the Great, "the mother of harlots and abominations of the earth."

JUNE 6.—ROMANS XII.

v. 1.—"I beseech you, therefore, brethren, by the mercies of God,"—These mercies, it might have been rendered; for the Greek definite article is sometimes translated by a demonstrative pronoun. "These are the mercies of God (says Godet) to which Paul appeals here, and the development of which has filled the first eleven chapters."

"Your reasonable service."—The word for "reasonable" occurs but twice in the N.T.—here, and in 1 Pet. ii. 2, where it is rendered, "of the word." It is *logos*, an adjective formed from the word *logos*, which means "word," and is the well-known expression for the Gospel, whereas "reasonable" is a translation which supposes *logos* to mean "reason," but this it never does in the N.T. It were better to leave 1 Pet. ii. 2 as it stood, "of the word," and render this so too, "which is your ritual of the word," or "Gospel ritual," the word "service" being here the word used for temple service or ritual. How expressive is the thought thus conveyed as to what "Gospel ritual," or "ritual of the word," really is. The old ritual called for animal dead sacrifices, this the presentation of the body as a living sacrifice.

v. 16.—"Mind not high things, but condescend to men of low estate" (to things that are lowly, R.V.)—The old translation is much to be preferred to that of the R.V. The Rev. H. Moule remarks on the words, "Men of low estate:"—"So probably better than 'low things,' as some render. To sympathise with the humble was the antithesis to the having 'the heart haughty and the eyes lofty' (Ps. cxxx. 1). The 'low estate' in view was, no doubt, specially that of social inferiority, e.g., that of the slave. Wonderful was the work of the Gospel in bringing home this great sacred duty, and yet without one note of revolutionary bitterness."

JUNE 7.—ROMANS XIII.

v. 1.—"There is no power but of God: the powers that be are ordained of God."—When we remember that Nero was on the throne when these words were written, it shows how little the personal character of rulers affects the Christian duty of obeying them.

v. 4.—"A revenger to execute wrath upon him that doeth evil."—The word "wrath" here and in the next verse means "judicial displeasure," and this is its true meaning when used of "the wrath to come," "the day of wrath," &c. The word does not imply personal anger or dislike so much as "judicial anger." Hence we read of "the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5). See also verse 19 of last chapter: "Avenge not yourselves, but rather give place unto wrath"—i.e., to God's judicial dealings with those who wronged them.

JUNE 8.—ROMANS XIV.

v. 1.—"Him that is weak in the faith receive ye, but not to doubtful disputations" (not for decisions of doubts, R.V., margin).—One sometimes meets with Christians who are ready enough to receive others, but then it is "for decisions of doubts." In other words, if they cannot in time convince them on points at issue between them they will not have them. Here, on the contrary, they are to be received quite independently of any agreement upon points of dispute; nay, even if they hold their own they are entitled to do so, though one may think them wrong, for "it is unmistakable from all the passages in question, on which side Apostolic truth lay. St. Paul clearly decides against the principle of the 'weak brethren,' though he treats it as an error which might lawfully and usefully be met by toleration, and the quiet influence of tolerant example."

v. 4.—"Who art thou that judgest another man's servant?"—For "another man's servant," R.V. rightly reads, "the servant of another." But there still remains the difficulty that the ground of judg-

ing fellow-Christians is not that they are servants of another, but of the same Lord as we ourselves serve; and, therefore, being acquainted with his will, we think that we are entitled to sit in judgment upon them when they seem to us to run counter to that will. It is therefore all the more remarkable that we are told not to act upon this ground—which, as a matter of fact, is true—but upon that of independence one of another, as much so as if we did not serve the same Lord, but each a different one. In fact, in judging our fellow-servants, we insensibly, perhaps, assume to be "upper servants," who may, possibly, have some claim to act so with those put under them. Now this, in matters of conscience, is what the Apostle forbids. Each believer is to be as independent of his fellow-servant as if they served different masters.

v. 7.—"For none of us liveth to himself," &c.—We must not, however, abuse this independence of one another, so as to make "self" the centre of our responsibility. Christ, not self, is the centre round which we are to revolve. Even "when we die" we do not pass out of his service, but only into another sphere of it.

JUNE 9.—ROMANS XV.

v. 3.—"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached Thee fell on Me."—Does not St. Paul here allude specially to the conflict of Gethsemane, and to the outrages which our Lord patiently bore just afterwards? He had scarcely said "Thy will be done," when the awful reproaches of his night of shame and insult began.—*Cambridge Bible for Schools.*

v. 4.—"That we through patience and comfort of the Scriptures might have hope."—The word "hope" has the article, and ought to be rendered "the hope," alluding to that which the Scriptures set forth. This same thought of "the hope" occurs again in verse 13, where, after several Scriptures are quoted in reference to the future "reign over the Gentiles," we read: "Now the God of hope (literally, the hope) fill you with all joy and peace in believing, that ye may abound in hope (the hope) through the power of the Holy Ghost."

JUNE 10.—ROMANS XVI.

v. 5.—"The church that is in their house."—This is the only allusion to a church at Rome, a place where was to rise in times of apostasy a church which should profess to be "the mother and mistress of all churches." It is not a little significant, too, that till this last chapter the word "church" does not occur in the Epistle to the Romans, where it is used five times, mostly of local churches. Had the idea presented by the word "church" been of such importance as many suppose, the Apostle would hardly have made his longest and most important Epistle conspicuous by its absence.

v. 25.—There is an interesting correspondence between the beginning and close of this Epistle. He begins with the Gospel, and he closes with it. He called it there "the Gospel of God . . . concerning his Son Jesus Christ." He calls it here "the preaching of Jesus Christ." He spoke of it there as "promised afore," but as in the person of its subject, the Son of God, "declared with power" by the resurrection. He speaks of it here as a mystery "kept secret," but "now made manifest."

At the beginning he speaks of his own commission to make it known "for obedience to the faith (or, of faith) among all nations." At the close he contemplates not so much his own work as how this work is to be carried on throughout the dispensation, and finds that this is to be "by prophetic Scriptures (most probably those of the New Testament) according to the commandment of the everlasting God to be made known to all nations for the obedience of faith."

It is a pity that the R.V. has not altered "by the Scriptures of the prophets" by giving the literal rendering of the Greek "by prophetic Scriptures," thereby showing that the reference is, in all probability, to the New Testament writings. "It is of this very letter, as well as of the other letters which had proceeded from his pen, or from that of his colleagues, that he is speaking in our passage" (*Godet*).

EX-INSPECTOR MINAHAN.—The Committee for Suppressing the Traffic in English Girls send to us a cheque for £5 towards the proposed testimonial to Ex-Inspector Minahan. They add that, while in their employ, they have found him active, useful, intelligent, and reliable; they feel that in being practically driven out of the police force of the metropolis, and refused a pension to which his long service entitled him, he has been unjustly treated, while the public have lost a valuable servant.

Notices.

THE friend who sends THE CHRISTIAN to Rev. Mr. Hiller, Wimpenden, is desired to discontinue it. Mr. Hiller died some time ago.

COMMUNICANTS RECEIVED WITH THANKS.—J.S.M. R.E.S. T.P.S. A.L.M. A.H. W.C. R.T.H. E.H. E.H. E.C.A. J.S.C. E.L.D. M.W. N.E.D. G.E. J.E.H. W.E. T.S. W.W.C. J.M.C. H.R. T.M. C.E.P. A.C.D. J.R.W. H.M. W.M.N. D.L. A.M.L. E.S.M. G.M. Mac D.W.H. L.C. M.R. E.B.W. F.R.S. C.G.M. E.M.T. H.M. H.K.S. J.M.P. A.E.R. D.D.T. L.O. G.H.R. A.S.D. O.H. I.M.N. J.A.L. W.G. J.W. C.H.E. E.H.W. F.R. W.A.C. M.P.P. W.W.G. B.R. D.S. J.W.B. S.R. R.J.W.E.F. C.L.G. C.L.H. L.T. G.K. G.K. B.P. R.R. J.D. S.R.O. J.B. F.W.H. G.K. J.J. S.S. E.S.M. W.S. H.E.B. V.A.R. N.R. W.E. J.C.G. L.M.L. M.S. R.R. J.E.C. A.K. F.K. M.K.B. J.E.G. Miss P. J.C.A. J.P.P. F.E.G. R.E. P.G. E.P.H. W.D. W.F.A. A.H. A.C. M.J.P.

APPLICANTS FOR TRACTS.—T. Shaw, Hill Top, Eastwood, Notts; J. Jackson, 304, Burgess-street, Great Grimsby, Lincolnshire; Miss Watkins, Tynonfair, Rhayader, Radnorshire; G. Dunk, Little Mill, East Pockham, Tunbridge, Kent; A. McIntosh, 14, Shandley-street, Liverpool; T. Brown, 5, Albert-street, Brade's Village, Oldbury, near Birmingham; M. A. Cross, 3, Tru's-garage, Weston, near Bath; H. Knight, 15, High-street, Redhill; W. McNaught, Mission House, Avenue-road, Goldthorpe, Leeds; S. Shepherd's Bush, W.; W. Stubbs, Wood Cop, near Tunstall, Stoke-on-Trent.

[As it is found that infidels and other sects are using the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

THE ORDER OF GOOD TEMPLARS have started a special fund for distributing Temperance literature throughout the country, and they make an appeal for aid in this extensive project. The Hon. Secretary is Mr. John Collings, 68 Durning-road, Liverpool.

THE HOME, BRUNSWICK-ROAD, SOUTHERN.—A mortgage of £500 on this Female Home has unexpectedly been called in, and it must be paid by the coming autumn. Commander Key, Downham, St. Edward's-road, Southsea, makes an earnest appeal for help in meeting this heavy claim.

EIGHT HUNDRED MILITIAMEN are now encamped at Brecon, South Wales, and with so many temptations much sin prevails. The men eagerly receive and read Gospel literature: old religious papers, tracts and periodicals for distribution, would be thankfully received by Secretary, Y.M.C.A., Castle-street, Brecon.

GAIRDONIAN-ROAD, N.—The sale of work usually held in the autumn, will take place this year on June 15 and 17, at Worthing House, 1, Mountfort-terrace, Barnsbury, the proceeds to be devoted to the expenses of mission work in this poor and thickly populated district in connection with the church of St. John the Evangelist. Gifts of needlework, clothes for the poor, &c., flowers, fruit, grocery, eggs, butter, hosiery, illuminations, will be gratefully received by Mr. Charles Ough, Worthing House, Mountfort-terrace, Barnsbury-square, N.

INVALID HOME, PORTGATE, SUSSEX.—This excellent home is intended specially for cases of illness which are not eligible for other homes; those subject to epileptic fits are admitted, also sufferers from diseased bone, &c., and patients are allowed to remain as long as useful. An urgent appeal is made for a sum of £100 to defray current expenses, to pay off past debts unavoidably incurred, and to help towards the maintenance of free cases, viz. of those who from poverty and friendlessness are unable to offer any payment. Miss O. Henn, Rect. 21, Dorset-terrace, West Croydon, will be happy to give any further information.

Pamphlets.

NUREI. By A. SMALL. (J. Messias & Co. 14.) A sketch by one of our missionary ladies, giving a graphic picture of the characters and incidents met with in visiting Mohammedan zenanas.

KING MYESA, OF UGANDA. (Seeley, 14.) An interesting pamphlet, containing extracts from letters and journals of the missionaries of the Church Missionary Society labouring in Central Africa.

The little book, JOY AND PEACE IN BELIEVING, which is in its 65th thousand, and has been most owned in bringing peace to troubled and anxious souls, is now to be had in the French language. (Partridge, 14.)

"HITHERTO." The Story of the Orphans' Home at Shtor, near York, and at Yarmouth. (H. R. Crisp, Sawmills, 64.) This narrative of Divine interposition, timely help, and answered prayer, will profit any reader who may send for it.

FOUR SPEECHES OF the late Earl Cairns on behalf of the Church Missionary Society have been published. (Seeley, 14.) Admirers of the late lamented Earl will all be grateful for this timely and graceful tribute to his memory, as well as for the intrinsic value of the addresses.

THE PURITY PLEDGE: A Sermon by Rev. G. S. NUIR, M.A. (Ediot, Edinburgh, 14.) The evil and its remedy are here pointed out; the chief object being to bring under the notice of ministers and others the White Cross Movement. The Earl of Aberdeen commends the sermon in a few prefatory words.

THE MONROA MISSION. This pamphlet narrates the history of the work done at Frere Town, East Africa, among the freed slaves, by the Church Missionary Society. Much valuable information is afforded. The price is 2d., and the pamphlet can be procured at the Society's Office, Salisbury-square, Fleet-street, E.C.

THINK. A Reply to Lord Bramwell's Plea for Drink. By DAWSON BURNS, D.D. (337, Strand, 14.) Lord Bramwell gave in Dr. Burns' masterly handling. Each argument advanced in favour of the use of alcohol is subjected to severe criticism, and is easily disposed of. Lord Bramwell has after all done good service to the cause of Temperance by showing the weakness and poverty of arguments on behalf of the drink.

An article on "General Gordon's Theology," by Rev. H. Carruthers Wilson, M.A., appears in THE EXPOSITOR for June, based on three years intimate personal intercourse with General Gordon.

Forthcoming Meetings.

CHRISTIAN CONVENTIONS.

SOUTHPORT CONVENTION FOR THE SPREAD OF SCRIPTURAL HOLINESS.—June 22 to 27.

MILDMAY ANNUAL CONFERENCE.—Wednesday, Thursday, and Friday, June 24 to 26.

KESWICK CONVENTION.—July 27 to August 1; see "Notes and Comments."

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send Evangelists to any part of Great Britain to conduct Missions for children and young people. No charge. Apply T. Sykes, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE CHURCH ARMY will send evangelists (working men) to any clergymen on due notice, for short or long missions. Apply Hon. Sec., 36, Southampton-street, Strand, W.C.

MR. CATLIN, of the Cowcross Mission, will be pleased to go or send one of his helpers to conduct Gospel services in country towns and villages. Address 17, Claremont-square, London, N. Printed circular post free on application.

REV. W. H. AITKEN.—To June 12, Holy Trinity, Bordesley, Birmingham; 14 to 29, St. Silas, near Birmingham.

REV. W. HASLAM.—June 13, St. Peter's, Conington.

MESSRS. FULLERTON AND SMITH.—To June 14, Oldham; August to December, London.

MESSRS. EDWARD HURDITCH AND F. O. SPURR.—June, Reading; September and onwards, South Wales.

MR. P. E. MARSH.—July 5 to August 23, Glasgow; November 8 to 22, Sheffield.

MR. HENRY THORNE.—To June 8, Ludlow.

MR. J. M. SCROOGIE.—Dunoon, August; Glasgow, September; Kendal, October.

MR. W. SPENCER WALTON.—To June 6, Hamilton, N.B.; 7 to 22, Carlisle, N.B.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W. during June, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, June 7, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Elvin.

OPEN-AIR MISSION.—Annual sermon, Sunday, June 7, 11 a.m., St. Jude's Church, Mildmay-park, by Rev. D. R. Hankin.

OPEN-AIR MISSION.—Special open-air services, Sunday, June 7, in Grosvenor-road, Piccadilly (opposite St. George's-square), 3 to 4.45 and 6.15 to 8.15 p.m. Addresses by Rev. Trevor Fielder, Mr. C. De Schomberg, Rev. George Davies, Mr. C. F. Allison, Rev. T. J. Malton, Mr. William Grove, Mr. Oscar Owers, and others.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. F. Atwood-Smith, Harrogate, to June 7; Southport, 14 to 25; Brighton, 27 to July 26; Mr. J. Spiders and Mr. Westall, Brecon; Mr. W. L. Sayer, Conference Hall, Clapham-road, each Saturday in June, 3 p.m.; Mr. E. Salisbury, Redhill, June 20; Mr. H. S. Lidstone, Redhill, July 27.

EVANGELISTIC MISSION (under the direction of Mr. C. Russell Hurditch).—Bignold Hall, Bignold-road, Station-road, Forest Gate, Mr. F. O. Spurr, Sunday, 7 p.m.; service on Wednesday at 8 p.m. Dalston Bible Depot, 103A, Dalston-lane (formerly Mr. J. Bruce Low, Sunday, 7 p.m.; Thursday, 8 p.m.; Hammersmith, Upper Missin-road, 130, Kings-street, Dr. Popham, Sunday, 7 p.m.; Thursday, 8 p.m.; Kilburn Hall, Kilburn (not Town Hall), Mr. C. V. T. Ouslow, Sunday, 7 p.m.; Wednesday, 7.30 p.m. Malden Hall, Kenning Town, Mr. Geo. Huckleby, Sunday, 7 p.m.; Thursday, 8 p.m.

MISCELLANEOUS.

CITY OF LONDON CENTRAL NOON PRAYER MEETING, 188, Aldersgate-street.—Daily, 12 to 1.

CHURCH MISSIONARY SOCIETY, Salisbury-square, Fleet-street.—Prayer meeting every Thursday, 4 p.m. All friends welcome.

MEETINGS FOR GERMANS, every Tuesday and Friday, 7.30 p.m., at 25, Finsbury-square, E.C., during June. Dr. Ziemann.

SOUTH LONDON EVANGELISTIC CHORUS.—Test mission, June 4 to August 2, Fensbury-street, Wandsworth-road, week-evenings, 7.30; Lord's Day, 11 a.m. and 5.30 p.m.

LONDON FEMALE PENITENTIARY.—Annual meeting at Stamford House, 191, High-street, Stoke Newington, N., Friday, June 26, 3.30 p.m., Earl of Chester in the chair.

EVANGELICAL MISSION TO ISRAEL, 304, Hackney-road, E.—Eleventh anniversary, Tuesday, June 9, praise and prayer, 3 p.m.; tea, 5 p.m.; public meeting, 7 p.m. Christian friends are invited.

STRANGERS' REST, 153, St. George's-street, Ratcliff-highway, E.—Monthly meeting for workers, Friday, June 5, tea at 6; meeting at 6.45. Address by Rev. J. Ossian Davies on "Christian Work and its Reward."

UPPER NORWOOD, Stafford House, Tudor-road.—Rev. J. Denham Smith will give the address at the drawing-room meeting held this day (Thursday) 3 p.m. These meetings are held every Thursday at 3 and 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Rev. J. Guinness Rogers, Tuesdays, from 12 to 1, as follows: June 2, "Soul-drifting"; 9, "Faith and Charity"; 16, "Pity and Pictorial"; 23, "Spots in Feasts of Charity"; 30, "Christianity's Oblivion"; July 7, "Thorough."

MARYLEBONE MEDICAL MISSION.—Annual meeting, Stafford House, Titchborne-street, Edgware-road, June 16, 3.30 p.m. The Earl of Shaftesbury will preside. Speakers: Hon. and Rev. E. O. Glyn, Rev. Dr. Sinclair Paterson, Dr. O'Lea, Dr. E. Parker Young, Dr. K. Chambers, and others.

HOUSE OF REST, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 5, all-day meeting, 10.30 a.m., prayer specially for the Lord's work; 3 p.m., an address; 7 p.m., open meeting; intervals for refreshments at 1 and 5. Sunday, at 3.30 p.m. and Tuesday, 11.30 a.m., Bible readings, by Miss Mason.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Monthly meeting for workers, Wednesday, June 3, tea at 6.15; meeting at 7 p.m. Daily prayer meeting, 1.15 to 2 p.m. (Saturdays excepted). Bible study, 6.15 p.m. Tuesdays. Gospel service each Sunday, 6.30 p.m. Y.M.C.A. Mission Hall, Mellow-street, S.E.

EXETER HALL.—Saturday, 8 p.m., Bible reading, by Colonel Pigot; Sunday, 3.30 p.m., Bible lecture, for men only, by Dr. Anderson; 7 p.m., Gospel service, by Mr. Russell Hurditch.

THE PRIORY, 193, Upper-street, Islington, N.—Thursday, June 4, 8.15 p.m., address, Rev. W. Goodbridge; Sunday, 1.15 p.m., address, by Rev. C. H. Walker (St. John's Hall, Highbury); 8 p.m., open-air meeting, Priory grounds; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

31, HIGH-STREET, Hampstead.—Bible readings, by Rev. G. S. Karney, on "Life of Gideon," Thursday, June 4, and Wednesday, June 10, 8 p.m.

CONFERENCE HALL, Stratford.—Sunday, June 7, 3 p.m., Rev. W. J. Elvey; 7 p.m., Dr. McKilliam.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 30, 1885.

* * Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O. Orders payable to Morgan and Scott, at G.P.O.

* * Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be avoided. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any accounts received afterwards will be acknowledged in the subsequent week's number.

Dock Labourers' Mission—(Free Meals) M. A. J.	2 s. 4 d.
2s. 6d.; S. A. R. 21	1 2 6
Hazelwood Home of Rest, Ryde—M. and S.	2 2 0
Georgian Ragged Schools—M. A. J. 2s. 6d.; T. N. J. 10s.	0 12 6
Thomas Church Mission—M. A. J.	0 2 6
Mr. Robinson's Work (Rev. J. W. Wilson)—L. M.	0 4 0
Mr. Pagan's Boys' Home—A. 2s. 6d.; N. E. A. L. 2s. 6d.	0 5 0
Colar Mission (Miss Anstey)—Miss J. A.	2 0 0
N.E. London Gospel Mission—Country Cottage—J. J. O. 21; J. O. 5s.; A. H. 5s.; W. S. M. 5s.; J. M. K. 10s.; Mrs. S. 21s.; Friend, 5s.; Friend, 1s.; E. J. V. 5s.; A. R. 10s.; A. Cheerful Giver, 25s.; M. 5s.; E. and Ray, 31s. 5s.; W. S. T. 21s.; A. P. 10s.; M. A. 10s.; M. A. H. 5s.; G. M. P. 21s.; L. P. 5s.; M. R. 10s.; C. P. Clifton, 2s. 6d.; (Two Mothers) E. 8s. 5s.; Mrs. W. 5s.	20 14 6
Rev. R. W. McAll's Work in France—T. N. J.	1 0 0
Gracious Circulation of THE CHRISTIAN—T. N. J.	0 0 6
Dr. Barnard's Homes—N. E. A. L. 2s. 6d.; A. Friend, per Miss L. 2s.; A. Cheerful Giver, 25s.; Truth, 5s.; Two Friends, 625s.	255 9 6
London Medical Mission—D. A.	0 15 0
Separation of Traffic in English Girls—Thank-offering	0 5 0
East London Tract Society and Mission (Special Appeal)—A. Cheerful Giver, 25s.; M. and S. 24s.; C. P. Clifton 7s. 6d.; J. E. 2s.	2 4 6
Devoted Mission—A. Cheerful Giver, 25s.	2 0 0
CHRISTIAN TRACT FUND—A. B. 10s.; S. P. 1s. 6d.; J. E. 1s.	0 13 6
Rev. A. Benoit's Work, Jesus in Ghetto, Rome—Thank-offering	0 10 0
Mission to the Koling—M.	5 0 0
China Inland Mission—Thank-offering	0 5 0
Mrs. Brannell Booth's Training Home—S. M. S.	1 0 0
Dr. Mahan's Work—T. E. McK.	0 10 10
Highland Temperance League—M. and S.	1 1 0
Day in Country Fund—S. P.	1 1 0
Bridge of Hope, Ratcliff—A. Dressmaker	1 0 0
Evangelisation in Sicily—C. P. Clifton	0 2 6
Snor Mari vs. Mission in Spain—C. P. Clifton	0 2 6
St. Giles' Christian Mission—A. M. E.	0 2 6
Testimonial to ex-Inspector Minahan—Thank-offering, 5s.; London Committee for Suppression of Traffic in English Girls, 25s.	5 5 0
Mildmay Mission to the Jews—E. C.	1 18 0
	£313 10 0

(ADVERTISEMENTS.)

Rev. W. Evans Hurditch—Reader of THE CHRISTIAN, 10s. Bechal Green Free Library, E.—S. W., annual, 25s. 3a.; donation, 25s.

Country Holiday Cottage (Mr. Charles)—H. H. 5s. 6d.; M. M. 10s.; J. P. and A. E. 11s.; Newton, 5s.; K. J. 5s.; Fairlie, 5s.; A. D. 21s.; Three Sisters, 25s.

THE SICK CHILDREN'S DINNER-TABLE at 47, Earl-street, Lisson-grove, has had around it nearly 2500 children during the past year, beside those to whom orders for milk, chocolate, beef-tee, &c. have been sent. The report for 1885 says, "Every Monday, Wednesday, and Friday throughout the year, an interesting sight may be seen at half-past twelve o'clock in a pleasant little room at the above address, by those who care to come. The visits of ladies and gentlemen and their children are much desired."

SEASIDE RESORTS.—A pleasant, yet inexpensive holiday at the seaside may be had by tired women workers on applying to the Lady Superintendent of Victoria House, 51, Old Steine, Brighton, opened by the Young Women's Christian Association. The Home is primarily intended for members of the Association, but others needing rest and change are also welcome. The terms for board and lodging are most moderate, and everything is done to enable visitors to gain pleasure and benefit from the change. Several of my holidays have been spent at Victoria House, so that I can speak of the very great kindness received by all.

FANNY J. FLOWMAN.

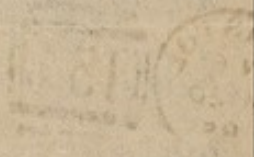
Friends' Retreat near York 13th of 7^{mo} 1885.

My dear dear, very dear Wife Eliza!

I heartily trust Thyself with all family connections, both elder and younger; Paternal likewise, with every grade of offspring, both male & female, are as Divinely arranged, able Reverendly and spiritually, to praise ⁱⁿ worship, contrition, and purity of desire: the blessed Spiritual Author, of every day life; alike temporally, as Spiritual; and if we are to see light, in the simplicity of Gospel truth, let us seek opportunity in genuine self-denial so daily to conduct ourselves, for individual and collective well being, in the simplicity and social reality of self-denial seeing matrimonial life, is the course so clearly and definitely recommended in elaborate New Testament Gospel Truth! Are we keeping purity of conscience before Divine, Friends? to encourage each other, more awfully to separate? when we might, if we would spiritually be as one! Let us humbly pray, in believing penitence to confess any course of wrong? in practice and principle? If I may yet expose any hidden or genuine truth, I desire yet to subjoin most heartily Thine in unanimous affectionate love.

Thine own, Thomas Wedmore.

To my own dear True Wife
Eliza J. Wedmore.



Eliza T Wedmore,

Samuel H. Dyer, Hen Court.

Hen. near Clevedon, Somersetshire.





Friends Retreat near York 6th mo 26th 1885.

My very Dear Wife & Children; & Parents! Humbly and affectionately desire thus to address you all, I should be very much pleased in general prayer, and desire for individual and mutual good will, at the Throne and Foot stool, of Divine Grace, in continued unmerited Mercy! Bless the Lord Oh our soul! And all that is within us, praise and adore His Holy Divine Triune Potency. As Living Faith shall increasingly enable us, reverently to trust, in the Divine Triune, Gracious fullness, of Divine Lovingkindness, in Mercy unmerited! The Divine Triune Precious life blood! by the stable quickening, of the ever blessed Eternal Triune Holy Spirit, in the Triumphant blessed Lord Jesus, He alone is Christ most Blessed. He is all in all! Amen. I have been very much tried in short internal workings the past week; I sincerely trust the worst is past for the present. Two days ago, I tried to acknowledge the weekly receipt of the Christian, by brother Samuel, from Weston Super Mare! it was indeed very pleasant to meet it so punctual. I heartily pray for Samuel & Euphemia with Thomas & Edward as they are favoured to settle off with a wife each, and their various contin-

gencies. With sincere and affectionate
love, true & hearty, to you each and
all; from the eldest to the youngest I trust
most hearty; far and near under the
constraining influence of true sincere
love to all. Your affectionate son and
husband: each with integrity most hear-
ty, under the constraining influence of
Divine love! Yours most affectionate with
genuine sincerity in the blessed Divine
Trine; Three in One, He is all & in
all! Amen! Thomas Wedmore.

Eliza J. Wedmore..

for Samuel & Harriet Dyer

Hen Court. Hen near Gatton.

"There remaineth therefore a rest for the people God.
There is a blessed Home Beyond this land of woe,
Where trials never come, nor tears of sorrow flow;
Where faith is lost in sight And patient hope crowns,
And everlasting light Its glory throws around.

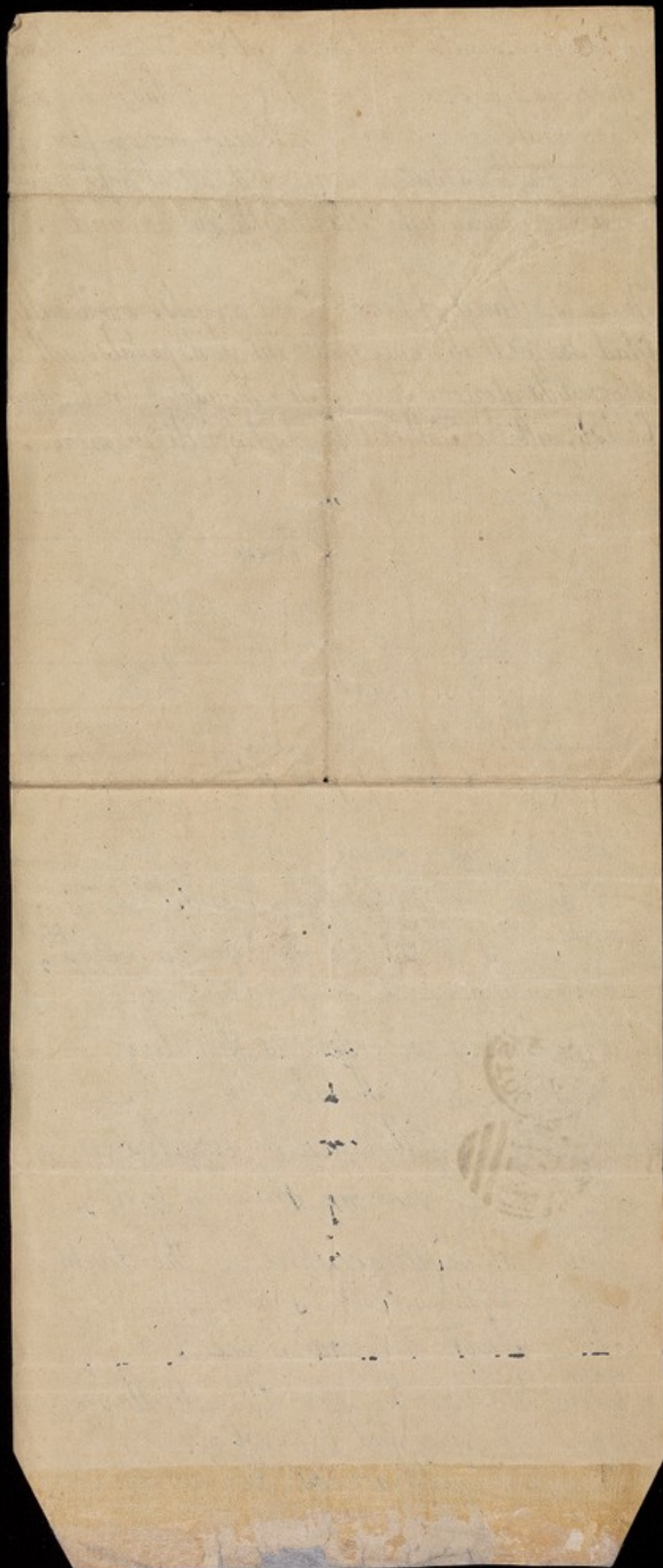
There is a land of peace, Good angels know it well,
Glad songs that never cease Within its portals swell;
Around its glorious Throne Ten thousand saints adore
Christ, with the Father One And Spirit evermore.

Reflected Light

I traced some lines of living light;
I thought to see them shine by night.
To shine with soft and silver ray
When evening closed the eye of day.
By day, in this mysterious paint,
The letters looked but dull and faint
But promised so at night to shine
As though they came from hands Divine.
The words were full of comfort sweet,
To cheer and guide our weary feet:

"Strength shall be even as thy day",
God's promise, shall be like the way.
The darkness felt I gazed perplexed,
I sought in vain my shining text,
And just distinguished in the dark
A very feeble silver spark.
Closer I look - yes, now I see,

'Tis, "as thy day thy strength shall be"
But I had hoped mid thickest gloom,
To read it quite across the room.



Samuel and H. Dyer,

Hen Court Hen,
near Yatton, Somersetshire.

1/99



1/99

Samuel Wedmore

Stoneleigh. Weston super Mare.

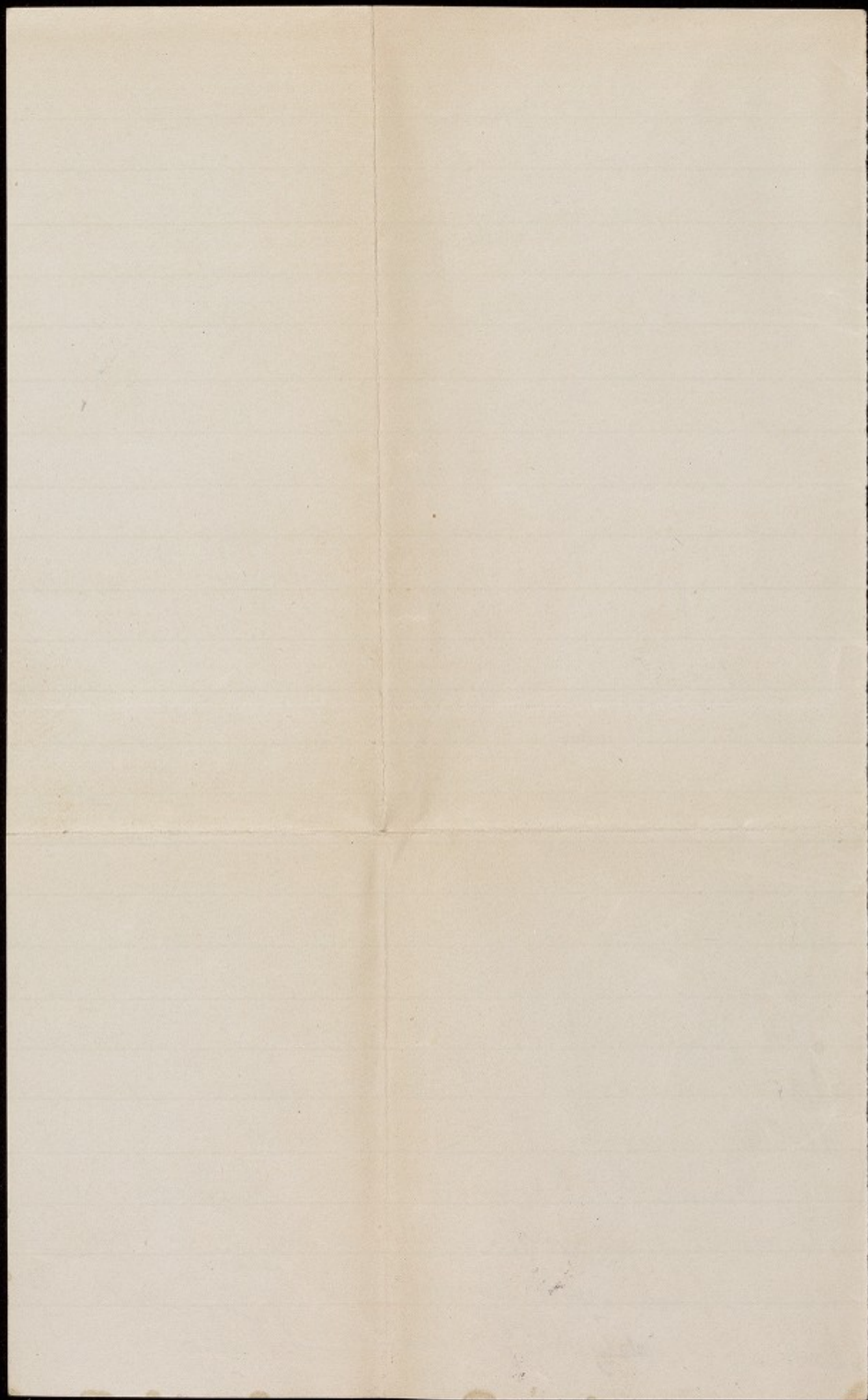
Somersetshire.

1/36



Friends Retreat 9th mo. 25. 1885.

My very Dear Brother I was exceedingly pleased this morning once more to see the Christian arrive by its general Postal Route with interest I should be truly desirous humbly and heartily to unite in some practical employment, if we might only thus, return our gratitude; as I trust we all most cordially do alike for past present & future; to each & all round in love, most heartily, I must acknowledge myself in family accommodations much cause for gratitude! Although to be honest & candid with myself, I find it very difficult to procure an opportunity for a little ink and blotting paper &c. a fellow patient in this Gallery this morning was very abruptly struck here, which left him exceedingly prostrate, all day afterwards &c. Many & hearty thanks, permit at least a contrite spirit to return, for what we have from time to time had? With genuine affectionate & cordial love to you all; I desire unexceptionally so to remain alike for the elder and younger all alike; Thy most hearty and affectionate brother &c. to one and all. Please remember me, at thyne earliest convenience! with a fresh supply of ink? with dearest love to Thy Wife and Self! Most affectionately Thy Brother Thomas Wedmore.



A SABBATH IN EAST LONDON,

WITH THE HOME OF INDUSTRY WORKERS.

ABOUT half-past ten, on a recent Sunday morning, I started from the Training Home, Hackney, with Mr. and Mrs. Merry, to meet a band of Workers from the Home of Industry, who were, on this occasion, accompanied by 25 of the Stratford Mizpah Band. Passing through several narrow streets, I thought, "Can this be the Day of Rest?" Shops of almost every variety were open, and the occupants busily engaged in displaying their wares or bargaining with customers. Here is a woman with loud coarse voice auctioneering remnants of cotton, surrounded by an eager crowd of women. Here is a man offering linen buttons for sale, and drapers are busy with customers.

As we pass along, the crowd thickens; fruit and vegetable carts, lemonade and ice-cream stands, wheel and cockle barrows form a close line on each side of the street.

The next street we turn into is evidently the flower-market of the district. Flowering plants of every variety and beauty are displayed on the streets, with barrows and cartloads of vegetables and fruit, rhubarb being the staple commodity. There goes an old man with a little box of plants and bunches of groundsel, hurrying along to find a corner to sell his little stock-in-trade.

We reach Brick-lane, where the crowd of costermongers and purchasers and loafers is so dense that we have to crush our way through with difficulty. What a contrast to our northern cities, where the noise of business is hushed, and where sin at least hides its face on Sunday! It seems to me that the very fact of all this Sunday traffic being allowed by the authorities is very degrading to the people. But before it is stopped another reform will have to be made. On asking women why they did not make their purchases on Saturday, they answer, "I had no money, my husband was in the public, and if I had gone there and asked him for it I know what I would have got—a blow or bad language." This is true in thousands of cases, and what does it indicate? That the first reform must be, closing the public-houses at six or eight o'clock on Saturday night, or, better still—entirely.

All this was passing through my mind as we pushed our way through the crowds as best we could. On reaching Bird Fair we heard, through the din, the sweet sounds of "Christ receiveth sinful men," from the Mizpah Band, who, with Miss Macpherson and some of her workers, slowly marched through the crowds. We joined the band, and turned back, while they sang hymn after hymn, and at intervals stood, while one would proclaim the Gospel in a few telling words. Meanwhile, the people respectfully listened, though some of the sellers had angry looks that their trade was interrupted, but no one molested the party by word or action.

After standing for awhile in a central place, singing and testifying one by one, the party moved off to a railway arch, where a harmonium had been placed in front of a large banner, on which were the words, "Behold, what manner of love," &c. Here a service was held, and, standing on a chair, the Mizpah men in turn told out the Gospel message, testifying shortly what they had been saved from, and how Christ Jesus was their keeping power from drink and sin of every kind. These addresses were interspersed with telling hymns, such as, "Be not deceived, God is not mocked," &c., while other workers went round the crowds distributing pictorial Gospel tracts. Heavy rain sent in the passers-by, and thousands must have come under the sound of the Gospel during that hour.

Some curious touches of London life were noticed by the writer. A few street notes of a poor imprisoned lark carried by a man in a covered cage, mingled now and then with the speaking and singing. A woman loaded with rhubarb and groceries, looking on with interest, was told, "These are working men saved from the drink and sin, and are telling of Christ's saving power." She answered, "Ah, that's

better than spending their time in the public-house, as half the world is doing."

At one o'clock the services under the two railway arches ceased, and all the workers gathered at the Home of Industry, where dinner was provided for the Mizpah men. At the close Miss Macpherson gave them a few helpful words, the purport of which was, "going from strength to strength," by "grace upon grace," and in the future "changed from glory to glory." Each man was presented with a book on leaving. Their happy faces were sufficient evidence of their changed lives.

Afterwards the resident workers had their meal, and retired to prepare for their afternoon Bible-classes of widows, women, men, policemen, &c. After tea, classes of girls are gathered in, and while some of the workers are engaged with these, others go out to the low lodging-houses in the neighbourhood. I accompanied them to one of the men's lodging-houses; it was a long low room, boxed off on each side, all the seats occupied by one or more men, resting, smoking, or eating. While some talked and jested, most of them listened quietly, and, with one slight exception, no personal rudeness was offered. Several hymns were sung, and the Gospel invitation earnestly given. Some quiet conversation followed, then we proceeded to a women's lodging-house opposite, the young men leaving us to go to other services.

This room was lighter and cleaner than the others, the women, mostly of the low type, degraded by drink and sin, with here and there a face which seemed to tell of better days in the past, compelled, perhaps by want, to mingle with this company. One person was well dressed, and I was turning over in my mind who or what she could be, when, at the close of the meeting, she was introduced to me as Maggie, one of the latter class in this same house. She was rescued as a brand three years ago, and still delights in coming to the meeting where she found her Saviour.

So ended a marked day in my life, with mingled feelings of sorrow and pity for the thousands wilfully living without Christ, and of joy and thanksgiving that the message of Salvation is being so earnestly carried into the midst of them.

Glasgow.

AGNES A. BYRSON.

MRS. BOOTH AT OXFORD.

THE Salvation Army have held some special services here in the Corn Exchange. On Friday night Mrs. Booth gave a lecture on "Popular Christianity." On Sunday, from morning to night, the people of Oxford were pleaded with, both in the open air and in the hall, by Salvation Army officers, under-graduates, and others.

Only a few members of the University attended these meetings, as it had been announced that Mrs. Booth would hold a special meeting for them late on Sunday evening. This meeting, the most interesting of all, was held in the Clarendon Assembly-rooms, at 9 p.m. The room, holding about four hundred, was crowded, several influential members of the University being present. Mrs. Booth took as her subject "Spiritual Retribution." Earnestly and lovingly she reasoned with the young men of righteousness and judgment to come. After Mrs. Booth had left the room, the meeting, which began punctually at nine, was carried on till nearly twelve o'clock, by the two ex-curate, Messrs. Pigott and Oliphant. The customary and conventional were forgotten as these servants of God boldly and fearlessly declared that God can and does save a young man from sin, and pleaded with them to yield themselves unreservedly to God.

We have good reason to believe that many consciences were awakened, and that many were brought for the first time face to face with the real claims of the Gospel of Jesus Christ. The prayers of God's people are asked for Oxford.

UNION HALL MISSION.—I am hoping to erect several tents in some of the poorest localities of this metropolis. I should be thankful for the prayerful sympathy and practical help of your readers. I should welcome the presence and help of those who can preach the Gospel, as the services will be continued nightly in different localities. A tent will be opened on Sunday next, June 14, at High-street, Battersea, near the station; in a week or two I expect to open another at Brentford.

18, Greenhill-park Villas, ROBERT BILKE.
Harlesden, N.W.

NATIONAL REFUGES FOR HOMELESS AND DESTITUTE CHILDREN.

THE Earl of Shaftesbury presided last week at the thirty-seventh annual meeting of this organisation, which includes the training-ships *Arcturion* and *Chichester*, at Exeter Hall. A selection of pieces was sung by a choir of 600 children, Mr. J. Proudman conducting. Last year there were gathered from the streets into the refuges no fewer than 322 boys; sixty girls were received. The children come from all parts of London and the provinces. During the year 306 boys and forty-nine girls had been placed out. The receipts for 1884 from all sources had amounted to £21,745, which was less than that received in 1883 by £4235. The expenditure had been £25,178. The deficiency against the Society now amounts to £3860.

Lord Shaftesbury, who was received with much enthusiasm, retired from the chair early in the proceedings. He said that he was recovering strength, and did not wish to trespass too much upon it at one time. The merits of the institutions, he said, were of great and vital importance in many aspects, and he wished that the number of refuges could be multiplied a hundredfold; they would not be one too many for the necessities of this great metropolis. The institutions furnished honest labourers in many departments of trade and domestic life, and were doing a great deal for all who were householders, in whatever rank of life they might be. By means of their training-ships, they were doing much good to the navy and mercantile marine, by the lads they were sending into them; they were gradually producing a very real change, and tending to alter the character of the British sailor in all parts of the globe.

Lord Jersey, who took the chair after Lord Shaftesbury had retired, expressed his pleasure at seeing his lordship present once more. It had been said that there was as much statesmanship in trying to help the more unfortunate classes of our country as in that which was called political statesmanship. If that was true, Lord Shaftesbury was the brightest example of a true statesman.

Rev. T. Teignmouth Shore spoke of the pleasure he felt at the prominence which was given to religious instruction in the institutions. Rev. David Davies, of Regent's-park Baptist Chapel, characterised the institutions as being pre-eminently of national importance, for one of the needs of the age was men and women who should be distinguished by the morality of their lives and the straightforwardness of their conduct towards their fellows. The nation that neglected its young mortgaged its future to a large and terrible extent. He admired the institution because it began the work of reformation in the right place—with the young.

THE BAPTISTS AND MR. STANLEY.

THE Baptist Missionary Society has done well to mark its sense of the many services which Mr. H. M. Stanley has rendered to Mr. Comber and his brethren on the Congo River. We have seldom attended a more interesting and enthusiastic meeting than that which followed the breakfast in Cannon-street Hotel on Thursday week. Mr. Stanley was worthy of the honour shown to him. He looks at Christian missions from the standpoint of a pioneer of commerce and civilisation. It is satisfactory, though we needed it not, to be assured by him that, seen from such a point of view, the work of our brethren is all that can be desired. We trust the Committee will give due attention to the suggestions of Mr. Stanley, and warn and instruct the young men they send out to temper zeal with discretion, and to work prudently, that they may live to work for many years. Missionaries are commissioned to evangelise the world, and to do this they must live. We think a missionary in his grave is worth more than Mr. Stanley apparently imagined; but he is unquestionably worth much more to the world alive than dead, and, therefore, we trust that all possible care will be taken to preserve the precious lives of the young brethren sent out by our Society to the Congo.

—Freeman.

LITTLE EMIGRANTS.

EIGHT separate parties of little folks, aggregating over 800 children, have been sent to the colonies from Dr. Barnardo's Homes since 1882. Last week the ninth party, consisting of 74 girls, started for Canada, leaving behind them, it is confidently hoped for ever, the struggling temptations which would have surrounded them in England.



Ready and willing to go.

In accordance with an excellent custom, the young emigrants mustered on the previous Monday, at the noon prayer-meeting in Aldersgate-street Y. M. C. A., when friends assembled to commend the children to God in prayer, and to bid them God-speed on their journey. All, with the exception of three or four, had been trained at the Ilford Home, in one or other of the thirty cottages in which most of them had, for the first time in their lives, been under

motherly care and guidance. As they filed into the room, in their neat costume, and with their chubby faces and rosy cheeks, they formed one of the pleasantest object-lessons for Christian workers that could have been presented.

Dr. Barnardo gave a talk on the subject of his little party, and appealed for the prayerful sympathy of his audience. A thrill of kindly feeling pervaded his hearers as he asked the smallest of the maidens to stand up on the seats, which they bashfully did. A few remarks on the advantages of emigration to Canada led up to one or two figures, highly interesting and suggestive. Of the 74 emigrants, 2 were from Ireland, 29 from various counties in England, 13 from East London, and the remainder from other parts of the Metropolis. The ages varied from five to seventeen years; 14 were under seven, 34 between seven and eleven, 12 were between eleven and fourteen, and the rest under seventeen. Again, 15 were orphans, with both parents dead, 12 had mothers only, 9 had fathers only. The destitution of most of the cases had been absolute, and the histories clinging to the past of the majority of the girls were utterly sad. Situations had already been obtained for all the older girls on the Canadian side. The younger ones would be received into the Distributing Home at Peterborough, Ontario, where it was expected they would be soon taken for adoption into childless families.

A second gathering of the little maidens took place on Wednesday afternoon at Euston Station, just prior to their departure for Liverpool. Very quaint the tiny travellers looked as they marched into the waiting-room, wearing their red travelling hoods, and their bright faces glowing with the excitement of their departure. Under the care of Mr. W. R. Nicoll, with two of the Ilford "Mothers," the party were to proceed to Liverpool, and embark in the Allan liner *Polynesian* on Thursday. The other passengers were highly curious about the small voyageurs, and it was only by an adjournment to a larger room that Dr. Barnardo could obtain the needed accommodation. The time was so limited that only a few brief words were possible. Mr. S. Gurney Sheppard acted as chairman, and briefly

introduced Dr. Barnardo, who made a statement of the circumstances attending the emigration of these girls.

A fresh point of interest was given to his address by a sentence or two culled from advices received that morning from the Home at Peterborough. Over 300 applications, it was stated, had already been received for the 74 girls now on the eve of departing. The accounts of the progress made by recently emigrated lads and lasses were roseate in their hues, and the prospects of life lying before the emigrants were bright and hopeful. The seeds of Gospel truth had been sown in the hearts of all the young travellers—to bear fruit, he hoped, in after years, in the land of their adoption.

Rev. W. Tyler and Rev. Dr. Rosedale then commended the party to God in prayer; and the inexorable guards hurried off the little passengers to their seats. It was amid a chorus of good-byes that the train steamed off; and the "God bless you's," as the carriages swept past the platform, were manifestly breathed from the hearts of genuine friends of Dr. Barnardo's Homes and the emigration work in connection with them. In our picture the little maidens are just facing the train prior to departure.

The final farewells were spoken on the following day at Liverpool, when, after a safe journey from the Metropolis, the little ones gathered on the deck of the *Polynesian*. Clustering round Dr. Barnardo, the children presented a beautiful spectacle, with the summer sun brightening their faces as they sang "We are out on the ocean sailing," and "He will hide me." The passengers were on the tiptoe of curiosity, and the brief prayers and short addresses were listened to with interest. Then good-byes were said, the paddles of the steam tender began to turn, there was a prolonged flutter of handkerchiefs, and the young emigrants were fairly off.

Such emigration work, indeed, blesses both the country that gives and that which takes. It is a pure and healthy stream of young blood that thus flows into our Colonial dependencies. Canada and the rest strongly and rightly object to having the social debris of English cities "dumped," as they put it, on their shores.



The children entering the Railway carriages.

Against this danger Dr. Barnardo guards by only emigrating children physically free from taint, morally uncontaminated, industrially trained, and with habits of cleanliness, truth, and virtue firmly ingrained. Efficient and constant supervision in Canada itself minimises the danger of any lapse into vice. When it is added that such emigration can be carried out for a sum of only £8 10s. per child, it must surely be admitted that in few other channels can so Christlike a work be accomplished with such an immediate return in the shape of social and spiritual results.

CONTINENTAL AND FOREIGN NOTES.

TWO EX-PRIESTS are now studying for the Protestant pastorate in the Faculty Montauban.

M. RÉVEILLAUD has translated Dr. Bonar's life of his son-in-law, Mr. G. T. Dodds, into French. M. Réveillaud adds the testimony of a warm and tried friend-ship.

THE AMERICAN BIBLE SOCIETY has one hundred and sixty-five colporteurs engaged in its fourth general supply of Bibles to destitute families in the United States.

VAUD.—Political elections take place in this and many other Swiss cantons on Sunday. The Vaudois Committee for the Lord's Day Observance offers a prize of a hundred francs for the best short essay against this practice.

BELGIUM.—The colporteurs say the great obstacles to their work are indifference and incredulity. Opposition comes only from the priests, who do all they can to get hold of the Bibles in order to burn them. Prejudice against Protestants is gradually disappearing.

THE AMAZON VALLEY.—Mr. Boyle, who is making an evangelistic tour on the upper watershed of the Amazon, says: "In the whole Amazon Valley there is not a single missionary at work. Not one Gospel sermon has ever been preached in that vast territory."

THE COUNTESS POURCELAIS-SALADIN has just died at Cannes. Her name was synonymous with piety and generosity. She deprived herself in order to give, and that not only in money; but time, strength, love, and patience, were lavished on the poor.—*Christianisme*.

THE Prussian Landtag has been discussing the question of lotteries. Pastor Stöcker proposed their entire abolition; this was rejected, but at the third reading of the motion the Government was asked to legislate, so as to obtain their suppression throughout the Empire as soon as possible.

SPAIN.—M. Emphyta, evangelical pastor, draws a very dark picture of society in and around Barcelona. Morality is at a shamefully low ebb, thieves abound, and the police is so corrupt, that if journalists or others inform against evil-doers, they are certain to be made to suffer for it, in some way or other.—*Journal Religieux*.

THE EVANGELICAL SOCIETY OF GENEVA, founded in 1831, has been labouring for fifty-four years on behalf of the evangelisation of France. It contributes to this end by its theological schools, a great number of the students of which are now occupying stations in different churches; by colportage of the Bible, in which department about sixty agents are at work; and, lastly, by direct evangelisation. After having founded a great number of churches and stations, at least fifteen labourers are at present employed in divers departments of France.

ROMAN CATHOLICISM AND THE CONGO.—The *Journal Religieux* says:—"It is evident that the Belgian Catholics are trying to take advantage of the position that King Leopold has assumed with regard to the Congo. One clerical journal sends forth an energetic appeal for the 'Conquest of the Congo.' This conquest is reserved for the Catholic missionaries and the Holy Virgin, not for those money worshippers. The Catholic religion will assure the benefits of civilisation to those immense territories of which King Leopold is now sovereign." Let us hope that Protestant Christians will zealously occupy the position before they are forestalled by Romanists.

SAVAGERY IN SPAIN.—The following appears in a Bilbao paper:—"On the eve of the last corrida urbana which took place in Madrid, that civilised populace, of which the flower and the pearl of the feminine aristocracy form part, insisted in the bull-ring that a bull should be encircled with fire, in order that it might expiate the offence it had committed in not having watered the plaza with the blood of horses and men; and the spectators were, beyond measure, delighted at hearing the animal bellow and rage in frantic despair amid the flames that surrounded and devoured it. This spectacle was witnessed by the Madrid populace without it being observed that any one of these tender mothers of families, or those destined to be, faint at the savage spectacle at which they assisted."

CLAPTON.—Rev. H. Gamble, pastor of the Upper Clapton Congregational Church, desires, through our columns, to disavow all sympathy with, and responsibility for, the services being held in a tent near his church by Mr. A. Carty. The meetings, though announced as in connection with the church, are being held in opposition to the express wish of himself and all the deacons with one exception.

DUBLIN BELIEVERS' MEETINGS.

THE Annual Conference of Believers, held in Merrion Hall, Dublin, took place last week, extending over Tuesday, Wednesday, and Thursday, with a preliminary gathering for prayer on Monday. Some of the friends who crossed the Irish Channel on that day preached the Gospel to the other passengers on board the steamer, and had reason to believe that some good was done. The usual hearty reception and generous provision were accorded to "foreigners," and an evident spirit of expectation and blessing was cherished by one and all.

The proceedings in the hall began on Tuesday at the early meeting, when the keynote was struck by the singing of the first song,

"Oh the height of Jesus' love."

This note of loving praise continued to resound throughout. The prayers offered were after the same order. An address by Mr. GEORGE F. TRENCH on Paul's prayer for the Ephesian Church (chapter iii.) was felt to be a most fitting word, as serving to bring all hearts into union with each other and with Jesus, whose love "passeth knowledge." What would married life be without love? Classic history told of one who preferred to die by her own hand rather than survive her husband, life to her being nothing without him. Should not those who are married to Christ continually desire his presence, and feel that life without Him is not worth having, even though it be exalted to an earthly throne?

At the breakfast-table Mr. Henry Dyer read and expounded Psal. cxxxiii.; Mr. W. Wills showed that only at the expense of self could the full blessing of that Psalm be enjoyed; and Mr. Bland called attention to a passage in Numbers, showing that he who does the most trivial work for God, is just as much a servant as he who holds a more responsible position.

The midday gathering was remarkable for a most searching address delivered by Mr. HENRY GROVES, based on the narrative of the woman which was a sinner. The depravity of the human heart was such that even God seemed to find a difficulty (if he might with reverence say so) in describing the evil that is in it. This broken-hearted, contrite, and weeping woman was a picture of what we all ought to be. Even the tears that fell from her eyes upon the Saviour's sacred feet she quickly wiped away, as though fearing they might defile Him. The Holy Ghost wants to make us Marys at the feet of Jesus; let us be yielded to Him, that He may do it. We only need a revelation of the Spirit to give us such a view of ourselves as we never dreamt of. Then, however deep the guilt, God's love goes down deeper still, and the measure of our love to Him will be according to our apprehension of the depths of guilt which He pardons. The speaker vividly contrasted the Christianity of Mary with the professions of Simon. There was a light and easy way of speaking about sin in this day, and a great falling off of love. Let them keep the connecting pipe clear, so that the oil of grace might flow without hindrance into their souls.

Rev. JOHN WILKINSON read from Amos vi. 1-6, urging on Christians more interest in the Jews. Later on a very instructive Bible-reading was conducted, the passage selected being 1 John iv. In the free utterances that were spoken, a great many brethren took part. The word love occurred more than fifty times in John's epistles, and many times the command given to love one another. Too often love is looked upon as a mere emotion, while in reality it is intensely practical. John xv. 17, showed that all things were summed up in one command, viz., to love.

In the evening a large number of persons were present. Mr. RUSSELL HURDITCH preached a discourse from Isaiah lx. 1, 2, dwelling upon the light and glory of salvation, of Christ, and of the Holy Spirit.

Mr. REGINALD RADCLIFFE gave a word to saints, reminding them that for every act of service they render, a fresh anointing is requisite. He strongly urged the keeping of the heart with all diligence, since it is possible by sin or neglect, like Samson, to lose the spiritual strength before knowing it. Mr. BENNET, of Yeovil, added a practical exhortation based on Titus ii. 11-13.

WEDNESDAY.

At the early meeting on Wednesday, the spirit of prayer so prevailed that no opportunity was given for addresses. At the breakfast, part of Heb. ix. was read by Mr. A. WEST, and the three appearances of Christ dilated upon. Rahab could not feel at home in Jericho from the time she knew it was doomed, and the believer cannot feel at home in this Christ-rejecting world. Christ is as much

"for us" now that He appears in heaven, as when here on earth. The happiest men living are those whose sole aim it is to please Him.

The mid-day gathering was largely attended. Mr. HENRY DYER spoke on "The unutterable value of having a present and a daily salvation." While not forgetting that he has been purged from his old sins in the past, and that he will enjoy the consummation of salvation when the Saviour comes, there is nevertheless a present and a daily and hourly salvation which all Christians need, and which all who are spiritual desire. The translation out of darkness into light is accomplished once for all at conversion, nevertheless a constant translation out of self, and self-will, and self-righteousness, and self-sufficiency, is needed every moment of our life. Hour by hour there should be more conformity to Jesus, more fruit-bearing, more holiness, and more subjection to Christ. The darker the age in which we live the more conspicuous is God's grace in saving us out of it, by raising us above its blighting influences. This is the salvation spoken of in Matt. xxiv., at a time when the love of the many would be waxing cold. She who "loved much" was saved from the cold and chilly formalism of the Pharisee's house, and those who endure shall be saved amid the abounding iniquity of the last days. Such are also a blessing to others, "saving themselves, and those who hear them." We must work out what God works in us, rising early for prayer when He awakens us, and leaving the fireside for sick visiting when He prompts us. The indwelling Trinity will enable us to do all this.

A second address followed by Mr. WILLS, who, from a varied and extensive knowledge of agriculture, was able to suggest some remarkable points of analogy between the natural laws of husbandry and God's gracious dealings in the discipline of his people. The preparation of the soil for the seed, by ploughing and clod-crushing, illustrates what is a very painful but necessary process in the Christian's experience, and it is well that those who are in danger of fainting under such bruising should rather be found praying for the capability to bear it. Before God can have his full delight in us we must be bruised. "It pleased the Father to bruise Him," and the disciple must be as his Master.

Mr. GROVES showed, by reference to several Scriptures, how strikingly the declension of the Church to absolute apostasy was observable. Mr. DUBOIS exhorted to a very definite grasp by faith of Jesus Christ Himself. There must be the receiving of Christ, the learning of Christ, the putting on of Christ, and the winning of Christ. These are all taught in Phil. iii., and when Christians are so living, then "as was Christ so are we in this world."

One of the most valuable of all the addresses was delivered at the evening meeting by Mr. TRENCH, who read 2 Cor. v. and said: Occasionally the believer gets new light on old passages of Scripture which seem almost to mark an epoch in his Christian life. It was so with me some time ago in the reading of this chapter. The two most striking utterances are "The love of Christ constraineth me," and "All things are become new." (1) There is a new standing indicated in the last verse. (2) A change of attitude, being now reconciled. (3) A change of nature, having received a divine nature with capacity for fellowship and service. (4) A new life, being risen with Christ. Our manifestation of this resurrection life may be feeble and poor, but let us firmly believe and confess, notwithstanding, that ours is a resurrection life. (5) We have also a new object, because henceforth we live unto Him who died for us and rose again. This is a prodigious change, for self is now dethroned. (6) There is a change of walk, no longer walking by sight, but by faith. (7) Then there is a change of body, which is yet to come.

Notice what the results ought to be. (1) Sanctification, holy living. Oh, to learn how to live so as never to break communion with our Lord! (2) Service. We are all to be ambassadors for Christ, holding forth the word of life. (3) Separation, which means not only ceasing to do wrong, but even refusing to do what is right in wrong company. (4) Suffering. Not merely that which all men have, but that suffering which we endure for conscience sake and for the truth's sake. (5) Surrender to Christ, as a living sacrifice. The power that will constrain us to realise and thus respond to our obligations is the love of Christ. And it were better for us never to have known these obligations than to fail in our response to them.

Rev. J. Mayers, of Bristol, gave an encouraging word to young and tempted Christians from "the power of God to guard them from stumbling" (Jude 24, R.V.). Mr. John Scroggie spoke on the joy of God's salvation, showing its value, its blessedness, its scripturalness, and the conditions of its enjoyment.

THURSDAY

At the early meeting on Thursday, young Christians were specially remembered in an address by Mr. WILLS on "Individual Calling." Samuel's call was a distinct one, and was followed by prompt obedience, letting none of God's words fall to the ground. Let no one be satisfied with anything less than a conscious personal call; to have this is a great support in the Christian life. Remember that you are called to render a service that no other saint in the whole world can render.

The meeting that followed was appropriated to the hearing of brief accounts of work from evangelists and others. Mr. R. Lane told of a convert who regularly visits one of the London hospitals, giving Gospels and books to all the patients, several of whom have been brought to Christ. Opposed at first, the chaplain, matron, nurses and all, now welcome him. Mr. J. J. Scroggie reported on work in Scotland. Mr. West, Mr. Weaver, and others, spoke of conversions in connection with their Bible carriages. The prayers last year for a carriage for Ireland had been answered, and much good had been done by it in the northern part of the country. Another brother said he was converted through Mr. Moody's preaching, and had been much blessed in his work among Roman Catholics.

Many other reports of a similar character were given showing that success is following the labours of evangelists in various departments of mission work. Neither was praise forgotten, since nearly an hour was spent in returning thanksgiving to God for answers to prayers presented at last year's meetings. These included some most striking cases of direct interposition. Many also returned thanks for special blessing received in the present meetings.

In the evening Mr. REGINALD RADCLIFFE spoke on the evangelisation of the world. While thankfully recognising all that God had done during the past year in Scotland and elsewhere, through the Cambridge Students, and through the women missionaries who are being raised up, it was shown that the need of labourers both at home and abroad was so vast as to be absolutely appalling. The churches in Germany mostly deemed it an unwelcome topic; for two centuries following the Reformation England never sent out a single missionary; and our churches at home to-day are failing to meet the crying need. The question of a foreign language need be no hindrance since the Gospel could be preached by the aid of an interpreter. The speaker dealt severely though lovingly with those Christians who are ready to admit the need of greater missionary effort, but do nothing to meet it. A deep impression must have been produced upon the assembly as Mr. Radcliffe treated that the Lord's command might be obeyed. He declared from the platform where he stood that if he knew the names of all present he would call them out one by one, and say "You go." "I have asked my Father that great things may come out of this meeting, and I believe it will be so."

Rev. John Wilkinson followed with an address on "Work among the Jews" in connection with the Mildmay Mission.

Last, but not least in its importance, was the gathering of Friday morning—an open meeting. One or two of the prayers offered for Ireland were marked by extraordinary fervour. Two brief addresses of unusual power were given. After Mr. Lepar, Belfast, had spoken, Mr. Dyer called attention to the solemn fact that Jonah never satisfactorily fulfilled his ministry. The Prophet Jeremiah very nearly failed also, but was recalled by the Lord, who permitted him to resume the prophetic testimony. This was a solemn and instructive word, calling forth several praise testimonies for such a clear speaking from the Lord, and forming an exceedingly fitting termination to a happy Conference. I. B.

A WORD IN SEASON.—An East-end London clergyman recounts an interesting little incident of his work. Whilst visiting his flock he entered the house of a poor woman, when suddenly his mind became a perfect blank; he felt strangely tongue-tied, and could think of absolutely nothing to say. After lingering awhile in silence, only three words involuntarily came to his lips; they were these: "Do you pray?" He then rose and left the room. These simple words were God's message to that poor woman's soul. That strange visit only interrupted by that solemn question, could not be eradicated from her mind, nor the impression effaced. She kept repeating the question over and over again, till the next Sabbath, when (contrary to her usual practice) she felt drawn to enter a place of worship, where the sermon happened to be on prayer. She was convinced of sin, and led to the Saviour.

THE PRINCIPLES OF FAITH HEALING.

By REV. A. B. SIMPSON, NEW YORK.

THERE are certain principles underlying all the teachings of the Holy Scriptures with respect to healing, which it is important to understand and classify, and which, when rightly understood, are most helpful to intelligent faith.

(1) THE CAUSES OF DISEASE and suffering are distinctly traced to the Fall and sinful state of man. If sickness were part of the natural constitution of things, then we might meet it wholly on natural grounds, by natural means. But if it be part of the curse of sin it must have its true remedy in the great Redemption. That sickness is the result of the fall and one of the fruits of sin, no one can surely question. Death, we are told, hath passed upon all, for that all have sinned, and the greater includes the less. It is named among the curses of Deuteronomy, which God was to send for Israel's sin. Again, it is distinctly connected with Satan's personal agency. He was the direct instrument of Job's suffering, and our Lord definitely attributed the diseases of his time to his direct power. It was Satan who bound the paralysed woman these eighteen years; and it was demoniacal influence which held and crushed the bodies and souls of those He delivered. If sickness be the result of evil spiritual agency, it is most evident that it must be met and counteracted by higher spiritual force and not by mere natural treatment.

And again, on the supposition that sickness is a divine discipline and chastening, it is still more evident that its removal must come, not through mechanical appliances, but through spiritual causes. It would be both ridiculous and vain for the arm of man to presume to wrest the chastening-rod from the Father's hand by physical force or skill. The only way to avert his stroke is to submit the spirit in penitence to his will, and seek in humility and faith his forgiveness and relief; so that, from whatever side we look at disease, it becomes more and more evident that its remedy must be found alone in God and the Gospel of his Redemption.

(2) If disease be the result of the Fall, we may expect it to be embraced in the provisions of Redemption, and would naturally look for some intimation of a remedy in THE PREPARATORY DISPENSATION which preceded the Gospel. Nor are we disappointed. The great principle that God's care and providence embrace the temporal and physical needs of his people as well as the spiritual, runs all through the Old Testament. Distinct provision for Divine healing is made in all the ordinances of Moses. And the prophetic picture of the Coming Deliverer is that of a Great Physician as well as a glorious King and gracious Saviour. The healing of Abimelech, Miriam, Job, Naaman, and Hezekiah; the case of the Leper and the Brazen Serpent, the statute at Marah and the blessings and curses at Ebal and Gerizim, the terrible rebuke of Asa, the one hundred and third Psalm, and the fifty-third chapter of Isaiah, leave the testimony of the Old Testament clear and distinct, that the redemption of the body was the Divine prerogative and plan.

(3) THE PERSONAL MINISTRY OF JESUS CHRIST is the next great stage in the development of these principles. His own life was a complete summary of Christianity; and from his words and works we may surely gather the great intent of redemption. And what was the testimony of his life to physical healing? He went about their cities healing all manner of sickness and disease among the people. He healed all that had need of healing, that it might be fulfilled which was spoken by Esaias the Prophet, "Himself took our infirmities and bare our sicknesses." Now, when we remember that this was not an occasional incident, but a chief part of his ministry; that He began his work with it, that He continued it to the close of his life; that He did it on all possible occasions and in every variety of cases; that He did it heartily, willingly, and without leaving any

doubt or question of his will; that He distinctly said to the doubting leper, "I will," and was only grieved when men hesitated to fully trust Him; and when we realise that in all this He was but unfolding the real purpose of his great redemption, and revealing his own unchanging character and love, and that He has distinctly assured us that He is still "the same yesterday, to-day, and for ever," surely we have a great principle to rest our faith upon, as secure as the Rock of Ages.

(4) But redemption finds its centre in THE CROSS OF JESUS CHRIST, and there we must look for the fundamental principle of Divine healing. It rests on the atoning sacrifice of the Lord Jesus Christ. This necessarily follows from the first principle we have stated. If sickness be the result of the Fall, it must be included in the atonement of Christ which reaches

"Far as the curse is found."

But again, it is most distinctly stated in the fifty-third chapter of Isaiah, as we have seen. He is said to have borne our sickness and carried our pains, the word "bear" being the very same used for the atonement for sin; the same used elsewhere to describe the act of the scapegoat in bearing away the people's guilt; and the same used in the same chapter with respect to his "bearing the sins of many." In the same sense then, as He has borne away our sins, has He also borne our sicknesses. And Peter also states that "He bare our sins in his own body to the tree, by whose stripes we are healed." In his own body He has borne all our bodily liabilities for sin, and our bodies are set free. That one cruel "stripe" of his—for the word is singular—summed up in it all the aches and pains of a suffering world, and there is no longer need that we should suffer what He has sufficiently borne. Thus our healing becomes a great redemption right, which we simply claim as our purchased inheritance through the blood of his Cross.

(5) But there is something higher even than the Cross. It is THE RESURRECTION OF OUR LORD. There the Gospel of Healing finds the fountain of its deepest life. The death of Christ destroys the root of sickness, sin. But it is the life of Jesus which supplies the source of health and life for our redeemed bodies. The body of Christ is the living fountain of all our vital strength. He who came forth from Joseph's tomb, with the new physical life of the Resurrection, is the Head of his people for life and immortality. Not for Himself alone did He receive the power of an endless life, but as our Life God gave Him to be Head over all things for his Church, which is his body. We are members of his body, his flesh, and his bones. The healing which Christ gives us is nothing less than his own new physical life infused into our body from his own very heart, and bringing us into fellowship with his own inmost being. That Risen and Ascended One is the fountain and the measure of our strength and life. We eat his flesh and drink his blood, and He dwelleth in us and we in Him. As He lived by the Father, so he that eateth Him shall live by Him. This is the great, the vital, the most precious principle of physical healing in the name of Jesus. It is the very life of Jesus manifested in our mortal flesh.

(6) It follows from this, that it must be wholly A NEW LIFE. The Death and Resurrection of Jesus Christ have made an awful gulf between the present and the past of every redeemed life. Henceforth, if any man be in Christ, he is A NEW CREATION. Old things have passed away, ALL THINGS HAVE BECOME NEW. The death of Jesus has slain all our old self. The life of Jesus is the spring of all our new life. This is true of our physical life. It is not the restoration of the old natural strength to life. It is not the building up of our former constitution. It is the letting go of all the old dependencies. It is often the failure and decay of all our natural strength. It is a strength which "out of weakness is made strong," which has no resources to start with; which, creation-like, is made out of nothing; which, resurrection-like, comes out of the dark tomb, and the extinction of all previous help and hope. This principle is of immense importance in the practical experience of healing. So long as we look for it in the old natural life, we shall be disappointed. But when we cease to put con-

fidence in the flesh, and look only to Christ and his supernatural life in us for our strength of body as well as spirit, we shall find that we can do all things through Christ that strengtheneth us.

(7) It follows from this that the physical redemption which Christ brings is NOT MERELY HEALING, BUT ALSO LIFE. It is not the re-adjustment of our life on the old basis, leaving it thenceforward to go like a machine upon the natural plane, but it is the infusion of a new kind of life and strength. Therefore it is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life, the turning of life's water into his heavenly wine. Therefore, it must also be kept by constant abiding in Him and receiving from Him. It is not a permanent deposit, but a daily dependence, a renewing of the inward man day by day, a strength which comes only as we need it, and continues only while we dwell in Him. Such a LIFE is a very sacred thing. It gives a peculiar sanctity to every look, tone, act, organ, and movement of the body. We are living on the life of God, and we must live like Him and for Him. A body thus divinely quickened adds tenfold power to the soul, and all the service of the Christian life. Words spoken in this divine energy, works done through the very life of God, will be clothed with a positive effectiveness which must make men feel that the body as well as the spirit is indeed the very Temple of the Holy Ghost.

(8) The great agent in bringing this new life into our life is the Holy Ghost. The redemptive work of Jesus cannot be completed without his blessed ministry. Not as a visible physical presence does this Jesus of Nazareth now meet the sick, and halt, and blind, but through a spiritual manifestation. It has all the old physical power, and produces all the ancient results upon the suffering frame, but the approach is spiritual, not physical. The presence must be brought to our consciousness; the contact of our need with his life must come through the Holy Spirit. So Mary had to learn in the very first moment of the resurrection, "Touch me not—I ascend." Thus, henceforth, must she know Him as the Ascended One. So Paul had ceased to know Christ Jesus after the flesh. So Jesus had to guard the disciples at Capernaum, where, speaking of the Living Bread—this very matter of healing—"What and if ye shall see the Son of Man ascend up where He was before; it is the Spirit that quickeneth, the flesh profiteth nothing." This is the reason why many find it hard to meet the Healer. They do not know the Holy Ghost. They do not know God spiritually. The sun in the heavens would be but a cold and glaring ball of ice were it not for the atmosphere which brings his warmth and light to us, and diffuses them through our world. And Christ's life and love cannot reach us without the intermediate Spirit, the Light, the Atmosphere, the Divine Medium, who brings and sheds abroad his life and light, his love and Presence in our being, taking of the things of Jesus and showing them to us, extracting the very essence of his life and frame, and sweetly diffusing it through every vessel, nerve, organ, and function of our being. Yes, He is the great Quickener. It was through the Holy Ghost that Jesus cast out devils on earth,—and now, if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body through his Spirit that dwelleth in us.

(9) This new life must come like all the blessings of Christ's redemption as the FREE GRACE OF GOD WITHOUT WORKS AND WITHOUT DISTINCTION OF MERIT OR RESPECT OF PERSONS.

Everything that comes through Christ must come as grace. There can be no works mingled with justifying faith, except those which come after justification and as its fruits. Any others are dead works, and fatal to our salvation. Even so, our healing must be wholly of God or not of grace at all. If Christ heals, He must do it alone. This principle ought to settle for ever the question of using means in connection with faith for healing. The natural and the spiritual, the earthly and the heavenly, the works of man and the grace of God, cannot be

"Reflected Light! continued".

Reflection soon an answer brought
To all my puzzled, anxious thought;
Had yesterday been bright and fine,
My text would not have failed to shine.

But fogs obscured the ^{sun} shine bright,
Nor could the words absorb the light;
So, when had closed the wintry day,
They faintly glowed, then died away.

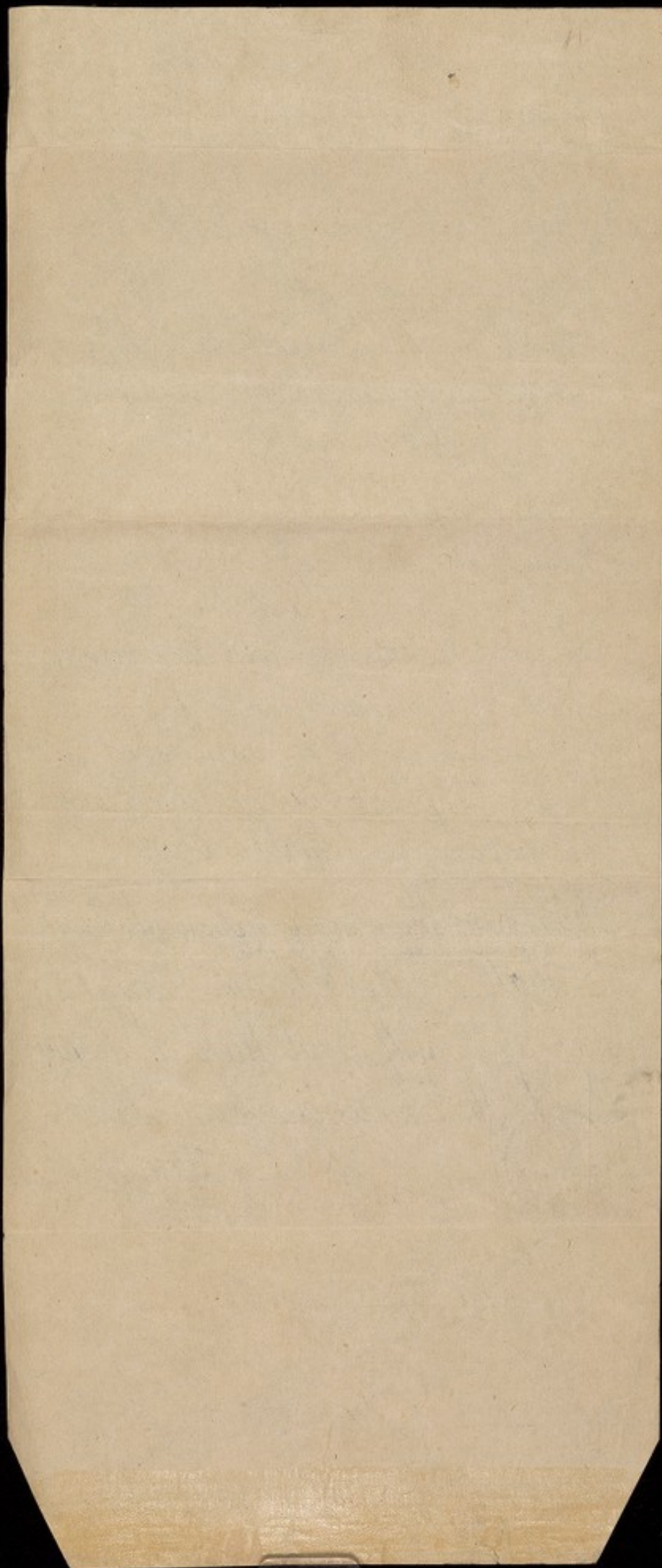
Rebuked, I felt this failure teach
A lesson in its silent speech:
For often I the same had done,
And tried to shine without the sun.

To feed, we must ourselves be fed,
To shine, the light on us be shed,
Our words of promise, words of rest,
Will fall unnoticed and unblest.

Shine on thy servants Heavenly Light
So shall we speak thy word aright.
Reveal Thyself, and then shall we
Reflect the light received from Thee.

Lucy Taylor.

This Wrapper may only be used for Newspapers, or for
such documents as are allowed to be sent at the Book-rate
of postage, and must not enclose any letter or communication
of the nature of a letter (whether separate or otherwise).
If this rule be infringed, the packet will be charged as a letter.



Friends retreat ~~the~~^{the} of 11th mo. 1885.

My dear Brother Samuel, I sincerely trust
this acknowledgement of the Christian paper
here this morning, will reach thyself and
family at Weston P.M. all in convalescent cir-
cumstances: it would indeed be very cheering if
Ellen or thyself could give me some lively hope
shortly of a visit from either of you; in fact I
should be only too anxious to express Divine
Good Providence and Grace, if thou couldst
only give me some lively prospect of leaving
this idiotic self will institution, for it really does
increasingly appear ^{to my mind} to the heart, on account of ^{this} short
interest for the deficient patients in this gallery, as man-
ifested by the Doctors, religious and secularly to our
united instruction, and moral improvement.

I am very sadly deprived of social and religi-
ous liberty here, by the assistants of this gallery

having possessed themselves of my little Testament, and Psalms book of which I was possessed in my bed room. nice large print as it was, and which I found of especial assistance and encouragement. Last 7 day 3 weeks was the day I last placed this little book on the drawers in my bed room, it was stated to me as I made enquiry for it, that the bed room fellow-patient believed he last saw it since then in the kitchen, so I have requested of the head assistant in this gallery, for its return, but without any success: which I considered in too of the manner of disinterest here displayed in the ready disposal of my Christian paper as waste past time, and without interest, to be quite within moderation to me ward in my present need. With dearest love to each one of you all, I must request this shall have thy ready consideration. Thy affectionate brother to all Thomas Wedmore. St. Wedmor

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Wedmor

Samuel Wedmore
Stone Leigh, Weston Super Mare,
Somersetshire .

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no
1. Wisdom! Jehovah's first delight, Proverbs.
Thou everlasting Son! Chap 8.

Before the first of all His works, Creation was begun;
2. Before the skies and watery clouds, before the solid land;
Before the fields before the floods, Thou wast at this

very much right hand!
3. When He adorn'd the arch of heaven,
And built it, Thou wast there, To order
Where the Sun should rise, ^{birthday}
And marshal every star.

4. When oceans below, were measured out,
And spread the hoary deep, bring
Thou gapest the flood a firm decree
It shall have no home
In its own bounds to keep.

5. When hung amidst the empty space, the earth
Was balanced ^{where} with joy, Thou saw'st the man stop
The sons of men should owe it.

6. Jesus, from a everlasting day,
Thy thoughts upon the Man; ~~Lord~~
Ere sin was known, ere Adam dust
Was fashion'd into man.

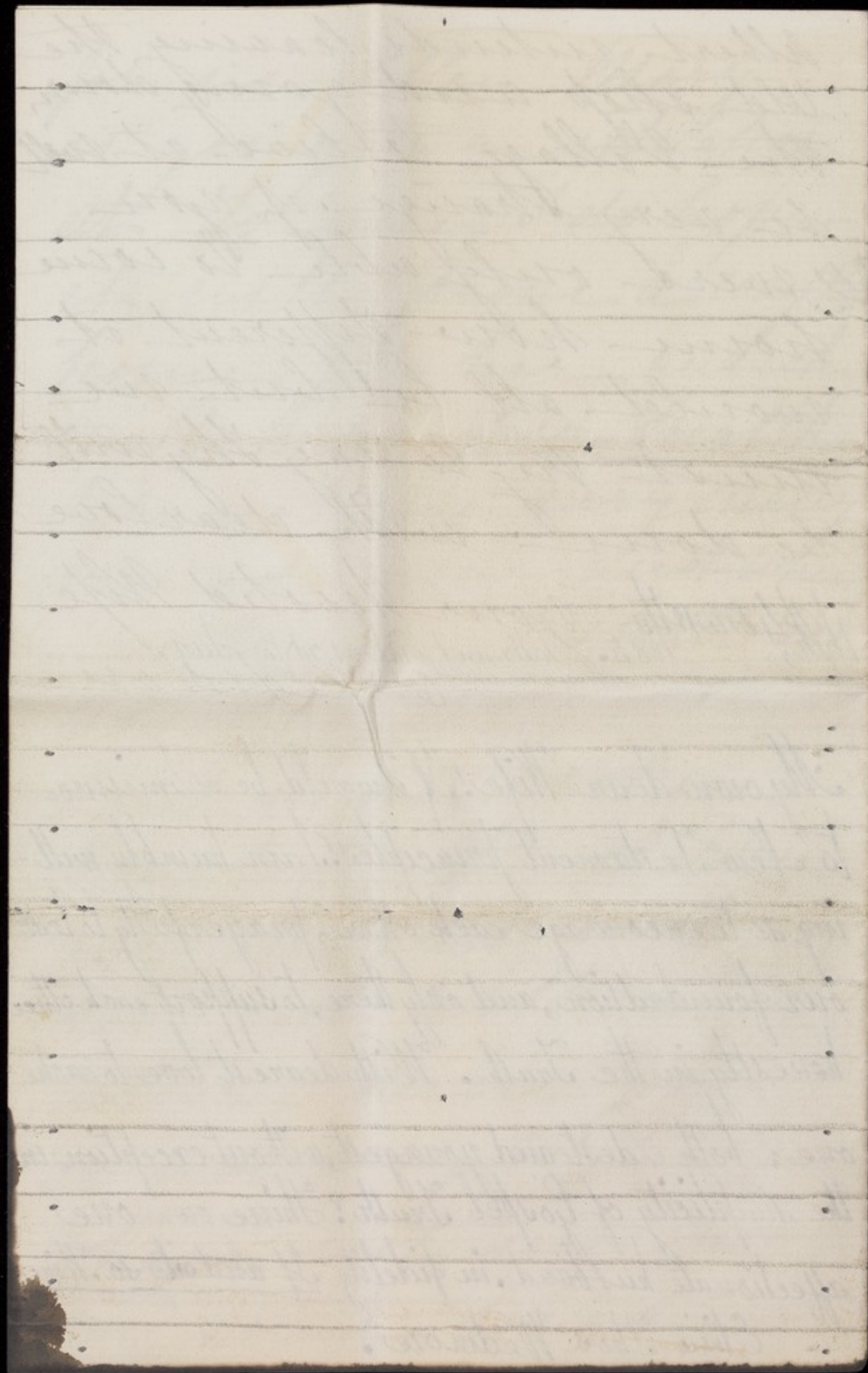
for us. Ellen Mary
is going to a situation
at Longmay I do hope
it will prove a comfortable
home for her and she
will have her health.
I do not see very many
friends now and when
I go to them I shall see
less I expect.

I feel nearly broken
hearted. The children
are all pretty well Jf
does not walk any
better. Uncle John
is not very well I hear
I have not seen him
for some long time

Albert intends leaving the
old shop and going down
the Village to live it will
be very strange. if you
were only able to come
home how different it
would all be! but we
must try to say Thy will
be done. with dear love

16th, 1885. ^{1/4 month} Your Devoted Wife
hair and whiskers cut to day.
E. Wedmore.

My own dear Wife! If it would be submissive
to New Testament principles? I am humbly will-
ing so to encourage each other, prayerfully to test
our foundation, and only there, to support each other
honestly in the Truth. With dearest love to each
one; both eldest and youngest, without exception in
the simplicity of Gospel Truth? Thine own one
affectionate husband. in fidelity If and only so. Thine
Eliza Thos Wedmore.



I know whom, I have Believed
Dedicated to Betsy Moody, on the ^{her 80th birth day.} 5th mo. 5. 1885.
We praise our promise keeping Lord, As gathered here
today, With one who now for eighty years
Hath made his Word her stay. ^{Chorus. Ch.} 2 Tim. 1. 12 v.
For I know whom I have believed

And am persuaded that He is able, against that day
To keep that which I have committed unto Him

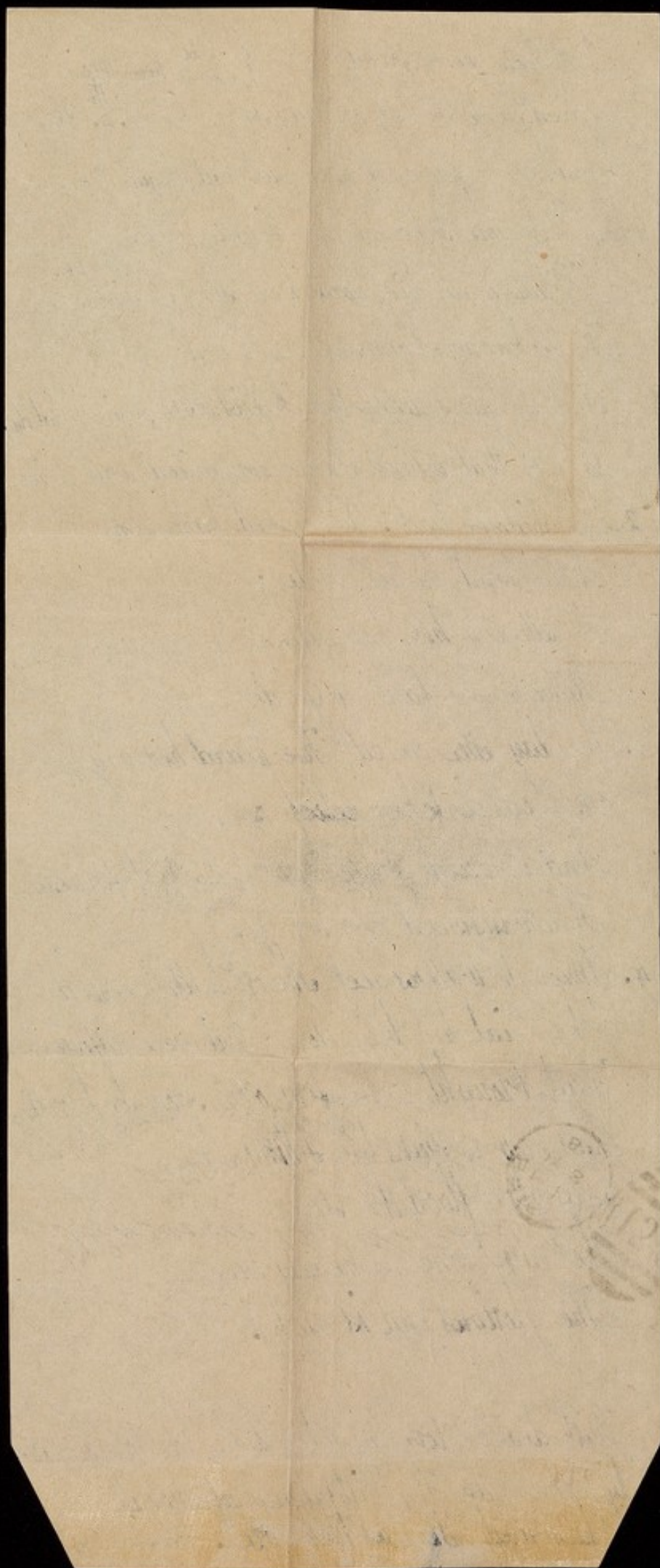
2. The widow's God! the Lord hath been
A husband by her side;
A Father to her fatherless;
Her never-failing Guide.

3. The day she called He heard her cry,
And came to her relief;
And through these years His faithfulness
Hath answered her belief.

4. Through waters deep she oft hath passed
The trial has been sore; But grace sufficient
Hath brought her safely over from the Lord,
And now as sinks life's setting sun,
Let glory flood the sky.

The pilgrim race is nearly run,
The glorious end is nigh!

With dearest love, to each and all, I desire sincere
ly to conclude Thy faithful and affectionate
husband Thomas Wedmore. Farewell.



The Christian.

THE BAPTISM OF JESUS.

By PHILIP HENRY GOSSE.*

FROM the lamb offered in the garden (Gen. iii. 21) to the Lamb on the cross, the ordinance of animal-sacrifices, throughout the legal dispensation, had ever proclaimed aloud the awful truth, "Without shedding of blood is no remission" (Heb. ix. 22). But the unsearchable wisdom, the exceeding becomingness, wherewith the All-sufficient God stilled the enemy and avenger, lay in this: that, while the law-breaker must die *he might die by proxy*, if a Proxy, adequate and willing, could be found. And that such an one had been found! even the Only Begotten Son, who had said, "Lo, I come, to do Thy will, O God!"

So, in the body prepared for Him, the "Meek and Lowly in heart," yet "God the Mighty Man" (Isa. ix. 6); the Everlasting Word made flesh;—comes to the brink of Jordan, to be baptized of John. But "John forbade Him." Whether, for the moment, forgetting his typical character, and thinking only of the personal character of the Lamb without blemish and without spot; or quailing at the thought of dealing in judgment with One who is Judge of all;—John shrank back, saying, "It were fit that I should be plunged under this flood by Thee; and comest Thou to me?" And this was true. John was himself, by nature, a lost sinner, under the common sentence of death eternal; and the Man before him was the Law-giver, the Arbitrator of death and life.

But Jesus, who never for an instant forgot his place, recalls his honoured servant by a word. "Suffer it to be so now!" On this special occasion: for a special purpose: with a special reason:—let this incongruity pass, let the Righteous One suffer the law-breaker's doom, as under its righteous curse.† And then He adds the constraining reason: "For thus it becometh us to fulfil all righteousness."

These words, brief as they were, had weight to bring back John, in an instant, to the calm dignity of his official position. For "then he suffered Him." Let us weigh them, with diligent heed, that we may discern where their force lay. And all the more, because, in general, this seems to be very dimly discerned.

"Thus":—In this way. By what is portrayed in this shadow. By my penal death.

"Us." Here are two parties, each of whom has a great rôle to perform. John's part is the part of God's Holy Law. The Law must inflict its penalty, or God's attributes are forfeited. Jesus's part is "to put

away sin by the sacrifice of Himself" (Heb. ix. 26); to be made sin (2 Cor. v. 21); to be made a curse (Gal. iii. 13); to once suffer for sins, the Just for the unjust (1 Pet. iii. 18). So it becometh us,—thee and Me; each to bear his part.

"Righteousness." "All righteousness." "To fulfil all righteousness." The Law's claim was righteous: for "the Law is holy, and just, and good" (Rom. vii. 12). And Messiah's payment of the claim was righteous; inasmuch as Law had no personal demand of Him; and what He was about to do would satisfy and annul all its claims on those for whom He stood. And, since the uttermost claims of God's Law would thus be answered, this conjoint action, of John and Jesus, would fulfil [fill to the full] *all* righteousness.

"It becometh." Here is recalled that thought of the "Great Becomingness" of God, which, in Psa. viii. 1, and Heb. ii. 10, has already been noticed. We are here taught that what the Son was about to do, in going down into death and the grave, was something well worthy of Him: while the exaction of the death-penalty was not less eminently becoming to God, and to God's Law. . . .

But a fact is recorded now, which is of unspeakable importance; since it changes the whole aspect of the rite, adding a new element to it, and betokening quite a new relation of man to God. "Jesus, when He was baptized, went up, straightway, out of the water." He who had plunged Him under, lifted Him out:—a new and significant feature! For this is Resurrection. The very hand that inflicts the penalty, even that of God's Law, "looses the pains of death; because it was not possible that He should be holden of it" (Acts ii. 24). And, with a most meaning silence, this had not been predicated of any of the multitudes yet baptized. For of Christ alone can it be said, that He abolished death, and brought life and immortality to light (2 Tim. i. 10); being "the first to rise from the dead" (Acts xxvi. 23). . . .

The special value of these immediate results of our Surety's work lies in this: that they were given to Him not as the Eternal Word; nor even as to the holy Son of Man Jesus; but as to the Christ; *i.e.*, as the mystic composite Man of many members.* The Church is chosen in Him: complete in Him: made the Righteousness of God in Him: one body in Christ: a new creation in Christ: quickened together with the Christ. As the glorious Leader (Heb. ii. 10) "took part of the same flesh and blood" as the sons whom He undertook to bring to God's glory; so, He being raised, we are taught (Rom. vi. 1—11) to reckon ourselves partakers of his risen life with its new conditions. It is of vital importance that we bear this in mind, if we would discern the spiritual value of these consequences of our Lord's baptism.

* This distinction (between Jesus and the Christ) is well preserved in Rom. viii. 11; where it is very significant. The Christ includes all the members, as well as the Head. (See also 1 Cor. xii. 12.)

(1) An opened Heaven. "Lo! the heavens were opened unto Him." Of Himself, in person, and yet as Head of his body, we have abundant testimony that "He is gone into heaven, and is on the right hand of God." . . .

But, Christ having entered by his own blood, and that into heaven itself, "we have boldness and access by the faith of Him" (Eph. iii. 12). This boldness of liberty, sweetly contrasting with the awful terrors that surrounded Aaron's access, is much insisted on by the Spirit. . . . Let us see that we abuse not, by unholy irreverence, a privilege so inestimable as this, of drawing, and remaining, nigh to God. In Psalms xv. and xxiv., the moral qualifications are announced, requisite for standing in his holy place: and we perceive that they are found in but One, the King of Glory; in whose perfection we poor sinners stand. And what the unutterable joy of the privilege is, we learn from his own anticipation, uttered (Psa. xvi. 11) as He looked up from the gates of Hades: "In Thy presence is fulness of joy; at Thy right hand are pleasures for evermore!"

(2) An abiding Holy Ghost. "He [i.e. John; see John i. 32, 33] saw the Spirit descending (in a bodily shape, like a dove, Luke iii. 22) and remaining on Him." The emphatic point appears to be the *remaining*, or *abiding*. Here, again, our thought must be turned to the mystical Christ, and especially in his members. For Himself, we know, from John's own testimony (John iii. 34), that the Spirit was his without measure; and I am not aware of any special augmentation of the Spirit, if, indeed, augmentation of what is without measure, is conceivable,—to Himself *personally*, in consequence of his Atonement and Resurrection.

But to his Church there was. In his Discourse the night He was betrayed, He expressly promised (John xiv.—xvi. *passim*) the Spirit, the Comforter, as the fruit of his ascension; and particularly emphasised his abiding with them, "unto the dispensation." . . . But was there anything peculiar in this,—viz. in his *abiding*; that prophets and apostles, that John and Jesus, should make so much of it? If we had regard to the habitual mode of thought, and mode of utterance, of Christians generally in the present day, we should say, No; there is nothing in it; nothing that is not constantly ignored. Is it not almost universal; is it not considered the proper and decorous thing, for those who express the desires of believers at public prayer-meetings and the like, to beseech God, with importunity, to "pour out his Holy Spirit upon us"? But what is this, but to deny, or at least to ignore, the great fact of the Blessed Spirit's indwelling in every believer (John xiv. 17), and abiding through the age (ver. 16)?

Having been once fully poured out, first on Israel (Acts ii.), and then on Gentiles (x. 44, 45)—his head-quarters, so to speak, are no longer in heaven, but on earth: as those of the Lord Jesus are no longer on earth, but in heaven: and He cannot be "poured out" any more, while the Church remains on

* Extracted from THE MYSTERIES OF GOD: A Series of Expositions of Holy Scripture. Hodder & Stoughton.

† "God sent forth his Son, made of a woman, made under the Law; to redeem them that were under the Law" (Gal. iv. 4). Is not this, under the sentence of the Law, in the former, as well as the latter clause?

earth.* When the Church is complete, and caught away to her Lord, it appears that the Spirit accompanies her. After that, He is again to be "poured out," on the restored and forgiven House of Israel, and the saved Nations. (See Joel ii. 28; Ezek. xxxvi. 27; xxxix. 29; &c.) We may well ask for a mightier energising of the Spirit within us; for more of his effectual power with our efforts; for more obedience to his monitions; but not for an outpouring of Him at present.

But how do the Spirit's presence and work, as given to the risen Church, differ from what had been known before? Much reverent caution is needed here, for there is no direct inspired utterance on the point. Yet that there was a great difference is plain from what has been cited; and that it mainly consisted in his *abiding*. Probably, in his operations on saints and prophets of old, the Spirit came and went; holy men spake as they were borne [as if out of themselves] by the Holy Ghost (2 Pet. i. 21). He visited them; used them; but did not dwell, abide in them. And so David prays (Psa. li. 11), "Take not thy Holy Spirit from me";—which I do not think an instructed Christian could pray, in whatever depth of penitence.

(3) Sonship to God. "Lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased!" At first we are ready to say, *This* belongs peculiarly and exclusively to our adored Lord, the personal Jesus. But a moment's reflection will convince us that this, too, He shares with us. The very indwelling of the Spirit (Gal. iv. 6) is *because* we are sons of God; for the Spirit is the Spirit of sonship (Rom. viii. 14—17), whereby we cry, Abba, Father! This relationship, as we have before seen, formed the Eternal Purpose of the Father; to bring his "many sons" to glory was the work of the Son; to remove the obstacle which sin presented to this, He took part of the children's flesh and blood, suffered, and died. And now, having, in figure, come up out of the floods of death, He receives, for Himself and his co-raised Members, this public declaration of accepted Sonship. And He responds,—*"Behold I, and the Children whom God hath given Me!"*

* There is no question of the illimitable God-head of the Holy Ghost, any more than of the Son. But of his personal, official presence, as the Comforter, during the personal absence of the Son.

SOUTH LONDON MISSION.—Mr. Rowland E. Ashton has just held his third annual mission to the unemployed and friendless, the large hall in Lancaster-street, Borough-road, being the place of meeting. The mission was attended by between three and four thousand adults, representing numerous trades, but all with few exceptions in great need, very many being quite destitute. Refreshments were served, after which a Gospel meeting was held. The preaching was blessed to many, the after-meetings being largely attended each night. The object of this special effort among the working classes is to counteract the evils of socialism, and direct them by godly counsel in the path of Christianity, in order to become good citizens.

THE BURMAH BIBLE AND TRACT SOCIETY present their twenty-third report to the public. During the year a portion of the Old Testament, comprising Job to Song of Solomon, has been published in the Karen language, including the text, marginal references, and annotations. It is gratifying to know that every year adds to the demand for the Word of God in all the dialects spoken in Burmah. Several school books have also been printed and published both for the Burmese and the Karens. The committee have engaged three colporteurs, who visit f. miles, read to them the Scriptures, teach the Gospel, sell copies of the Bible, and give away tracts. The extracts from the reports of these native workers are full of interest, as showing that the seed sown is taking root. Some cases of blessing are recorded, and the secretary, Rev. William Kid, is full of ardent expectation for copious showers of blessing yet to come.

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COMMERCE: A REPLY.

SIR,—The writer of the article on Commerce in a recent impression asks, "Will some of your readers answer the question with which I began: What Divine sanction is there for trade?"

If no one else does so, will you allow me to reply, The highest! Our Lord Himself sanctions it. See Matt. xxv. 15; Luke xix. 15. Students of that best of all New Testament commentaries, the Greek original, will observe that in the first of these passages the very same word is used which is also found in Rev. xviii. 17. Cheating, not commerce, is banned by Scripture. "Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God" (Lev. xix. 35—37). See also Deut. xxv. 13—16. "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. xi. 1).

If trade and commerce were contrary to the mind of God, his providential arrangements would have rendered every country, nay, every district, self-sufficing. In that case the impediments to the spread of the Gospel would have been multiplied tenfold. There would have been no corn-ships of Alexandria to carry the Apostle of the Gentiles, no P. & O. steamers to convey the modern missionary. In the time of Solomon "every man sat under his own vine and fig-tree," partly in consequence of the abundance of foreign produce brought to Jerusalem by his great merchant navy (see 1 Kings x. 14—20). The wants of one country are clearly meant to be supplied by the superfluities of another—"that there may be equality" brought about between them, not by a dull uniformity of the gifts of providence, but by means which, rightly used, are advantageous alike to body, soul, and spirit. For whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. "If a Christian be but a shoeblack," said Cecil, "he should be the best in the parish;" and if he be a merchant or a tradesman, we may add, the most honourable and honest.

There is an unexpressed feeling—perhaps I should say there was—that trade is ungentlemanly. It probably arose from the impression which your correspondent seems to entertain that its "inevitable practices" are contrary to morality. "A gentleman's honour will not allow him to take unfair advantage. Tradesmen take unfair advantage. Therefore tradesmen are not gentlemen." But is commercial immorality inevitable? Even from a worldly point of view, is not honesty the best policy? Is it not the blessing of the Lord that maketh rich? To return to the passages from which I set out: Why did our holy Lord make use of "gain by trading" to set forth service rendered to Himself, if it were impossible that Christian men's "merchandise and hire should be holiness to the Lord"? May some of them practically solve this problem. Your constant reader,

X. Y. Z.

WIDOWS' FRIEND SOCIETY.—The last report shows that eighty-two widows have been assisted by "grants" during the year. By this help sewing-machines, mangles, stock for small shops, &c., have been secured to them, and in some cases a room furnished. Applications for aid are rapidly increasing, and, unless help is forthcoming, the Society's operations must be restricted. Earnest Christian ladies and gentlemen are needed to visit cases in the South and West suburbs. Applicants are desired to call at the office, 1, Lawrence Pountney-lane, Cannon-street, E.C., on Fridays, from six to eight p.m.

LABOUR AND REST.

BEST is sweet, and ease is pleasant,
When the shades of evening fall,
And no care, no grief is present,
No regret, to mar it all.

Rest is sweet, but labour sweeter,
When its impulse comes from heaven;
No enjoyment can be greater
Where the strength and grace are given.

Wearied, hungry, Jesus, sitting
By the side of Jacob's well,
Found refreshment there more fitting
Than old Sychar had to sell.

Needful place to lay his head in;
Seldom had our Lord in view;
But where'er his path was leading,
There He found some work to do.

And, when all his friends were sleeping,
In the mountain He in prayer
Often was a vigil keeping;
And He met his Father there.

Let me take the pattern given,
Live upon the Father's love;
Labour on my way to heaven,
Looking for my rest above.

THOMAS E. REYNOLDS.

MR. D. L. MOODY AT HOME.

A PEEP INTO HIS BOYS' SCHOOL.

BY A LADY VISITOR.

WE started first for the boys' school, hoping that we might catch Mr. Moody talking to the boys. Our driver told us that during his brief visits home he often rode over and gave the boys a Bible lesson. "Hello, we're in luck!" said he. "That's the school-house down there," pointing to a modest little structure in a slight hollow, "and that's the Moody carriage hitched there as sure's your're born. You'll find him inside, talking to the boys, you can bet your last cent." Declining the invitation to invest our whole fortune then and there, we hastily climbed out of the buggy, and slipped into the back of the schoolroom. There was but one room in the building. A couple of Indian boys rose to give us seats. The house was full, a few ladies sprinkled around among the boys; and at the desk, sure enough, was Mr. Moody. His hair was greyer, and his figure fuller than when I saw him last in St. Louis, but he was talking to the boys with the well-known winning smile, and they were smiling back, and fairly rippling over, once in a while, with enthusiasm and sympathy. Fully one-half the boys had open Bibles before them on their desks. Mr. Moody had evidently been talking on the verses in the Bible that begin "If any man"—and a tall young Irishman was at the black-board writing them down:—

If any man enter in [by Me], he shall be saved.
If any man serve Me, let him follow me.
If any man serve me, him will my Father honour.
If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.
If any man thirst, let him come unto Me and drink.
If any man sin, we have an advocate with the Father.
If any man will do his will, he shall know the doctrine.

Mr. Moody rose quickly in his place, and with a few words of prayer the school was dismissed. Most of the boys left at once, in a way boys have when "school's out," but a few of the older ones stood talking with Mr. Moody and the ladies.—*Christian Leader.*

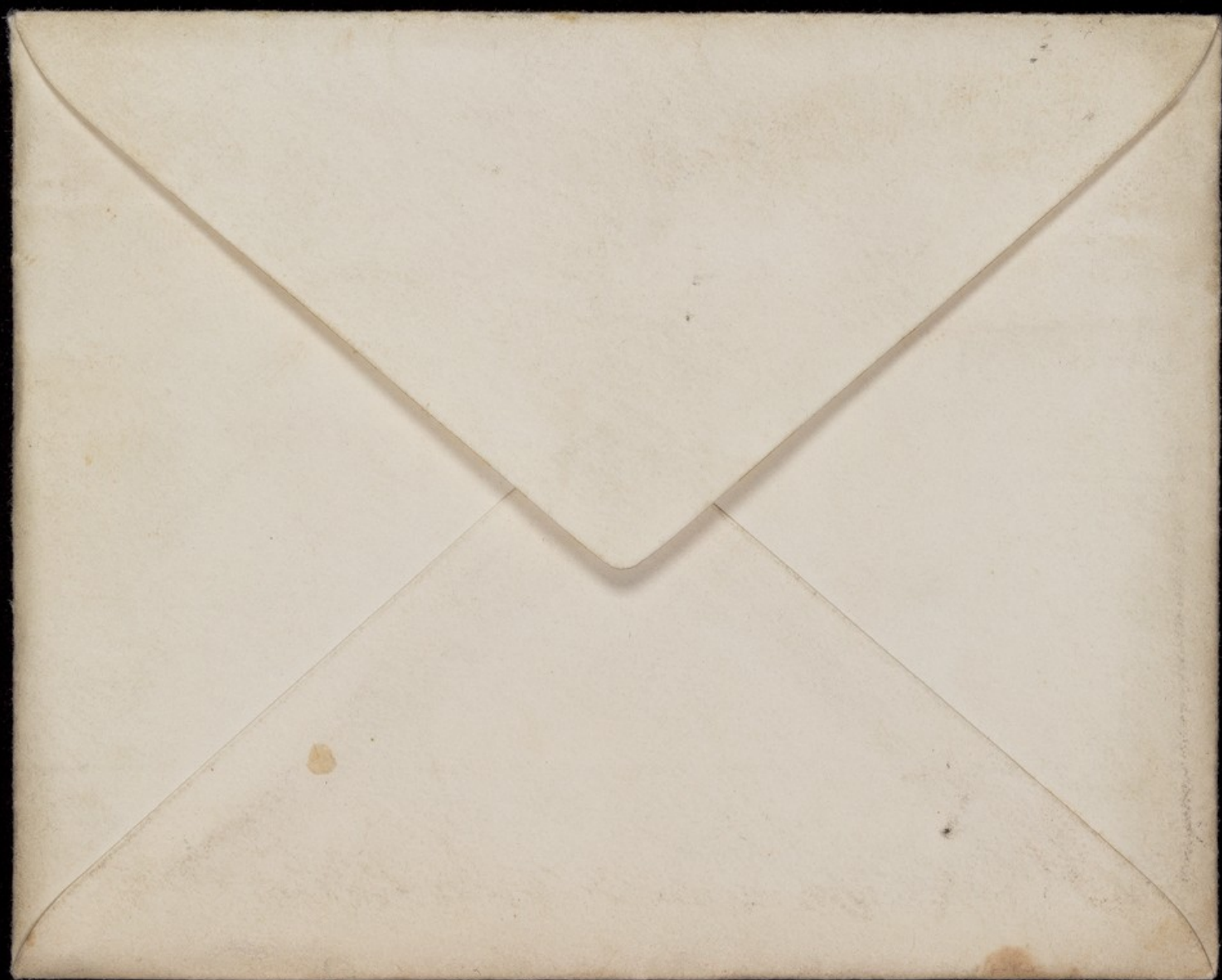
CABMEN'S SHELTER FUND.—Thirty-four shelters have now been placed in various parts of the Metropolis, and are used by 2000 cabmen daily. A new one has lately been placed in Baywater-road. £150 is needed toward a shelter for Piccadilly. The committee have made important arrangements which will reduce the cost of the management. They desire to place a shelter at every cabstand in London, of which there are 120, so that the men may not be driven into a public-house for warmth or refreshment. The hon. sec. is Mr. W. H. Macnamara, 15, Soho-square.

Ed. Wedmore

Saml Dyer

Keen Court

Mr Yutton Somersetshire.





Friends' Retreat York. 6th mo. 24th 1885.

My very dear Brother, and Sister: Sincerely
by trust all the Children, with yourselves are
even now, favoured to enjoy both providential
and spiritual, our Divine Heavenly Father's
blessing; alike with every sinner, redeemed
I trust through Faith in the Precious life-
blood, and Eternal Holy Spirit, true spiritual,
in Eternal efficacy with the Divine
Triune Spiritual propitiation for all sin.
As we poor sinners are encouraged to pray,
and to wait believing, in Him, the Triune
giver, unto Life Everlasting! Thy Divine
gracious gift, in and through the living Faith
of Lord Jesus Christ, in the Eternal Holy
Spirit, He is all, and in All.

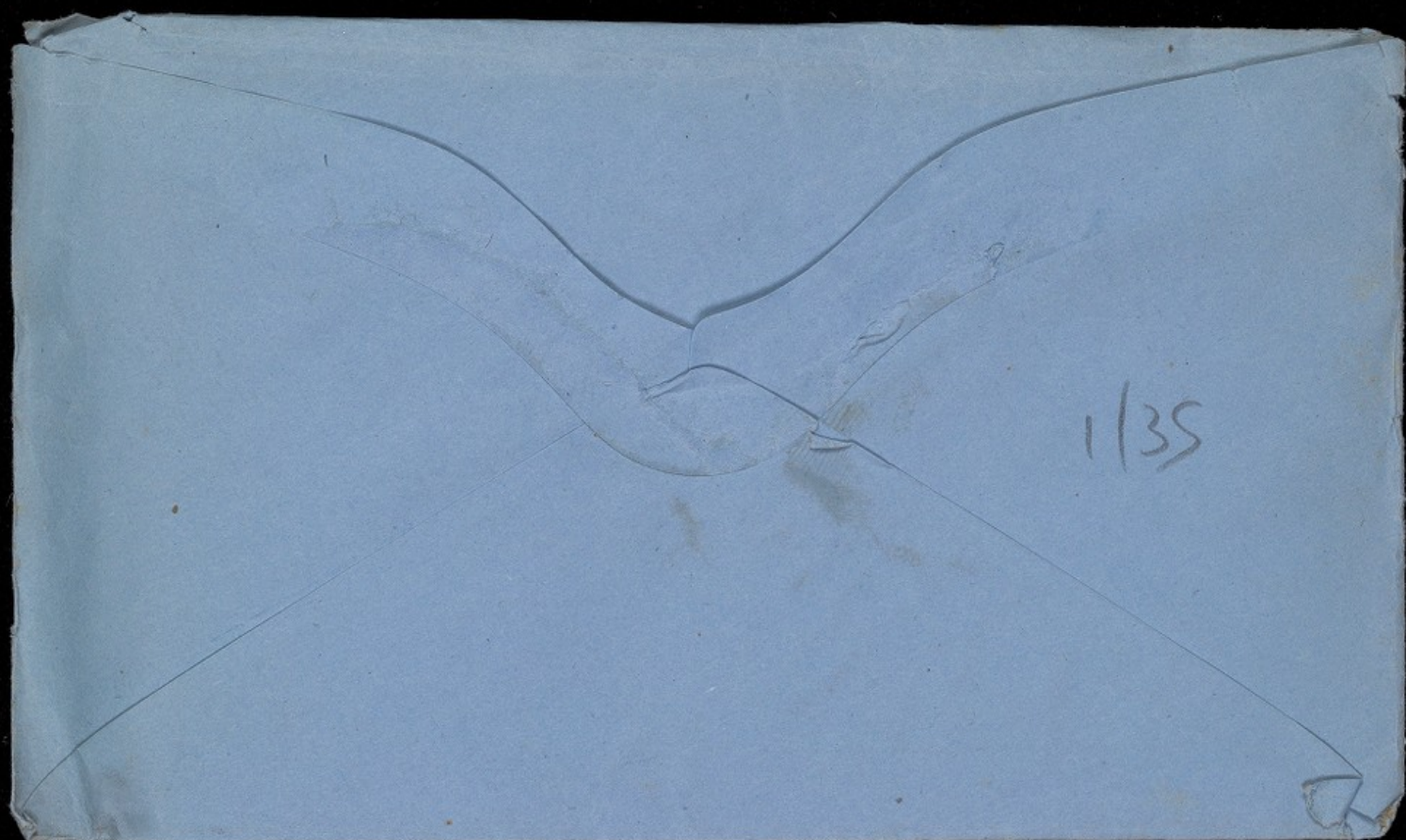
I desire to gratefully acknowledge the
continued regularity wherewith you do week-
ly send me the Christian. The Doctor, with
his punctuality yesterday morning presented
me thy postal despatch in prime condition,
for which I trust my hearty thanks you
will both please receive & appreciate? I have
through the week so far, been at low trying
constitutional grippings, & today with all my
straining turn out but precious little after
all; though enough I hope with

comfort, when reflected there upon in
wisdom. With cordial and sincere
love to one ^{and} all, far and near, Elders and
juveniles: I desire to remain, Your very
affectionate brother &c.

Thomas Wedmore.

To Samuel & Ellen N. Wedmore
Stoneleigh
Weston super Mare.

Samuel & Ellen N. Wedmore,
Stoneleigh Weston super Mare,
Somersetshire.



Mem. of Conversation with
Mrs Wedmore

The Friends' Retreat,
near York.

27/VIII/81

That the money 2½ per week paid
for Mrs Wedmore is not in any part
derived from the Charitable Trust fund
of Bristol L. M. but is paid by
herself out of the profits of her
Grocery business - assisted by
sums given by J. W.'s uncle
(who is well off) & his brother.

She does not at present feel
the payment is too much & has no
thought of applying for a reduction

indeed I. W's uncle as. d. not
like her to do. so.

R. W. Bates.

27. VIII. 89

My dear friend.

The Enclosed
is interesting!!

WMS



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